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POPERY IN ITS TRUE COLOURS—A'BECKET BEFORE KING HENRY.

"I decline the jurisdiction of the King and barons, and appeal to God and my lord the Pope, by whom alone I am to be judged."—DOWLING'S HISTORY OF POPERY, p. 287.

THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. I.—1851-52.



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PREFACE.

THE first year of the existence of our publication has now terminated, and we beg to address a few special words to our readers. The success of our humble efforts ought to be matter of deep thankfulness to God. They have, as we have reason to know, to some extent, tended to inspire and unite the scattered friends of Protestantism and to alarm its foes.

In no one point do the children of this world prove themselves "wiser in their generation than the children of light," than in their just appreciation of the vast power of the press. The press of this country has been called the "fourth estate;" but practically it may be said to rule over them all. This is thoroughly understood by infidels, and thousands of corrupting and blasphemous cheap publications are therefore continually pouring forth from the press of London under their management. Popery also "hating the light" as she does, but deeply cunning in the use of means, has seized the press to a large extent in this country as a means of ultimately putting it down. Protestants, on the other hand, divided amongst themselves, and we fear intensely unpractical in promoting their own cause, have either stood aloof from the press as from contamination, or made publications only for the use of their own denominational circles. They have not seized the press as they ought to have done, assuming the broad ground on which they are all agreed, and boldly addressing the masses.

The *Bulwark* was started upon the opposite theory. It was begun for the purpose of enlightening the public mind in regard to the true nature and tendencies of Popery and Puseyism, and of concentrating the strength of the Protestantism of the empire in resisting both. The editors do not interfere with minor peculiarities, or with mere secular politics, but keep their eyes solely and steadily fixed on this one great object. To accomplish this object, they endeavour to secure regular and accurate information in regard to the movements both of Protestants, Papists, and Tractarians, in all the prominent districts of the empire, and to present a condensed *vidimus* of this information from month to month. Two objects have been so far secured by this. The

Protestants of the empire who read such a Journal are able from every point to look intelligently abroad over the entire field of battle, and our Journal, as its circulation increases, will also acquire a local interest in every district.

Without some such joint means of communication the organization of the Protestantism of the empire for the increasing struggle seems impossible; but this, as our circulation extends, will lead to a clear understanding and perfect unity of action upon public questions amongst all the Protestants of the empire, and not only enable us to cope successfully with the banded forces of the Man of Sin, but to bring an influence to bear on the advancement of the cause of Christian truth and liberty, which, by the blessing of God, would be irresistible. In order to all this, however, it is necessary to secure extensive co-operation. Already our circulation amounts to about 30,000, and our Work has met with the approbation of many Protestant Associations and leading Protestants. There is no reason why, with proper effort and organization, our circulation should not be forced up to 100,000, or even to half a million, as suggested by the Birmingham Committee. In this way an engine of vast power would be called into existence, upon whose fidelity to the cause of Protestantism, the Protestants of the empire could always reckon. This is very far from being the case with many of the existing apparently Protestant organs, many of which break down at the very time when their steadfastness is of most importance.

We commence a new year with redoubled confidence, and with a humble determination to devote ourselves with renewed energy to our work. We hold it foul scorn that the friends of Protestantism should suffer themselves to be misrepresented and robbed of their dear bought privileges by a hireling press acting upon time-serving politicians; and having overcome all the initial difficulties of our undertaking, we venture humbly and prayerfully to anticipate that our work—published, as it is, at once in London, Edinburgh, and Dublin—will embrace in its sweep the entire range of the Empire, and arouse, concentrate, and direct the slumbering energies of scattered and divided Protestantism.

We trust we may confidently calculate on the support of Protestant committees and zealous Protestants throughout the country, in extending our circulation, as it is morally impossible that joint and vigorous action can be secured without the diffusion of ample and accurate information.

THE BULWARK.

EDITORIAL COMMITTEE.

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INTRODUCTION.

OUR Journal starts at a most important crisis in our national history, and its nature and objects have already been fully stated in our Prospectus, which has been widely circulated.

It is now beyond all question, that the entire power and policy of Rome is being directed against Britain, with a view to its being subjected again to the degrading slavery of the Vatican. The power of this unscriptural system is restored in many other parts of Europe, and whilst Britain stands as a mighty barrier in the way of Papal supremacy, she presents a noble prize to Papal ambition. Rome has also of late received great encouragement to turn the whole resources of the Propaganda in this direction. The grants of money given to her agents in all the colonies—the endowment of Maynooth, by which 500 priests are under constant training at the expense of Britain—the defection of multitudes in the Church of England—the influx of hosts of Irish Papists into all British cities—the prevalence of a gross ignorance, assuming the form of a spurious liberalism, on the subject of the Antichristian apostasy—the extension of the franchise in Ireland—the divisions of Protestants—the discovery that a portion of the great machinery of the Reformation, the press, the school, and even the pulpit, may, in the hands of Jesuitism, be wielded against Protestantism, and in behalf of Rome,—all these have no doubt been so many encouragements to the Man of Sin to ply every effort to reconquer Britain. Some of our readers may be disposed to smile at the apparent hopelessness of such a project, and to fold their hands to sleep, but this will only prove how little they know of Popery, of human nature, of history, and of the actual progress which this mysterious system is making. Rome is working in London at this moment the capital of Britain, and in some sense, of the world, as well as in all the provinces, with a skill and a determination which it would be well for Protestants to imitate, but which it is the height of folly to despise.

The leading object of our Journal will be to expose all these movements, and the true nature of Popery itself as an unchangeable system of falsehood and spiritual tyranny. We shall endeavour to convert, by means of full intelligence, the instinctive and traditional hatred of

this system which prevails amongst our population, into an enlightened determination to resist its progress, and seek, by the grace of God, to convert its adherents; and our work is made cheap for the very purpose, that it may find its way into all the cottages of our peasantry and houses of our artisans.

In prosecuting our object, we shall offer uncompromising opposition to all direct support of Popery on the part of Government. We shall demand the withdrawal of the Maynooth grant, and of all Popish grants in the colonies; and that either there be no nunneries or monastic institutions, or that they be open to the inspection of the civil magistrate, like all other places of confinement. We shall demand that legislative protection be afforded to Romanists from the harpies that hover round deathbeds for the purpose of extorting bequests; and that the amplest protection be afforded to all from the brutality and intolerance of Popish mobs. We shall expose without reserve the treacherous and Jesuitical machinations of the Tractarian party in the Church of England, and help on to the uttermost every well-considered plan by which the friends of truth may extend the cause of the Reformation. With mere denominational peculiarities we shall not interfere, but take our stand on the broader platform of Christian truth and liberty, against Antichristian error and bondage. We shall take part with the oppressed friends of truth in all Popish lands, and labour to secure for them the liberty enjoyed by all in this free and happy country.

Whilst the main object of our Journal, however, shall be to deal with Popery in all its bearings, we shall be happy to advance every good work of a more general nature. Avoiding all mere political disputes, the social condition of the people at large—everything fitted to raise them in the scale of comfort—will secure our warm support.

We have only farther to explain, that those who support and circulate this Journal are not to be held committed to every particular expression or sentiment which it may contain. We shall most anxiously avoid all causes of offence amongst true Protestants, but the supporters of our Journal are only understood to maintain cordially the distinctive principles of the "SCOTTISH REFORMATION SOCIETY."

And now, we commend our cause to God, and our object to the prayers and cordial support of the Protestants of the land. We have no personal interests to serve by this undertaking, but are anxious "to serve our generation according to the will of God." We are anxious for our dear native country, that it should be an ark in which truth shall find refuge, and many stout-hearted defenders, till all these calamities be overpast; and that from it should sound forth the Word of God, not only amongst the hundreds of thousands of degraded Romanists, but amongst the millions of heathens that are also sitting in darkness and in the region of the shadow of death. The blood of martyrs cries to us from the ground, "Be up and doing." Time, eternity, death, judgment, the love of God, the interests of never-dying souls, our own and our children's dearest interests, all cry as with ten thousand voices, "It is high time to awake out of sleep! no surrender! no compromise! no inactivity! until God's great enemy is driven from the field, and the cry goes up under the whole heaven, 'Babylon the great is fallen, is fallen: the kingdoms of this world are become the kingdom of our Lord and of His Christ.'"

ALLEGED MISREPRESENTATION OF POPERY BY PROTESTANTS.

NOTHING is more common among Popish writers than to allege that Protestants habitually misunderstand and misrepresent the doctrines and practices of the Church of Rome. They usually hold up this practice of misrepresentation as habitually and peculiarly characteristic of Protestant controversialists, and ascribe to it in a great measure the feelings with which Popery is generally regarded amongst us. This favourite allegation of Papists has no solid foundation to rest upon, and should be regarded in no other light than as a mere controversial artifice. It is true that almost all controversies have exhibited instances of misconception and misrepresentation, and have furnished cases in which there was a want of due care and candour in representing the opinions and arguments of opponents. Specimens of this too common result of controversy are no doubt to be found in the writings of the advocates of Protestantism; but there is no ground whatever for alleging, as Papists do, that Protestants have been peculiarly chargeable with this offence, or that Popery has been peculiarly exposed to this injustice. The Reformers were not charged by their opponents with misrepresenting the doctrines and practices of the Church of Rome, though they gave the very same representations upon these points as modern Protestants have done. The Reformers had too good means of knowing what was taught and practised in the Church of Rome to render it politic to adduce against them the charge of misrepresenting. This charge they could have easily and conclusively answered. It was not till the seventeenth century, that Papists, finding the difficulty of defending their tenets, devised, among other expedients for evading a fair, direct, and manly discussion of the points that had been controverted between the Reformers and their opponents, that of alleging that Protestants misrepresented their opinions; while, at the same time, to give additional plausibility to this allegation, they laboured to put a fallacious gloss upon the tenets of their Church. Bossuet's celebrated work, entitled, "The Exposition of the Doctrine of the Catholic Church in matters of Controversy," was directed to this object; and though on its first publication it was condemned by the more honest Papists, as misrepresenting the doctrines of the Church of Rome to accommodate them to Protestant tastes, it has been largely employed in modern times to prove that Protestants are guilty of misrepresenting Popery. Whenever any Protestant controversialist is really convicted of misrepresenting Popery, or of ascribing to Papists tenets and practices which they can honestly disclaim, or for which they cannot be proved to be responsible, let him receive the censure which he merits. But let no regard be paid to the common Popish allegation, that Protestants in general are in the habit of misrepresenting the Church of Rome, and ascribing to Romanists tenets which they do not believe. This allegation is altogether unfounded, and is indeed a mere artifice intended to impose upon those Protestants who are either unable or unwilling to investigate the matter. The Church of Rome has her symbolic or standard books, to the truth of which she has pledged herself, and an assent to which she requires of all who are subject to her authority. Protestants have access to these books, and are just as able to understand their meaning and import as Romanists are. Ever since Romanists devised the artifice of alleging

that their doctrines and practices were usually misunderstood and misrepresented, Protestant writers in general have been particularly careful not to misrepresent them, and have taken great pains to draw their representations of Romanism from the acknowledged standard books of the Church of Rome, and from the writings of her own most approved authors. Indeed, it may be said with truth, that Protestant works often give a more accurate representation of Popery than those of its own defenders in modern times. Protestants who are possessed of competent learning, and use due care and diligence, are as able to ascertain correctly what are the true doctrines of the Church of Rome as Papists are, and they are under less temptation to misrepresent them. Protestants are fully satisfied that they can conclusively refute the real doctrines of Popery without needing to misrepresent them; while the more intelligent Papists can scarcely fail to see, that it is no easy matter to defend their doctrines from Scripture and reason, and are thus tempted to explain them away, or to involve their more obnoxious features in subtle and insidious glosses.

It is not true that Protestant controversialists have been in the habit of misrepresenting Popery; but it is true that Popish controversialists have been in the habit of misrepresenting both Popery and Protestantism, that is, of giving a more favourable view of the import of Popish doctrines, and a more unfavourable view of the import of Protestant doctrines, than truth and evidence warrant. There never has existed any class or description of men who so habitually and shamelessly violated the rules of integrity and veracity as the champions of Popery. No one who has carefully examined their writings and their ordinary mode of procedure, will refuse to concur with Mr. M'Gavin in the following statement, contained in the fifty-third No. of the Protestant, "I do not say that there are not individuals attached to the Church of Rome who have a regard to truth, who would abide by it in their dealings with their neighbours, and who are therefore better than their religion; but I do not hesitate to affirm, that it is impossible for any man to be an active promoter or defender of Popery, without having recourse to lying and imposition." One of the many forms which this want of veracity has assumed, is that of misrepresenting the doctrines and practices both of Protestants and of their own Church. With respect to the misrepresentation of opponents, this has not only been largely and unscrupulously practised by Romish writers, but by the Jesuits it has been openly defended as lawful and right, upon the principle of the end sanctifying the means. The object of the fifteenth of Pascal's Provincial Letters is to prove "that the Jesuits first exclude calumny from their catalogue of crimes, and then employ it in denouncing their opponents." (M'Cric's Translation, p. 237.) When such principles as Pascal quotes in this letter from eminent Jesuit writers, are openly avowed and defended, we need not be surprised at anything that is done by the advocates of Popery, in misrepresenting the opinions, and slandering the character of their opponents. There are two books which are in general circulation among the Romanists of this country, and which contain the grossest misrepresentations of the doctrines and practices of Protestants,—viz., Bishop Challoner's "Touchstone of the New Religion," and Baddeley's "Sure Way to find out the True Religion." These works contain misrepresentations of Protestantism and Protestants so gross, that it is not

possible that any man of education could have believed them; while yet, we have no doubt, they are generally received as true by the Papists among whom they are circulated. No Protestant works of any popularity could be mentioned, in which Popery is so grossly misrepresented as Protestantism is in the two we have named.

The common allegation, then, of Romanists, that Protestants misrepresent the Church of Rome, and ascribe to her doctrines which she has never sanctioned, is unfounded; while, like almost every other accusation which they adduce against us, it admits of being justly retorted upon themselves. The views given of the Church of Rome in Protestant works, and even in Exeter Hall speeches, which it is the fashion in some quarters to affect to despise, are, generally speaking, correct, and can be proved to be so by unanswerable evidence, while the common Popish accounts of Protestantism are utterly unworthy of credit.

In conducting this periodical, we shall take care to guard against all misrepresentation of Popery and Papists. We shall ascribe to the Church of Rome no doctrines or practices, which we are not prepared to prove that she has promulgated or sanctioned. We shall derive our accounts of the general sentiments and arguments of Papists from the works of their own approved authors. We cannot, indeed, trust implicitly to Popish writers giving an accurate view of the tenets of their own Church, for it has been no uncommon thing for them to deny, when it served any controversial purpose, doctrines, which, it could be proved, the Church of Rome had solemnly sanctioned. But there is a higher authority than that of individual authors in determining what doctrines and practices the Church of Rome is pledged to, viz., the decisions of the Church itself; and, keeping these before us, we shall give such representations of what Popery is, as Papists will not be able to convict of inaccuracy or unfairness.

“OUT OF THINE OWN MOUTH WILL I JUDGE THEE, THOU
WICKED SERVANT.”

POPERY and the Bible can never “walk together,” because they are “not agreed.” The signs of entire discrepancy between the two lie on every side, and the triumph of the one must be the total destruction of the other. Rome shews her instinctive consciousness of this. Witness her dread of a general diffusion and reading of the Scripture:—“Since it is manifest by experience,” she declares in the Council of Trent, “that if the Holy Bibles in the vulgar language are permitted to be read everywhere without discrimination, *more harm than good* arises, let the judgment of the Bishop or Inquisitor be abided by in this particular.” “Whosoever shall presume to read these Bibles, or have them in possession, without such faculty, (a written permission from the Bishop or Inquisitor,) shall not be capable of receiving absolution of their sins, unless they first give up their Bibles to the ordinary.” This plainly proves that the Romish Church knows well that “her craft is in danger” if men “search the Scriptures;” and no wonder, then, that she should be stimulated by the authority of her own solemn decree to engage strenuously in the conflict to which she is committed. Thus, in the early part of the present century, Pope Pius VII. issued two briefs to the members

of his Church in Poland and Russia, in which he denounces the Bible Society in the following terms:—"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined." To remedy "this pestilence . . . this defilement of the faith, most dangerous to souls . . . we again and again exhort you, that whatever you can achieve by power, provide by counsel, or effect by authority, you will daily execute with the utmost earnestness." Still more recently, Pope Leo XII., in his famous encyclical letter, follows in the same course of malignant opposition to the circulation of the Bible:—"You are aware, venerable brethren, that a certain Society, commonly called the Bible Society, strolls with effrontery through the world; which Society, contemning the Traditions of the Holy Fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means, to translate, or rather to pervert the Holy Bible into the vulgar language of every nation; from which proceeding it is greatly to be feared, that what is ascertained to have happened as to some passages may occur with regard to others, to wit, that by a perverse interpretation the Gospel of Christ be turned into a human Gospel, or what is still worse, into the Gospel of the Devil (!) . . . We also, venerable brethren, in conformity with our apostolic duty, exhort you to turn away your flocks, by all means, from these poisonous pastures."

But Rome knows full well, that in spite of all her Decrees and Bulls, she cannot keep the sword of the Spirit always in the scabbard, and therefore, lest its keen edge should do damage to herself, she plunges it into a corrosive mixture of her own. She introduces the Apocrypha into the Canon of the Old Testament, and dares to "add" her own Traditions, "relating as well to *faith* as to *morals*," to the New. And having done this, she thunders forth her decree:—"But if any one shall not receive, as sacred and canonical, those entire books, (the Apocryphal with the rest,) with all their parts, so as they are usually read in the Catholic Church, and contained in the ancient Vulgate edition, or shall knowingly and designedly contemn the aforesaid Traditions, let him be *accursed*. Let all men therefore understand . . . what *testimonies* and *authorities* this Synod chiefly intends to use for the confirmation of *doctrines*, and the establishment of *morals* in the Church."—(Council of Trent.)

But even this tampering with the Word does not allay her well-grounded fear of its power. She must needs "take from," as well as "add to" the Scripture. Thus, in Bellarmine's Catechism, authenticated by Papal Bulls, and in general use in the schools of the "mystic Babylon," when the *ten* commandments are given, the sponge is freely applied to the *second*, and it vanishes; while to save appearances, the *tenth* is divided into *two*! And concentrating on one point her twofold crime of mutilation and addition, in this same catechism she strikes out with one hand the whole of the *fourth* commandment, and with the other fills up the dark corner she has made by the following miserable substitute of her own:—"Keep holy the Festivals."

Nor does Rome stop here. Once committed to her perilous contest with the Word of Truth she goes through with it. She cannot prevent some translations being made of the Bible, and therefore she superintends these, so as to make them give testimony in favour of her own corruptions. Thus the Douay Bible translates Daniel iv. 27,—"*Redeem thou thy sins with alms*," in order to support her favourite practice of "purchasing the gift of God with money." And in the Irish edition of

the same version, (1816-18,) Ephesians v. 32 is thus given:—"This is a great *sacrament*, but I speak *in* Christ and *in* the Church." The Apostle is speaking of marriage, and of course this translation is intended to sanction the notion of its *sacramental* character. A school-boy could discover the utter absurdity of this glaringly false translation.

But if in her versions she "handles the Word of God deceitfully," we need not wonder that as a commentator on Scripture, Rome should proceed in a shameless course of perverse interpretation. The Irish edition of the Douay version with the Rhemish notes, above referred to, printed under the patronage of the Irish Roman Catholic Bishops, and recognised by them as containing the Church's infallible doctrine, will furnish a fair sample of her teaching. Here is the note on Luke ix. 54:—"As the act of Elias was not reprobated, neither is the Church, nor are Christian princes, blamed by God, for putting heretics to death." Again, on John x. and Heb. v. 1, we have the following:—"All Protestant clergy are thieves, murderers, and ministers of the Devil." And on Rev. xvii. 6, we find this undeniable *note* of Antichrist:—"When Rome puts heretics to death, and allows their punishment in other countries, their blood is not that of the saints, nor is it to be any more accounted of than that of thieves, man-killers, or other malefactors, for the shedding of which, by the order of justice, no commonwealth shall answer." And as a specimen of Rome's Scripture exposition in the gross, turn to the famous Bull, "*Unam sanctam*," which concludes thus:—"We declare, define, and pronounce, that it is essential to the salvation of every human being, that he be subject to the Roman Pontiff;" to which was prefixed this guilty and arrogant assumption of Scriptural authority—"Whosoever obeys not, AS THE SCRIPTURE DECLARES, (!) let him die the death." This is atrocious, but Roman Catholic commentaries are absurd as they are wicked. Some one has recently published a little book, which he calls "Popery in the Germ;" but who would have thought of discovering *Popery in Genesis*? Nevertheless we have an *infallible* Pope, Innocent III., selecting Gen. i. 14, "God made two great lights," as the groundwork of the following remarks:—"These words signify that God made two dignities, the pontifical and the regal . . . so that it may be understood that there is as much difference between Popes and kings, as between the sun and the moon." Another Pope, Boniface VIII., thus gravely parodies Jer. i. 10; Luke xxii. 38; Gen. i. 1:—"Here the Almighty is speaking of the Church, to create and to judge the temporal power; and, if the temporal power swerves from its duty, it shall be condemned by the spiritual: and since Peter said to Christ, 'Lord, here are two swords,' therefore the Pope has *both* the temporal and spiritual swords at his command: and since, also, Moses writes '*In principio*, God created the heavens and the earth,' not *in principijs*, therefore there is only one principedom, and that is the Papacy!" Why attempt to harmonize the first verse of the Bible with Geology after this! One other specimen of Romish exposition must suffice. When Wycliffe declared "Monks ought to earn their livelihood by the labour of their hands, and not by begging," the learned doctors of the Council of Constance condemned the proposition as rash and heretical. They vindicated the begging fraternity by quoting the words,—"Consider the ravens, for they neither sow nor reap;" for, said they, "By the birds thus mentioned, were to be understood the saints who flew towards heaven!!"

Once more, if Rome deals treacherously with God's Word, she also deals blasphemously with it. Thus, in the sixth session of the famous fifth Lateran Council, over which Pope Leo X. presided, and when the Papacy was nearly at the height of its power and splendour, the Bishop of Modrusium exclaimed,—“Is this Jerusalem, that city of perfect beauty, the daughter of Zion, the spouse of Christ? But weep not, daughter of Zion, for God hath raised up a Saviour for thee. *The Lion of the tribe of Judah, the Root of David*, hath come and shall save thee from all thine enemies. *On thee, O most blessed Leo, we have fixed our hopes as the promised Saviour.*”

And yet, amid all this falsehood, forgery, folly, and blasphemy, Rome sometimes hits upon the truth, “howbeit she meaneth not so.” Some of her medals furnish commentaries under her hand and seal, which cannot be explained away, and which utter *home* truths. Thus, on one side of the medal struck at Rome to commemorate the massacre of the French Protestants, we have Pope Gregory XIII., and on the other, a woman, representing the Church, with a cross in one hand, and a drawn sword in the other, and the slaughtered victims at her feet. There is no mistaking this stereotyped commentary on the words:—“I saw the woman drunken with the blood of the saints.” On another medal, struck at Rome so recently as 1825, and of which a fac-simile is given below, we have Pope Leo XII. on one side, and on the other, a woman representing the Church, seated on a globe, with the motto “*Sedet super univversum,*” and stretching forth her hand with a cup, as in the act of delivering it to some one. Here is a picture to the life of the Apocalyptic woman, whom John saw “sitting on many waters . . . with a golden cup in her hand;” and “the waters . . . are peoples and multitudes, and nations and tongues.” “This witness is true,” even though it come from the mint of Papal Rome. By her own hand, in the plenitude of her pride, she has revealed the plenitude of her apostasy, as that power “by whose sorceries all nations were deceived, and in whom was found the blood of prophets, and of saints, and of all that were slain on the earth.”

Such has been for centuries the unwearied conflict which Popery has maintained with the Word of God. Such she continues still to maintain. She seeks now, as she has ever done, to conceal the Truth altogether in “the smoke out of the bottomless pit;” or, failing in this, at least to make the precepts of God void, and his laws inoperative, through her own “deceivableness of unrighteousness.” But “strong is the Lord who judgeth her.” The issue of the contest is not doubtful. He whom she defies, and whose Truth she corrupts, is preparing to vindicate the honour of His name; and Rome shall have her terrible retribution when she shall “be consumed by the Spirit of His mouth, and destroyed by the brightness of His coming.”



“Harlot of Rome! and dost thou come
With bland demeanour now;
The bridal smile upon thy lips,
The flush upon thy brow?”

“The cup of sorcery in thy hand,
Still in the same array,

As when our fathers in their wrath,
Dashed it and thee away?”

“No! by the memory of the saints,
Who died beneath thy hand,
Thou shalt not dare to claim as thine,
One foot of English land.”

AYTON.

PROCEEDINGS OF THE VARIOUS ECCLESIASTICAL COURTS OF SCOT- LAND ON THE SUBJECT OF POPERY.

ESTABLISHED CHURCH.

A report was read by Mr. Veitch, from the committee appointed to consider the overture by the Presbytery of Edinburgh, on the subject of Popery. In accordance with the recommendations of the committee, the Assembly agreed to issue a pastoral letter, drawing attention to the errors of Popery, to enjoin all the ministers to bring the subject under the notice of their people,—to secure the endowment of two lectureships in Edinburgh, Glasgow, and Aberdeen, with the view of expounding the truths of Protestantism, and explaining the grounds and reasons of the Reformation,—to petition both Houses of Parliament to give increased support to the Protestant institutions of the country,—and to re-appoint the committee on Popery.

FREE CHURCH.

A report was read by Mr. Tweedie, detailing the progress of Popery in England and Scotland, and urging the adoption of vigorous measures to reclaim the adherents of the Man of Sin. Dr. Candlish proposed a memorial, which was adopted, in reference to the recent persecutions in Florence. Dr. Begg gave an account of the Edinburgh Irish Mission, and pressed the duty of urging all the ministers to preach on an early day, and make a collection to establish a Protestant Institute for training agents to deal with Popery in all parts of Scotland and in Ireland.

Dr. Candlish begged to propose the following as the deliverance of the Assembly,—“The Assembly approve of the report, and re-appoint the committee, Mr. Tweedie, convener; and further, the Assembly resolve to petition Parliament in favour of the Ecclesiastical Titles Bill now before the House of Commons; further, to petition Parliament for the withdrawal of all pecuniary grants and endowments from Popery; and likewise to memorialize Her Majesty’s Secretary of State for Foreign Affairs, requesting him to interpose his authority for securing the religious liberties of Christians in other lands, with special reference to the recent persecutions in Florence; and the Assembly remit to the committee on Popery to prepare draft of these petitions and memorial. The Assembly appoint the ministers of the Church, on a Sabbath to be hereafter named, to call the attention of their people to the subject of Popery; and recommend that the collection on that day be appropriated to the

fund for the establishment of a Protestant Institute at Edinburgh.” [The Assembly, on the following day, appointed the third Sabbath of July for this purpose.] The motion was agreed to.

The UNITED PRESBYTERIAN CHURCH and the REFORMED PRESBYTERIAN SYNOD have entertained favourably the same proposal to establish a Protestant Institute, and appointed committees of their number in regard to it.

THE POPISH UNIVERSITY.

“We have never ceased to urge on the Irish people, since the important question of founding a Catholic University was first mooted, the great truth, that it was only requisite to make a beginning in order to ensure a successful end. The result of the labours of the committee must have already satisfied the most sceptical that ample funds will be forthcoming for the perfecting of the great work. The committee is now only a few months in operation, and already we find a new class of fund being added. The *Kilkenny Journal*, in a paragraph announcing the death of a gentleman named Desmond, states that among his bequests is one of £150 towards the Irish Catholic University. This, we believe, is the first bequest made to this great national institution; and we have no doubt but time will shew that the largest source of its revenue will yet be found derivable from the bequests of men who respect education, and desire to see it promoted and purified by religion.”—*Freeman’s Journal*.

There is one thing pretty palpable in reference to the above extract, that if Popery can build and support her own colleges, there is not a shadow of a pretence for asking us to support Maynooth, even if it were lawful on other grounds, and also, that the millions that are lavished upon Ireland in the way of taxes remitted, and millions given, are in one sense just so much money given to Popery, so long as no lack of money is found for maintaining that system.



The solemn farce enacted in Edinburgh, on the day called Maundy Thursday, 17th April 1851.

THE CEREMONY OF THE FEET-WASHING.

THE accompanying woodcut represents the Popish ceremony of the washing of the pilgrims' feet, in imitation of our Saviour washing the feet of His disciples. Strange enough, the number washed is thirteen;* and the following is the scene as witnessed at Rome, and described by Mr. Thomson of Banchory, in his singularly interesting "Facts from Rome:"—"The thirteen washed by the Pope are *priests*. After a religious service, the Pope laid aside part of his robes, and the assistant Cardinal put round his waist an apron of embroidered muslin, with a border of lace. The pilgrims were seated on a bench, each having his right foot naked. The Pope, kneeling, washed their feet in a basin of silver gilt, dried them with a towel, and then kissed them. The precaution is taken of having the feet tolerably clean *before* the washing."

Such a thing was never thought of in Scotland till within these few years, when the zeal of Bishop Gillis for the glory of his Church, happily coinciding with a harmless ambition to display his own, in imitation of the Pope, has led to the revival of this piece of pontifical trumpery. "Why are you not at chapel to-day, Pat?" said a friend of ours, addressing his Irish servant on a Christmas-day. "Ah, your honour!" was the reply, "they don't want the likes of me to-day; there's no room for *us*; they are expecting *the Protestant gentles*." There are certain would-be dignitaries among us, who, provided there were no "Protestant gentles" to admire them, would make fewer exhibitions of their humility. The scene here pourtrayed seems to be got up purely for the sake of effect on a Protestant community. A few poor men from the environs of the Cowgate are placed on a bench to represent "the thirteen Apostles;" and there they sit, bundling themselves up in all sorts of attitudes, like elowns in a theatre, paid for playing their part in the ridiculous parody. Need we point out the gross perversion here made of the lesson taught by our Saviour? "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John xiii. 13, 14. Here there was an example of condescension, indeed, on the part of the "Master" who taught the lesson; but the lesson itself was one of Christian charity, which the disciples were to practise towards "one another." But what have we in the scene here represented? Is this the way in which the disciples of Jesus should shew their obedience to the lesson taught of brotherly kindness and charitable offices to one another? No; it is an attempt to imitate *the condescension of the Master who taught the lesson!* The bishop, forsooth, is personating the "Lord and Master;" these poor creatures are his disciples and servants; and he is shewing—not his charity, by obeying the lesson, but—his great condescension and wonderful humility *by repeating the lesson!* Can men, guilty of such assumptions, really have any value for the Gospel which they thus pervert? or can they believe that such contemptible exhibitions are to pass current in a country impatient of everything that savours of religious humbug and hypocrisy?

"But man, vain man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven,
As make even angels weep."

* The popular reason assigned for this number is, that when Gregory the Great was feeding twelve poor persons in his house on the Celian hill, an angel sat down at table with them, and made them a company of thirteen.

THE REGISTRATIONS ON THE 21st OF THIS MONTH.

PERHAPS the most important thing that can be done this month by Protestants is to attend to the registration of voters for members of Parliament. It seems on all hands to be admitted that the persons on the roll after the next registration will elect the next Parliament, and therefore the present opportunity is all-important. A suggestion has been made, that a Protestant Registration Office should be opened in every town, and that every assistance should be given by Protestant lawyers to secure the rights of qualified electors. We should rejoice to see this suggestion acted upon; and, after all, it would be no more than Popish lawyers willingly do. But at all events, every proprietor of houses or lands valued at £10 a year and upwards, is entitled to have his name put on the roll, and every tenant to the extent of £10 a year in towns, and on a lease of £50 a year in the country, can claim the same privilege. Forms of claim will be received from the parochial schoolmasters in country parishes, and from town-clerks in burghs. It is more and more manifest that Popery is determined to make a desperate effort, and unless Protestants exert themselves, it may be a successful one, in behalf of their hateful system. Let our readers only mark the terms of the following resolution at the Kildare meeting, which breathes the true spirit of Popery, and will be acted out to the letter:—

“Mr. Anthony Keogh moved the next resolution as follows:—

“Resolved—That, in order to obtain justice for Ireland, and to secure to us the possession of our national rights, both civil and religious, we are of opinion that there should be found in the English House of Commons an Irish parliamentary opposition, *pledged to vote against every minister in succession, with a view to embarrass him, and break up his administration, and drive him from office, unless he legislate in accordance with the interests and just demands of the Irish people.*”

A writer in the “Catholic Standard” presses the importance of energetic effort:—

“On all sides comes the question, ‘What are we Catholics to do?’ and echo answers, ‘To do.’ Yes, *that is our proper business, to do.* But what earthly use is there in an army of croakers telling us that we are idle, that we are dead? It is but the confession of our own folly; for though we are numerous, yea, a multitude, after all, we are composed of units; and *if the units are stolid the body corporate is helpless.* Then it is necessary, if there is a work to be done, that *each unit stirs himself,* (this being understood,) and the whole body will soon be in motion. But that is not enough; for if the body move it must be towards some defined object, some recognised purpose; and it is of that purpose I now wish to speak.

“That there are many Catholics on the list of voters is true; and *that there may, and will be, many more on the next list, is also true;* but if persons are to take pains to get their names inserted on the list without some definite motive, some defined and admitted object, it is but half to do our work. I therefore beg to suggest that our representatives in the present Parliament draw up a code, or body of articles, plain and simple, but efficient, and then we shall not be as one beating the air, but banded together for some positive work, some fixed and intelligible purpose.”

The leading organ of Popery thus speculates on the probable future

“Whenever the next election comes, the Conservatives are tolerably sure to have a majority; and the leaders, however unwilling, will be pushed on to tamper with Free Trade. The first symptom of such a retrograde movement will rouse the spirit of the towns, and of the Liberal party generally, to deadly opposition. Reform in Parliament will be necessary to defeat Protection, and a most zealous and earnest cry will be raised for the abolition of small boroughs, and the extension of the franchise both in towns and counties. This country will then be the seat of a fierce and desperate collision, in which the Whigs, being out of office, will go every safe length to inflame the people, and, if necessary, will approach the verge of civil war, in order to resume their places. *In this desperate collision the Irish vote, for many years to come, will be of the last importance; and the Irish members will have an opportunity, such as never before presented itself, to make terms*

for the interests of Ireland, not merely in matters of religious freedom, but in those matters of civil and social interest which are of hardly inferior, if indeed they are of inferior, importance."

Here is a naked avowal of the principle on which Popery always acts. The franchise has been lowered in Ireland, apparently for the very purpose of placing power within reach of the Papists, and they are determined to make the most of it. They will swell their numbers in Parliament as much as possible, and then standing between Whigs and Tories, sell themselves to the highest bidder. Mr. Reynolds openly avowed this purpose some time ago in the House, and it is understood that Cardinal Wiseman is consulted in regard to the line to be taken in every case by the Popish members. From the conduct of such politicians as Lord Aberdeen and Sir James Graham, it is evident that unless we bestir ourselves this policy may be pursued with considerable success. And whilst we must avoid the want of principle of Romanists, their zeal, determination, and activity, are most worthy of imitation. Take the following sample :—

"Mr. Keogh was taken to task the other night for promising the House a twenty year's agitation if this Bill passed into a law. The honourable member disowned the imputation ; but, in truth, he might very well have accepted and adopted it. If this Bill passes into a law ; if the Parliament of England lays but a little finger upon the Church of God, there must be an agitation until that little finger is removed ; and *if it cannot be got rid of in less than twenty years, then twenty years is, and must be, the term of the agitation ; and to maintain it we must have a regularly organised defence society.*"

We would only in conclusion reiterate our earnest admonition, that all should register, and press their well-affected friends and neighbours to do the same. It is a manifest and incumbent duty, the neglect of which in the circumstances would be an aggravated sin. Let all ministers who have the right see that their names are upon the roll. The following important address has been issued on this subject by the Scottish Reformation Society, and copies of it for distribution may be received on applying to the Secretary :—

"**POPERY. THE APPROACHING GENERAL ELECTION: A WORD TO THE ELECTORS OF GREAT BRITAIN.**—The following considerations and suggestions are earnestly addressed to the Protestant Electors of Britain, and to those who have it in their power to become Electors. It is certain that a general election cannot be long delayed ; it is more than likely that it will take place within a few months. The rulers of the land will, no doubt, have their eyes fixed on the result of this election, and will determine the true spirit of the nation by that result, rather than by the meetings that have been held on the subject of Popery. The new Parliament, besides, may last for seven years, and may do an incalculable amount of good or evil—may, in fact, seal the fate of the country, humanly speaking, in so far as Protestantism is concerned. It is quite certain that Popery is fully alive to the importance of the approaching struggle. She has made a determined aggression, and as a body claiming infallibility, she will strain every nerve to make good her new position, and even to advance. By means of an extended suffrage in Ireland, there is reason to believe that she will send, at the approaching election, more Popish representatives than formerly from that section of the empire ; and unless the Protestants of England and Scotland exert themselves, the next Parliament may be expected to be more Popish than the present. It is our duty, therefore, to begin at once to prepare for the discharge of the momentous work to which we are called. Politicians will probably give us no warning as to the precise time of the election. They generally contrive to keep that a secret from the nation till the very eve of the event, whilst they in the meantime are making their own arrangements. This is only an additional reason for our instant preparation. Every man who has the power, and is not registered, should at once arrange, with a view to the registration courts in July, to have his name added to the roll of electors. If he is entitled to vote in more than one locality, he should by all means secure it. Protestant electors should lose no time, besides, in looking out for candidates (wherever this is necessary)—men of clear and sound Protestant opinions. In this they should not be guided so much by mere professions at the time of an election, as by the known and avowed opinions of men at other times. And it is of less importance that a man shall have been heretofore a politician, as that he shall be a man of decided Christian character and business habits. In addition to all this, every man who starts as a caudi-

date for a seat in Parliament in any part of the kingdom ought to be publicly catechized, as soon as he appears, in regard to the following points, amongst others:—

“ 1. Will you exert your utmost influence to secure the withdrawal of all public support from the College of Maynooth ?

“ 2. Will you endeavour to secure the abolition of all grants to Popery in the British colonies ?

“ 3. Will you endeavour to secure the property and liberty of British subjects in opposition to the present Popish system of secret monastic institutions, and of deathbed bequests ?

“ 4. Will you urge the Government to demand from all foreign Powers the same liberty in behalf of Protestants in their dominions that is conceded to Papists in this country ?

“ These considerations are respectfully but earnestly submitted to the attention of professing Protestants. The crisis is very urgent. All that is dear to us and our children is at stake. A vigorous blow struck at present in Britain against the Antichristian apostasy, would resound throughout Europe, and inspire with new energy all the Christians in the world. Let us remember the men from whom we are sprung—the cause committed to our hands—the dreadful results of failure ; and in a spirit of prayer and of humble dependence on Him in whom our fathers trusted and were not put to shame, let us ‘ play the man for our people and the cities of our God.’ ”

DISABILITIES OF PROTESTANTS IN POPISH COUNTRIES.

ONE of the many good effects that have arisen from the recent Papal Aggression, has been to turn the attention of the Protestant mind of this country to the disabilities endured by Protestants in Papal countries. The interest awakened on this subject will not, we predict, evaporate in a day. It should be made the matter of national agitation, like the Slave Trade in the last age, or like Slavery itself in the present. Let British Protestants lay the fact to heart, that while they have willingly yielded to the adherents of Rome all the religious liberty which they themselves possess—liberty of worship, liberty of preaching, liberty of proselytism, liberty of the press—and while they would, with one heart, resist any attempt to diminish this liberty even in the smallest degree, in those countries in which the Papacy is dominant the public worship and the public preaching of Protestants is a crime. In Spain, even British residents are only permitted to worship in a private apartment ; any signal hung out to direct a stranger to the place would be punished as illegal ; the worship must be conducted throughout in the English tongue ; and the admission of any Spaniard to witness the service would, in all likelihood, be made the pretext for the removal even of this precarious privilege. In Rome, and throughout the Papal States, there is no liberty worthy of the name—unless we are prepared to call the permission of English residents to meet for worship in a small apartment over against a slaughter-house by so unfit a designation. You dare not preach the Gospel to Italians in the Italian tongue ; you dare not sell a Bible, or circulate it gratuitously ; you dare not give away a tract, without exposing yourself to fine, imprisonment, or exile. Were any Protestant minister or layman to attempt sitting, like Paul, in his own hired house at Rome, and preaching the kingdom of God, he would find the vast superiority in toleration of the Pagan Tiberius to the Popish Pio Nono.

Tuscany has, however, within the last few weeks, been the scene of the most shameless and daring outrages upon the rights of conscience and freedom of worship. For some years a small chapel has been allowed to exist in Florence, in which the Protestant worship was performed according to the Episcopal order. This small boon was qualified by conditions

that strikingly shewed the jealousy and intolerance of Romanism. The worship was not to be conducted in the Italian language, and, as if even this precaution were not sufficient, policemen were stationed at the door of the chapel, to prevent the entrance of any Tuscan, and even sat as spies upon the proceedings. A false report was borne to the authorities that these conditions had been violated, that the worship had been conducted in the Italian tongue, and that natives of Florence had been present and infected by the Protestant doctrine. Complaints and threats immediately passed from the authorities to the English pastor and his congregation, and it was only by proving, in the most convincing manner, the falsehood of the accusation, and by the interference of the English *Chargé d'affaires*, that the little Protestant congregation was not dispersed, and their place of worship either seized by the Government or razed to the ground.

But the bitter and almost frantic opposition of the Government of Tuscany to Protestantism, and to that liberty of conscience which is identified with it, has been more signally proved in the treatment to which one of the most distinguished of its own nobility has, within the last few weeks, been exposed. No one who has studied the Florentine history can fail to be familiar with the name of the Guicciardini family, or be ignorant of the way in which that name has been honourably associated both with the history and with the literature of Tuscany. The present head of that house has, for some years, been a serious student of his Bible, and has of late been more than suspected of the crime of Protestantism. No other charge was even attempted to be brought against him; for, in the changes of recent years, in which Florence shared, he had studiously kept aloof from politics. But his evangelical convictions and attachments were enough to render his position in Florence perilous, and he had resolved to leave the city of his illustrious ancestors, and to go into voluntary exile. On the evening previous to his intended departure, he had met with a few friends who were likeminded; they were devoutly engaged in reading a chapter of the Gospel of John, when the door of the apartment was suddenly burst open by a band of policemen, armed to the teeth, the persons of all present rudely searched, and this Florentine noble, for the simple crime of reading his Bible, dragged forth and cast into the prison of the Bargello, a place swarming with vermin, and suffocating with smells. The authorities have since so far recoiled from this hazardous step as to allow Guicciardini to go into the voluntary exile which he had intended, but others of the less formidable victims have been banished to a region so pestilential, that fever is almost certain to do the work which had been reserved at first for the pestilential airs of the dungeon.

We give to these facts such prominence in the First Number of our periodical, in order that those Protestants who have been under the spell of an unthinking and ignorant apathy, may have evidence before them that the spirit of Popery is unchanged, and that all true Protestants may distinctly see what is one of the duties to which God is summoning them at the present hour.

In regard to British subjects residing for purposes of trade, or health, or art, or scientific discovery, or commercial enterprise in Papal countries, every constitutional means must be set in operation in order to obtain for them the same amount of liberty as Papists have so long had

freely conceded to them in England. Our Government must be brought not only to protect the persons and the property, but the consciences of Englishmen in the dominions of those States which bow the knee to Rome. What English baton touches a hair of the head of a Spanish or an Italian Catholic in his worship in England? The sword of England is held up only to protect him. And shall not the Englishman be as free and as protected in Madrid, in Florence, or in Rome? There must not even be a brand put upon our Protestantism—it must not be driven to skulk in secret apartments, as in Spain, or be suffocated in the filthy neighbourhood of shambles, as at Rome. We must have what we give—all that we give; and Romanists who are sitting unmolested under the shield of our British constitution, must be called to aid us in attaining it. “Whatever,” says an able writer in the “Edinburgh Review,” “whatever the Church of Rome is entitled to expect from Protestant governments, Protestant governments must be entitled to expect from the Church of Rome.”* Let this great subject only obtain the place which it deserves on platforms and at polling-booths, in petitions, and by deputations to Government, and especially to the Minister for Foreign Affairs, and not a year will pass without recording numerous and valuable concessions; while by such movements we shall meanwhile be teaching the world the lesson of liberty. The very name and honour of our country is involved in this, not to speak of far more sacred considerations. And sufficient hints have been dropped by those in power within the last few weeks to assure us, that the Government will not be apathetic on this subject so soon as they behold the Protestant people unanimous and in earnest. The noble aspiration uttered by Lord Palmerston, on a recent memorable occasion, on a kindred subject, may well give us assurance that on this matter his Lordship’s heart beats soundly. He wished to realize the time “when as the Roman, in days of old, held himself free from indignity when he could say, ‘*Civis Romanus sum*,’ so also a British subject, in whatever land he might be, should feel confident that the watchful eye and the strong arm of England would protect him against injustice and wrong.”†

But our influence should not be confined to the protection of *British* Protestants in the enjoyment of their religious liberties. Our efforts for others in oppression must of necessity be more indirect, but they will not be ineffective, as the case of Dr. Achilli has proved. Great Britain may do much by simply shewing that she is ever on the side of liberty of conscience. The increased intercourse between nations must immeasurably increase our moral power. Nations are hastening to compare other things besides their works of industry and art, though no Crystal Palace be reared for this end. The Railway, the Newspaper, and the Penny Post are rapidly bringing all the countries of Europe into close communion, and will prove far greater and more beneficent revolutionists than the cannon or the sword. Great principles will find their way into countries that were almost barricaded against British influences: these will gradually create a new public opinion, making the multitudes of some nations ashamed of their old ideas; and it will be our own fault if the rights of conscience and of

* April 1851.

† Speech of Viscount Palmerston in the House of Commons, on Tuesday the 25th June 1850, on Mr. Roebuck’s motion on the Foreign Policy of Government.

worship do not become more and more a universal idea, that shall impregnate and transform even the most astute of our continental despotisms. No persons know this better than the Pope and his scarlet councillors. There is something infinitely ludicrous, yet most significant, in the exclusion of "Whately's Logic" from Naples and Rome, as if they were afraid that the young intellect of those cities might thereby acquire the dangerous art of thinking, and begin to put inconvenient questions about infallibility and transubstantiation; nor do we regard even the condemnation of the laughing pages of "Punch" as without its meaning and its sign. It tells us that universal knowledge, which is the hope of Protestantism, is the terror of Rome. It confirms the saying of Wolsey, that either Popery must destroy the press, or the press will destroy Popery. There is something noble in the thought, that this great country which, through ages of trouble, achieved for itself, under God, such free institutions, and made the principles of religious liberty a part of the national mind, should now be called upon to become the educator of the nations of Europe on these great principles, should stand forth in the world as a city of refuge for all the persecuted friends of truth and martyrs of freedom, and by a diplomacy humane, yet firm, that violates no international law, and yet shews itself always on the side of the oppressed, should gradually impregnate rulers with her own spirit, bless nations with her own liberty, and vindicate for God what God alone is competent to wield, the lordship of the human conscience and of the human heart.

POPERY TURNING THE CARDINAL TO ACCOUNT, AND ATTEMPTING TO ACQUIRE PARAMOUNT INFLUENCE IN LONDON.

THERE are two points in the present struggle in which Popery seems to have judged wisely, viz., in thinking that a Cardinal, glittering in gems and cloth of gold, with a well-stocked wine cellar, holding splendid soirées, to which the young, the gay, and the thoughtless are invited, would exert a considerable amount of worldly influence in London, and that if London were seized, it would to a large extent command the kingdom. Hence we find that these two ideas are being prosecuted with great energy and success. Crowds flock to gaze at the Cardinal, like those spoken of in Scripture who "wondered after the beast," and he is brought out on all occasions, as from a show-box, to gratify the new-fangled curiosity and love of display of the metropolitans. The very excitement produced by the discussions in Parliament is turned to great account. The Cardinal preaches to about 2500 every Sabbath evening, at one shilling a head, or £125 a night. Simple Protestants are thus made to sustain his dignity, and swell the train of his apparent adherents. Meanwhile, new churches and schools are opened in every direction in and about London. The dazzling appearance of the Cardinal in his carriage of state graces every such occasion. Pains are taken to laud him to the skies, and to cover over the old haggard features of Babylon by every voluptuous appliance. Take instances of these movements from the records only of a few weeks past in Popish journals, and see how Rome couples energetic action with all her plans and speculations:—

“ LAYING THE FOUNDATIONS AND CORNER STONE OF OUR BLESSED LADY'S AND ST. JOSEPH'S CHURCH, POPLAR.

“ Again another district has seen its day of festivity; for God, in his infinite goodness, wills that the poor should also have their days of joy, even on this earth, where sorrow and misery are so familiar as to seem to be their inheritance, and even existence. Tuesday last summoned the whole Catholic population of Blackwall and Poplar to a general *rendezvous* in Gate Street, where two events of no mean attraction awaited them; the first was the laying of the first stone of a church, which is to displace the poor and by far too small chapel, in which scarcely a sixth of the Catholic population of this quarter can obtain the consolation of meeting to adore their Creator; the other, was the presence among them of his Eminence the Cardinal Archbishop of Westminster, who was announced to officiate at this grand ceremony, and to make his voice heard among this interesting portion of his flock; a voice, we say, so much the more dear, as the persecution of the law-makers of this country is the more levelled against the chief Pastor. One incident we must not forget to notice. It is, we conceive, of great interest to every Catholic heart; that is, when his Eminence entered his carriage to quit the place, he was saluted with loud and continued cheers, which were sustained as long as his carriage remained in sight, and which no doubt gave him some relief from the bitterness with which the enemies of the Church in this country have for so long endeavoured to fill his heart, by their furious invectives, their foul aspersions, their rabid and unchristian denunciations.”

If we turn from Poplar to Islington, we immediately witness a similar scene :—

“ ST. JOHN THE EVANGELIST, ISLINGTON.

“ The announcement that his Eminence Cardinal Wiseman, Archbishop of Westminster, would preach at this church on Sunday the 11th inst., and afterwards consecrate a chapel dedicated to the Blessed Sacrament, *attracted an enormous number of people,* (Protestants as well as Catholics,) who, long before the Cardinal's arrival, filled every available nook and corner within the church, congregating outside also in considerable numbers to witness the arrival of so distinguished a Prelate, now so prominently brought before the whole Christian hemisphere.”

After the services are described, the following is added :—

“ Although the crowd within the church was enormous, by great exertion the whole proceedings went off in a most satisfactory manner, and a day so glorious, not only for the Catholics of Islington, but of the whole of the diocese, has never before been witnessed. The whole parish it seemed almost were come forth to gaze upon the Cardinal. The windows were thronged with ladies, and the street with gentlemen. *Indeed, the only comparison that could be drawn would be St. James's Street on a Drawing-Room day, or Parliament Street when Her Majesty opens or dissolves her Parliament.*”

Turn from Islington to Clapham, and the following description is given :—

“ SOLEMN OPENING OF THE CHURCH OF OUR BLESSED LADY OF VICTORIES, CLAPHAM.

“ In our last, we spoke in terms of exultation of the festival which was observed at Hammersmith, on the occasion of the laying of the corner-stone of the church, under the patronage of St. Mary and St. Paul. To-day it is our gratifying task to publish how Clapham has also had its festival, its day of rejoicing and of triumph, when the bells of the new church made the air resound with joyous sounds, inviting all Clapham to swell the *fête*, which attracted from all parts of the metropolis crowds of the faithful, hastening to return thanks from the deepest recesses of the heart to God, for having graciously permitted that, after so many difficulties, a new temple should be thrown open in His honour, under the glorious invocation of Our Lady of Victories. An extraordinary coincidence seems, in a peculiar manner, to justify this glorious title given by the Church to the Queen of Heaven. During the opening of a temple to the glory of God, under the patronage of Our Lady of Victories, a brilliant victory was gained for the Catholics in the metropolis, where of late have resounded, on all sides, so many and oft-repeated cries of persecution and hatred—a victory even in the heart of Parliament, by the complete defeat of the support of Mr. Lacy's infamous bill, by a majority of 123 against 91. The nuns of Clapham, too, have been avenged for the insults which a hypocritical and impious press had laboured to heap upon them. Does it not seem evident that Our Blessed Lady of Victories wishes that these good Religious should be vindicated before the whole universe, from the injurious affront which it has been attempted to make them endure, and that on the very eve of the opening of the church, erected under her protection, in order that their thoughts, being turned aside from these frightful calumnies, might be united sympathetically to the joy of the Catholics of Clapham? We must also mention that at this moment, when the name of Our Lady of Victories was pronounced for the first time during the sermon of his Eminence, the sun, which till then seemed to hide his head in the clouds, burst forth, filled the church with his effulgence, and covered the assembly with his brilliant rays.”

After another lengthened description which, considering the nature of Popery, must probably be taken with some abatement, the whole is wound up as follows:—

“Thus terminated this glorious and holy day—this day of triumph and festivity for the Catholics of Clapham, who will long remember the mercies the Lord has heaped upon them, when they recall to their minds what Clapham was five years back—a *desolate town, where divine worship, in truth and spirit, had been unknown during three centuries.*”

On the 10th of May the following announcements are made:—

“On Sunday morning the Cardinal Archbishop preached at the Church of the Immaculate Conception, Farm Street, on behalf of the Convent of the Good Shepherd, Hammersmith. The church was crowded in every part, and there were many Protestants present, which perhaps partly accounts for the small amount of the collection, which, I believe, only reached L.85. There were also charity sermons at two other churches, which are supposed to have drawn off some of the usual donors to this most excellent charity. In the evening his Eminence preached at St. George's on the ‘Exhibition.’”

“On Thursday his Eminence will lay the first stone and bless the foundations of the new Church of the Holy Trinity, at Hammersmith; and on Friday he will go to the Convent of the Sacred Heart, at Roehampton, where several young ladies will be received as novices, and several others will be professed.”

In addition to all these churches and exhibitions, here is an account of a training school for young gentlemen, called

“ST. MARY'S COLLEGIATE SCHOOL, TALBOT HOUSE, RICHMOND.”

The writer says, “It was our own first visit to Talbot House, and the impression produced upon our mind was extremely pleasing. The mansion, once the residence of the rash Duke of Monmouth, is charmingly situated. The *medio tutissimus* is well exemplified in the selection of such a site; sufficiently down the far-famed ‘hill’ to escape the cold north-easterly blasts, it is yet sufficiently elevated to command a view of the glorious scenery here presented by Thames and woodland, and more important still in the domicile of some sixty or seventy youths confined so many hours daily to the study-hall and class-room, to secure perfect drainage and ventilation.”

In short, Popery is surrounding the whole Metropolis with her meshes, and whilst Protestantism is hopelessly divided or looking idly on, her great adversary, with consummate ability and the whole wealth of the Propaganda, is seizing every strong position. The Master of the above-named school made a speech on this occasion, from which the following is an extract, illustrative of the kind of instruction given to the “sixty or seventy youths”:—

“Through life he had always invoked the powerful intercession of the blessed Virgin. In all difficulties and doubts he besought her powerful intercession, and never, even in the most trivial matter, did he appeal in vain. (Cheers.) And as he felt and did himself, so did he inculcate upon the minds of those children over whom it was God's will to give him charge; and, under the protection and with the intercession of the Mother of God, he hoped that the end of each one of them would be peace, prosperity, and contentment here, and everlasting glory hereafter. (Long-continued cheering.)”

In addition to these means, Popery is seeking to neutralize the powerful orations of Gavazzi against her, by the eloquent sermons of the French Jesuit Ravignan.

“The devotions of the Month of Mary are being observed in many of the London churches. The sermons of Father Ravignan are listened to by large and most attentive congregations, chiefly English, anxious to hear this most celebrated French orator.”

Meantime, similar operations are going on in all parts of England. The Polish Bishop of Birmingham says:—

“During the past year several works of importance have been commenced. At Wolverhampton a particularly advantageous site has been purchased by the Catholic inhabitants at a cost of £2,250, on which we are about to commence immediately the erection of the main portions of an extensive parochial church. We hope soon after Easter to lay the foundation of churches at Coughton and at Stupley, sites for which have been given by the generosity of a Catholic baronet. A gentleman has also munificently placed at our disposal a piece of land in Nottinghamshire for a site, with funds for the erection of a church upon it, and the foundation of a mission. At Stratford-on-Avon land has been purchased for a church, through the exertions of the Rev. J. Short and the Catholics of

the town, who are making zealous efforts to obtain funds for erecting a portion of the edifice. Through the praiseworthy exertions of the Rev. W. Keen of Stourbridge, a property has also been secured at Brierly Hill with a view to a future mission, much needed in that locality. We deeply regret that there are difficulties yet in the way of commencing a mission at Wednesbury, notwithstanding the great exertions made by the Rev. G. Montgomery; for a list has been made of upwards of eight hundred Catholic inhabitants who are without a place in which to assemble. The efforts to obtain a temporary building of sufficient size have up to this time failed. But the debt on the site purchased for a church has been paid off, and a small sum remains in hand.

"The Fathers of the Oratory at Birmingham have commenced the erection of an extensive oratory or convent at Edgbaston, with a view to adding a large church, which will amply meet the Catholic wants of that neighbourhood. The extensive cemetery at Birmingham has also been completed and consecrated, and the chancel, with side-chapel of a church, has been erected within it, and has been made the commencement of a mission. The Fathers of Charity have erected at Rugby a convent in the neighbourhood of the church, upon land furnished by the generous patron of that mission. At Longton, in the Potteries, a community of the Sisters of Penance has been established, which is already abounding in good works. At Westbromwich a small branch of the Sisters of St. Paul have commenced their labours with most gratifying success. Two Sisters of the same order are to commence this week at Leamington, where their labours will be supported by a lady whose charity has done much for the wants of that mission. We ought not to omit mentioning the consolation we have had in receiving into the diocese a community of the devout Order of Poor Clare Colletines, since their fervent prayers, their devoted sacrifices, and the example of their way of life, we may account to be one of the best supports and safeguards of the diocese."

Even Father Smith, at Aylesbury, who sends forth a periodical whine in the *Tablet* for more money, under such truly Irish headings as "The Painful Question, Is Father Smith always to be a beggar?" makes the following statement:—

"You will, I am sure, share my delight and that of my dear, good bishop, when you learn that the generous support already received has enabled me to present on last Sunday eight converts for confirmation. This is the fruit of three months' labour amidst unparalleled difficulties, and almost insuperable obstacles. But if the contest was hard, the victory is sweet, and we have reason to look gratefully to heaven and thank the Almighty for having visited his people, and broken the long night of their bondage. Aylesbury, so proverbial for bigotry, and so obstinate in its errors, now listens respectfully to the Word, and has received the blessings of its legitimate Pontiff. Happy, happy change! happy happy people."

Liverpool and Manchester seem also to be assailed at all points, and by all sorts of agency. The following is a recent account in regard to one species of agency at Liverpool, directed towards the Italians:—

"Liverpool, May 28th.—The Mission of the Month of Mary, conducted by the Rev. Messrs. Vetturini and Vanantwerpen, has been eminently successful. Catholics of all ranks have crowded the church of St. Nicholas, Copperas-hill, every night, and upon the evenings of Sunday last, and the Sunday previous, the church was filled to inconvenience. On Sunday last Father Vetturini preached in the morning after High Mass, again in the evening before Vespers; and the Rev. gentleman, immediately after that service had concluded, addressed a very considerable number of his countrymen in the language of Italy, with a fervour and energy which was perfectly astonishing after so many duties discharged during that day, more especially as the *physique* of the Rev. Father is of the smallest proportion. Not a few have said on that occasion, Surely that man is sustained from above. His address to the Italians had much reference to the present circumstances of their country. He described the Holy Father as not only what Catholics but Protestants regarded him before the revolutionary mania—the *impersonation of a holy Pontiff—the living example of a good Sovereign*. He described the men of the revolution—their motives as developed in their actions—the *frantic wickedness of their course*—the means by which they overcame or terrified the well-disposed—the impiety which they inaugurated, and frightful miseries which their success for a time has entailed on their beautiful but unhappy land. He passed rapidly in review the glories of Rome as the centre and capital of the Christian world, and the glorious responsibility of Italy to maintain inviolate that Faith with which her history and her destiny were inseparably connected."

In short, England is the great mark at which Popery is at present aiming, and aiming with large success. When will Protestants arise and labour with similar energy?

THE BULWARK.

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JOHN LAMBERT IN THE FLAMES.

THE following is Foxe's account of the Popish murder of John Lambert for denying the doctrine of transubstantiation :—



“As touching the terrible manner and fashion of the burning of this blessed martyr, here is to be noted, that of all other which have been burned and offered up at Smithfield, there was yet none so cruelly and piteously handled as he. For after that his legs were consumed and burned up to the stumps, and that the wretched tormentors and enemies of God had withdrawn the fire from him, so that but a small fire and coals were left under him, then two that stood on each side of him, with their halberds pitched him upon their pikes, as far as the chain would reach, after the manner and form as is described in the picture. Then he, lifting up such hands as he had, and his finger-ends flaming with fire, cried unto the people in these words, NONE BUT CHRIST! NONE

BUT CHRIST! and so being let down again from their halberds, fell into the fire, and there ended his life.”

ON THE USE OF THE NAMES "POPERY" AND "ROMANISM," AND "PAPIST" AND "ROMANIST."

It is our intention to call the religion of the Church of Rome by the name of *Popery*, or *Romanism*, and not of *Catholicism*, and to designate the subjects of the Pope as *Papists*, or *Romanists*, and not as *Catholics*. As we reckon this a topic of some importance, and as it is one on which Papists are much in the habit of complaining and declaiming, we think it proper to explain, once for all, the grounds of the course we mean to pursue in this matter. The adherents of the Church of Rome always call themselves *Catholics*, and refuse this designation to all other professing Christians, while they resent it as an insult and an injury when they are styled *Papists* or *Romanists*. The grounds of the course we mean to follow in this matter of names may be embodied in these two positions:—1st, The adherents of the Church of Rome have no right to the designation of Catholics, they insult and injure Protestants by assuming it, and therefore it ought never to be conceded to them; and, 2d, Protestants do not insult and injure the adherents of the Church of Rome by calling them Papists or Romanists, but, on the contrary, employ, in doing so, a perfectly just, fair, and accurate designation.

I. The Papists, by assuming to themselves, and refusing to all others, the designation of Catholics, convey, and avowedly intend to convey, the doctrine, that they and they alone are members of the true Church of Christ, and that all others are beyond its pale, and are shut out from salvation. According to the views of the Church of Rome, all professing Christians are divided into three classes, Catholics, heretics, and schismatics. Catholics are those who are subject to the Pope, and they alone are members of the Church of Christ, and capable of salvation. All other professing Christians are either heretics, or schismatics, or both; and though still subject, in virtue of having been baptized, to the jurisdiction of the Pope as Christ's vicar, so that he has a right to coerce and punish them, they are not in the Church, and they cannot be saved. In the opinion of Papists, Protestants are both heretics and schismatics, and must therefore, though they are still subject to the Pope's jurisdiction, be for ever excluded from the kingdom of heaven. This is the doctrine of the Church of Rome, and Papists declare, and intend to declare, this doctrine, when they assume the designation of Catholics to themselves, and refuse it to us. We may explain, on some future occasion, from what causes, and by what processes it was that the word *Catholic* came to be employed in this way, but there can be no doubt that the usurpation of this name by Papists is, and is intended to be, an assumption of the fundamental points which are controverted between them and Protestants. When Protestants inconsiderately apply the name Catholic to a Papist, they are unwittingly conceding the whole substance of the claims of the Church of Rome, and they are virtually homologating the doctrine which excludes themselves from the pale of the Catholic Church, and from the blessings of salvation. Papists then insult and injure us when they assume to themselves, and refuse to us, the designation of Catholics; and when we call them Catholics, we unthinkingly approve of the insult and the injury which they inflict upon us, and concede the validity of the claims on which their treatment of us is based.

These considerations are amply sufficient of themselves to establish the impropriety of Protestants ever applying the term Catholic to a Papist, but they are greatly confirmed by observing the use which Romanists have made

in argument of this too common but most unwarranted concession. A specimen of this may be seen in the following extracts from the "End of Religious Controversy," by Dr. John Milner, Bishop of Castabala, and Vicar Apostolic of the Middle district of England, who was the leading champion of Popery in this country in the last generation. When he comes (Letter 25) to discuss *Catholicity* as a note or mark of the Church, he begins in this way,—“In treating of this mark of the true Church, as expressed in our common creed, I feel my spirits sink within me, as I am almost tempted to throw away my pen in despair. For what chance is there of opening the eyes of candid Protestants to the other marks of the Church, if they are capable of keeping them shut to this? Every time they address the God of truth, either in solemn worship or in private devotion, they are forced, each of them, to repeat, ‘I believe in the Catholic Church;’* and yet, if I ask any of them, Are you a Catholic? he is sure to answer me, No, I am a Protestant. Was there ever a more glaring instance of inconsistency and self-condemnation among rational beings?” And again, “Is there not among the rival Churches one exclusively known and distinguished by the name and title of the Catholic Church, as well in England, Holland, and other countries which protest against this Church, as in those which adhere to it? Does not this effulgent mark of the true religion so incontestably belong to us, in spite of every effort to obscure it by the nicknames of Papists, Romanists, &c., that the rule of St. Cyril and St. Austin is as good and certain now as it was in their times? What I mean is this; if any stranger in London, Edinburgh, or Amsterdam, were to ask his way to the Catholic chapel, I would risk my life for it, that no sober Protestant inhabitant would direct him to any other place of worship than to ours.” It is more than thirty years since these statements were published by the then leading champion of Popery, and they ought to have at once and conclusively put an end to the inconsiderate and foolish practice, on the part of Protestants, of conceding the name *Catholic* to Popery or to Papists. The practice, however, still continued, so that Dr. Wiseman was able to make use of the same argument as Dr. Milner, and, with some plausibility, to add to it the following statement:—“It would be as impossible to root out any established form of speech, as to make men cease calling us Catholics. They have added the word ‘Roman’ to our title, but still the term Catholic cannot be separated from our name.” (Lectures, vol. i. p. 318.) There is no real weight of argument in this attempt to make something of the inconsiderate concession by Protestants of the term Catholic, and it is utterly unworthy of intelligent men to have recourse to it. Still, it is fitted to produce a certain impression upon the minds of the ignorant and the unthinking, and, at any rate, the concession involves Protestants, as Dr. Milner says, “in glaring inconsistency and self-condemnation.”

The extract from Dr. Wiseman points to another designation very frequently given to Papists, viz., Roman Catholics. Papists scarcely venture to insist that Protestants shall call them Catholics, because they know well that this involves a concession which they have no right to demand of us. But they commonly do insist that we shall call them, not Papists or Romanists, but Roman Catholics, and they allege that this demand is warranted by the fact that this designation is given to them in some recent Acts of the Legislature. We do not regard the use of this designation in an Act of Parliament as im-

* As there are probably some of our readers who never repeated these words, either in their public or private devotions, it may be needful to mention, that they form part of the document commonly, but most unwarrantably, called the Apostles' Creed.

posing upon us any obligation to employ it; and we decline to call Papists *Roman Catholics* for the following reasons:—1st, Because this designation is nonsensical, and involves a contradiction, Roman Catholic being virtually the same as *particular universal*. 2d, Because it involves an admission that the Church of Rome forms a branch or section of the Catholic Church. We have no hesitation in admitting that men may be, and are, saved in the communion of the Romish Church; but we do not choose to be entangled in the farther concession, that what is commonly called the Church of Rome, viewed in its general character as a whole, forms a part of the Catholic Church of Christ. 3d, Because, as we have seen, Dr. Wiseman finds an argument in support of the *peculiar and exclusive* claims of the Church of Rome upon the use of the word Catholic, *even when conjoined with Roman*.

II. If, upon these grounds, the adherents of the Church of Rome should not be called Catholics, or even Roman Catholics, by what name should they be designated? To this we have no hesitation in saying that they should be called Papists or Romanists.

They are accustomed to represent these designations as nicknames, and to resent the use of them as insulting. We do not regard them as nicknames, and we do not intend by using them to insult or wound the feelings of those to whom we apply them. We would not unnecessarily do anything that might be regarded as discourteous, and we would willingly concede to them any designation they choose to assume, provided it was in itself accurately descriptive, and provided it did not countenance any unwarrantable assumption on their part, or any unwarrantable concession on ours. Now, we know of no single or compendious designation for the adherents of the Church of Rome that answers these conditions, except *Papist* or *Romanist*. If they would suggest to us any other designations that answered these conditions, and were more agreeable to their feelings, we would willingly adopt them. But, in the meantime, we really do not know any others which we could warrantably or safely employ. *Papist* was the name usually given to them by the Reformers, and it has been generally used by Protestants ever since the Reformation, while it is only in modern times that those to whom it was applied have affected to regard it as a nickname, or to treat the use of it as insulting. It would be unfair and discourteous to give to them any designation which implied an ascription to them of anything which they disclaimed as erroneous and discreditable. But no objection can be adduced upon this ground against the names *Romanist* or *Papist*. The term *Romanist* *merely* implies, that they adhere to the communion of the See of Rome, regarding it as "the mother and mistress of all Churches;" and the term *Papist* *merely* implies, that they are subject to the authority of the Pope, as the vicar of Christ and the head of the Church. Now, there is nothing in all this which they disclaim or repudiate. On the contrary, they avow it and glory in it. They have no ground, therefore, to complain of these designations, since they do not imply, and are not intended to imply, the ascription to them of anything but what they acknowledge to be true and relevant. On these grounds the terms *Romanist* and *Papist* are proved to be free from all reasonable objection on the score of justice and fairness, while the direct and positive justification of the use of them is to be found in the fact, that the things which alone they express or impute, viz., communion with the See of Rome, and subjection to the authority of the Pope, are the most obvious and the most palpable *peculiarities* by which those to whom these names are applied, are distinguished from all other sects of professing Christians. Many of the Popish Catechisms introduce into

their definition of the Church of Christ *subjection to the Bishop of Rome* as one of its essential properties; and Cardinal Bellarmine, the great champion of Popery, represents the doctrine of the Pope's supremacy as involving the substance and foundation of Christianity. Nothing, therefore, can be more reasonable, more fair, or more appropriate, than to designate the adherents of the Church of Rome by terms which *merely* express these most tangible, most important, and most distinctive features in their religious convictions and in their ecclesiastical position.

We trust we have said enough to vindicate our own conduct in the resolution we have adopted upon this question of nomenclature, and to persuade all our readers to follow, upon every occasion, our example in this matter.

POPERY IN DUNDEE.

DUNDEE seems to be one of the places in Scotland upon which Popery is exerting its utmost strength, and with considerable success. A writer in one of the Popish papers gives an account of this movement in the form of a visit to that important and stirring town, narrated in true Popish style. He commences by giving some account of the place,—

“Guide-book authors, antiquaries, and historians, have long disputed about the etymology of ‘Dundee,’ some contending that it means the *Hill of God*, and others the *Gift of God*; but all evidently agreeing that its foundation and origin was a special act of Divine favour. Overhanging the town, at a height of 500 feet, is a beautiful hill, called the ‘*Law*,’ which, like other laws, the inhabitants, in times gone by, very often made their ‘perch,’ but very often, too, under other circumstances, it became their terror.

“The local maritime advantages, secured and encouraged centuries ago by *Catholic intelligence and enterprise*, are now realizing the anticipations entertained by their discoverers; and he who would understand the commercial progress and prosperity of the locality has only to read the charters granted by Catholic monarchs to the town in the very earliest ages, where he will find their full development foretold and provided for. There is truly something peculiar in the history of Dundee that would seem to confirm the impression of its being consigned to a heavenly guardianship, and furnishes a forcible illustration of the Divine promise, that the founder of the Catholic religion should remain always with his Church, even to the consummation of time. John Knox and his followers did *all that the instigation of the devil could suggest* to efface and destroy every semblance of Catholicity. The holiest shrines were prostrated in the dust with ruffian violence, and neither the sepulchre nor the sanctuary escaped the demon fury of the ruthless barbarians. Churches, convents, and monasteries, with their holy and devoted inmates, fell a prey to *their sacrilegious and horrid vengeance*; and yet, in God's good time, he permits the temples to his worship to be restored, and the ranks of the faithful to be recruited with thousands of true believers.

“We were very forcibly struck with this instance of God's providence a few days ago, whilst crossing the river Tay in one of the ferry steamboats from the Fife coast, on a ‘*Flying visit*’ to Dundee. Our attention was attracted to the figures of several workmen standing on the walls of a very spacious new building, clearly defined against the sky, and forming a most conspicuous object in the upper part of the town, as seen from the river. On making inquiry of some persons on board, we were informed that this building was a new Catholic church, then in progress of completion, and that it was soon expected to be opened for the performance of Divine service.”

As soon as our visitor has fairly landed, he proceeds to inspect this grand new Popish chapel, of which, and of the progress of Popery, he gives the following account:—

“During a leisure hour, we visited the new Catholic church on the hill, which we had observed from the river, and found it to be a very large building, occupying the centre of an area of at least three acres. The walls have been raised to what is called the roof-tree; and during our visit, the workmen on one of the gables had completed the elevation of a huge stone cross of extraordinary dimensions, which they were employed in raising by means of

pulleys and other machinery when we first observed them from the deck of the steambot. It appears that a number of the workmen employed on this building are Protestants, and it was really laughable to observe the quizzical expression on the faces of many of the Irish labourers below, as they saw their Calvinistic brethren completing the form of the cross. In fact, they could hardly have regarded the poor benighted creatures with more supreme pity for their invincible ignorance if they had seen them attempt to bless themselves with their left hand. One of these men observed to another—'Well, it's a great thing to have these Protestants putting up the crosses for us after all.' 'Ay,' the other replied, 'but they have their eighteen shillings a week, while we're earning only ten.' This was evidently a poser, and the speaker recommenced his work with an air of superior sagacity, as much as to say, 'Take your change out of that.'

"On inquiry we were informed that the Catholic population of Dundee is now estimated at near *seventeen thousand*, and that the new church in course of erection, and which is on the old approved method of ecclesiastical architecture, without galleries, is to contain 2000 sittings. This is in addition to the very spacious edifice open for some years past in the Nethergate, under the ministration of the Rev. Stephen Keenan, a distinguished controversialist, and so highly endowed in every respect, that whilst his labours have contributed amazingly to the spread of Catholicity in Dundee, he has always retained the esteem and respect of all the influential classes holding opposite opinions. Mr. Keenan is ably assisted by the Rev. Mr. Macdonald and the Rev. Mr. Browne, two young clergymen of very superior acquirements, the latter only lately ordained. There are two large school-houses connected with the church; one a day and evening school for boys, and the other a day and evening school for girls. There are also two other day and evening schools situated in different parts of the town. The average attendance at these schools is about 500, and there are besides two Sunday-schools, at which about 700 young persons attend."

The fact of the poor Papists, making only 10s. a week, whilst the Protestants were making 18s., affords an admirable illustration of the practical effect of the two systems, even on the physical circumstances of their respective adherents. Popery and ignorance, and therefore degradation of every kind, go hand in hand, in all countries of the world; and perhaps one of the most amusing instances of putting darkness for light, and bitter for sweet, will be found in another passage of the same article, in regard to the growth of Popery at Lochee, a suburb of Dundee:—

"One of the buildings attached to Wellburn Academy, having undergone certain repairs and alterations, was converted into the little chapel now sacred to St. Clement. Though commodious enough at the time of the change, it is now too small and insignificant for the better state of things that is dawning on the flock of Lochee. Three years and a half have elapsed since the most Holy Sacrifice was first offered up at this academy. Then the Catholics were few, but now the flock numbers about 353 souls; and when circumstances require one of the priests to give his Sunday services elsewhere, the other, in order to afford chapel accommodation to all, is compelled to celebrate twice. This rapid increase, ascribable both to the presence of the academy and to the flourishing state of the spinning mills in the village, promises to continue, under the same fostering circumstances. *The mills form an attraction to the famishing children of a country which diffuses the light of faith over the region that gives them hospitality; and Lochee ever and anon welcomes them, as they come, one by one, in poverty, but with religion, to earn a livelihood, and sow the seeds of faith in this industrious spot. In order that THESE CONVERTERS OF NATIONS may not be checked in the diffusion of such a blessing, and that they may be encouraged to settle down, by having at their doors the means of practising what they love, it is proposed to have a convenient but modest chapel erected without delay on the grounds of the academy. To promote that object contributions are on foot, and, about the month of May 1851, will be laid the foundation of a house to God, under the patronage of Mary, Mother of Mercy.*"

Let our readers, however, mark carefully what follows, and see what Popery is really aiming at, and with what success she is employing the funds of the Propaganda for the purpose of securing power and influence:—

"Having expressed a desire to see the St. Clement's Catholic Academy at Wellburn, a Protestant friend of ours who resides at Dundee, and who is distinguished for his unaffected liberality of sentiment, undertook to be our cicerone to this favoured and delightful locality. As we walked along through the village of Lochee, at the west of which Wellburn House lies, we were pointed out the spot near the porter's lodge where the Provost and Town Council received her Majesty in their state carriages on her return from Blair-Athol Castle. *The grounds of the academy are most agreeably situated at the western opening of the celebrated Carse of Gowrie, commanding a magnificent view of hill and dale, and just adjoining Camperdown, the residence of Lord Viscount Duncan. The distance from Dundee is about 2½ miles, and omnibuses ply regularly during the day between the town and the village of*

Lochee. We were received with the greatest courtesy and politeness by the Rector, the Rev. William Bennett, and the vice-rector, the Rev. John Prendergast, by whose orders we were conducted over the establishment. We were much struck with the vivacity and fine healthy appearance of the young gentlemen who sauntered and played about the ground, it being then the hour of relaxation; and we could not help thinking what a *paradise the whole scene presented*, when compared with the Yorkshire establishment called Do-the-Boys'-Hall, so humorously but painfully described by Mr. Dickens. The dormitories we found fitted up with the strictest regard to sanatory considerations, the ceilings being lofty, and the light and ventilation perfect; whilst the little French beds, with their white dimity curtains, looked the very picture of cleanliness. *The house was once the residence of the Dowager Countess of Camperdown*, but the central part of the building, containing the study hall, refectory, and dormitories, are quite new, and only the wings of the old building remain. So salubrious is the situation of the academy, *that serious sickness is never known in it*, and the venerable Bishop of the Eastern District, Dr. Carruthers, *passes much of his time here in pursuit of his favourite studies, particularly the sciences*, in which his lordship, at the patriarchal age of eighty-two, is an ardent and devoted student.

"We should, perhaps, remark here that the immediate object of this institution is to give a religious and commercial education to the Catholic youth of Scotland, while it has the ulterior object of supplying funds for the support of an orphan institution.

"On passing out through an avenue of trees to the southward of the building, which has two principal entrances, we encountered a ploughman, with a fine team, returning after dinner to his work. 'Hallo!' exclaimed our friend, '*there are the priest's horses*;' and sure enough this, on inquiry, turned out to be the fact. *We then learned that the splendid farm lying before us, in a state of high cultivation, and consisting of seventy acres, had, by the zealous exertions of the Rev. Mr. Keenan, been purchased and devoted to the maintenance of an orphan institution, to be called St. Mary's Hospital.*"

The priest was no doubt laughing in his sleeve at the "unaffected liberality" of the so-called Protestant. And how delightful is it for Popery to rub shoulders with my Lord Camperdown, and to occupy the former residence of the "Dowager Countess?" Besides, think of the "priest's horses," of the seventy acres of land belonging to the priest, and of old Dr. Carruthers spending much of his time in a region where "serious sickness is never known," in "pursuit of his favourite studies," which we suppose, in absence of more specific information, must mean the "science" of natural history perfected by watching over the incubation of the fowls of the establishment. The grand question is, What are the Protestants of Dundee doing to meet and resist all this?

A ROMANIST DOCTOR ON THE DENOUNCING OF HERETICS.

ROMANISTS are very ready to take refuge from the exposure made of the evils of their system by their opponents, in the complaint that they have been *misrepresented*. Conscious that the charges brought against them, if substantiated, would prove fatal to their pretensions, and unable to find any flaw in the *reasoning* by which these charges are built upon certain alleged opinions, dogmas, or practices of their Church, they try to ward off the blow which would thus fall upon their cause, by attempting to persuade the public that no such opinions are really held, no such dogmas really taught, no such practices really followed by them. Such tactics are, to say the least, disreputable; to be always crying out of unfairness on the part of an opponent, whilst no evidence of such unfairness is furnished, indicates either a weak or a dishonest mind; and even were we to admit the plea of the Romanists thus incessantly obtruded on us, it must strike every one that a Church which cannot express its doctrines or exhibit its usages, except in such a way as to be continually liable to be misunderstood, or capable of being grossly misrepresented, does not give forth that "certain sound," or occupy that

well-defined position which we may justly expect in a body claiming to be a teacher of the nations.

The charge of being a *persecuting Church* is one which the Romanists are specially ready to meet with the outcry that they have been misrepresented. They feel that in the present age this is a damaging charge; and as they cannot by any fair process of reasoning avert it from their Church, they try to turn attention from it, and to make a diversion in their own favour by complaining of the gross injustice done to them by such charges. Admitting that their Church holds heresy to be a great evil, they yet complain of the mode in which their opponents usually state the doctrines and usages of the Church on the proper treatment of those guilty of this offence. That there is in general any ground for such complaints we do not admit; on the contrary, we regard the utterance of these as merely a trick on the part of the advocates of Romanism to escape a censure which they feel they deserve, or to avoid the necessity of defending opinions which they know to be odious, but which they have no desire or intention of relinquishing. It may be worth while, however, to inquire in what way Romanists themselves expound the doctrines of their Church on this head, when they feel themselves under no necessity to conceal or to soften any part of their opinions; and with this view we propose to lay before our readers a close translation of a piece by one of their own casuists on this subject. It occurs in a collection of short treatises by Martin Bonacina, an Italian ecclesiastic of the seventeenth century, appended to a more lengthened discourse *De Clausura*, [of the Cloister,] and printed at Lyons in 1628. These treatises are ushered to the world with all the authority which can be derived from commendatory verses by Bishops, Canons, Doctors in Divinity, and Priests, followed by the attestation of the Pontifical censor, "that they not only accord with sound and Catholic doctrine, and are favourable to good morals, but have been elaborated with great industry, and are most useful to the Christian commonwealth," and the "imprimatur" of the proper Pontifical guardians of the press. From such a work, therefore, we may surely quote with safety, assured that it will present to us the true and veritable type of Romanist belief.

The tractate from which we are about to quote is entitled "De obligatione denunciandi delinquentes, præsertim hereticos, et Confessarios sollicitantes in confessione;" *i.e.* Of the duty of denouncing delinquents, especially heretics, and confessors who solicit to sin in confession. Of this tract the second head is the one we propose to lay before our readers. It is entitled "Of the obligations to, and the penalties incurred by those who do not, denounce heretics," and is as follows:—

"Under this head there are two things which principally I shall explain—1st, Whether by common law, [*i.e.*, of the Church,] abstracting from the edicts of Inquisitors, we are held to denounce heretics; 2d. What penalties he incurs who does not denounce heretics.

"I. 1. Every one is held under mortal pain by common law to denounce a heretic. The reason is partly because it is so ordained in chap. 2. *De hæreticis*; ch. Quapropter 2, quæst. 7, in the 18th Bull of Innocent IV., uttered on the 17th from the Kalends of July (June 15) 1254, beginning 'Noverit Universitas,' at the part beginning 'Item si quis hæreticus;' and in the 2d Bull of Nicolaus IV., uttered on the 5th from the Nones of March (March 3) 1280, beginning also 'Noverit Universitas,' where also in almost the same form of words it is prescribed 'si quis, &c.'—partly because each is bound to regard not only the good of the community, but that also of private individuals, and to the good of the community the denouncing of heretics greatly conduces; for heresy is a very grievous and pestilent disease, which infects, ruins, destroys provinces and kingdoms, whilst to the individual himself also it is a benefit, for it rarely happens that a heretic who has not been denounced returns

to goodness, whereas it frequently happens that the denounced heretic repents and is converted. Thus Penna in Direct. parte 2, comment. 18, [and then follows a long list of authorities which it is needless to quote.]

"2. According to the opinions of the majority this is to be done, even though the offence be secret. The reason is, on the one hand, that every one is bound to consult rather for the good of the community than for the fame of a private individual; and, on the other, that many, through their fear of denunciation, dare not manifest their internal heresies to others, and turn others from the true faith of Christ. So the Doctors above cited, &c.—I think the same must be laid down even when the offence is so secret that it cannot be proved; as is plain partly from the reasons assigned; partly because every one is held to prosecute crimes which bring grievous injury or loss to another, and from the crime of heresy grievous injury is offered to God, and heavy loss is inflicted on our neighbours, as it creeps like a cancer and infects and destroys men; partly though a secret heretic cannot be punished, yet the denouncing of him opens the way to inquire into his manners, and to take precautions against, hinder, and disperse heresies; and partly because in this way the heretic will be turned from uncovering and disseminating his heresy, fearing to be denounced, even though his crime cannot be proved. So the above-cited Doctors and others.

"Hence it follows that, by the edict of the superiors, heretics may be denounced, even though their crime be secret, and incapable of being proved.

"3. This must be done, even although the heretic to be denounced be joined to us by the closest tie of consanguinity. Hence, not only must brother denounce brother, and father son, but also must the son denounce his father. The reason is, partly because heresy is so pernicious to the common good, that the injury which would accrue from it to the commonwealth is of more moment than the injury of parents or relations; partly because it is lawful for a man to kill his father, if he be an enemy to the State, and be fighting against his native country; therefore much more is he at liberty, nay bound, to denounce his father if an enemy to God, to the Catholic commonwealth, the common good, and the safety of souls. [Of the authorities cited some he mentions do not hold that a man is bound to denounce his father.]

"It may be objected that no one is bound to denounce any one to his own serious injury, and that a son, by denouncing his father, would incur a grave inconvenience, not only in loss of reputation, when it should be known that he was the child of a heretic, but also in worldly goods, inasmuch as the goods of heretics are to be confiscated. I reply, *first*, that the assumption is not correct, for sometimes we are bound to denounce transgressors to our own heavy loss, for the necessity of the common good may be such that it shall justly constrain us to prefer the common good to our own private good. *Secondly*, a son denouncing his father, for the crime of heresy or high treason, does not become infamous, or suffer loss of goods, but rather is deemed worthy of honour and praise.

"4. Add to this that heresy must be denounced, even though it may have become known to us confidentially, (excepting always in confession.) The reason is, that no secret can bind to the concealment of what tends to the public damage, or that of a third person. And this is true even though secrecy may have been promised by an oath, for an oath is not a bond of iniquity, nor obliges to what is illicit. I have said, 'excepting the secret of confession,' for what things are received in confession are known as in the place of God, and do not fall under human jurisdiction.

"5. According to the judgment of the majority, this must be done even though the heretic shall have already become reformed. The reason is, partly because the denunciation of such an one may be advantageous, at least for ascertaining whether the heretic, who is believed to be reformed, has been infected by another, and so of proceeding against the third party who infected him; partly because it may be that the heretic is feigning, and pretending that he is reformed, through fear of denunciation; and partly because the denouncing of a heretic is intended not merely for the emendation of the delinquent, but also as a punishment, that others through fear thereof may be deterred from so grave an offence.

"6. The above proposition is limited by certain doctors, by the condition that the party be not kept back from denouncing by fear of heavy loss; but this limitation is not generally approved.

"7. It is limited, secondly, by the case where one only suspects another to be a heretic, or has heard this from one not deserving credit, or has heard it from one deserving credit, but has forgot from whom he heard it, in which cases he is not bound to denounce.

"8. It is limited, thirdly, by the case where the party is an accomplice in the crime, as by denouncing another he may lead to his own conviction, and no man is required to betray himself.

"9. It is limited, fourthly, in the case of those places where heretics are greatly mixed with Catholics, that being known to the Inquisitors and Bishops. Reason: No one is bound to a work which is useless.

"From the above it appears that, by the common law, we are bound, under mortal pain to denounce a heretic, even though a secret one, though closely related to us, and though manifested to us in confidence, excepting when we do not certainly know him to be a heretic, or where we are ourselves sharers in his crime, or where the thing occurs in those places in which heretics and Catholics dwell together with impunity.

"II. [Under this head the author discusses the question whether a party refraining from

denouncing a heretic, incurs, *ipso facto*, the penalty of excommunication, or only exposes himself to the risk of that penalty. With a long examination of authorities on this weighty point he decides for the latter.]”

Such is the exposition given by a learned divine of the Romish Church, of the doctrine concerning the denouncing of heretics—an exposition backed at every stage by an array of authorities, and ushered into the world under the highest sanction. We have no space for comment on this production, nor is comment required. Our readers will not fail to discover the perverted morality, the elaborate trifling, and the selfish cunning, so characteristic of Romanist casuistry, by which it is marked, and to see in the pertinacious determination which it displays to discover, at all hazards, and to punish in a manner due only to the most atrocious criminality, the unhappy individual who has dared, in the most secret manner, and on the minutest point, to think for himself in the matter of religion, a vivid illustration of the mischievous policy, and the unfeeling, tyrannical, and persecuting spirit of the Church of Rome.

THE POPE'S INTOLERANCE DEFENDED.

THE defenders of Popery seem often at a loss whether to adopt the policy of cool falsehood, or of brazen impudence. If the first course is at all likely to be successful, it is generally followed. But when the truth is very notorious, they are driven either to silence, or to the second course of cool effrontery. It is so with the notorious intolerance, on the part of the Pope, of all Protestant worship in Rome. This intolerance is so illustrative of the true spirit of the system, and so flagrantly inconsistent with their own loud demand for unlimited license in this country, that our readers may be anxious to hear what Popish advocates say on the subject. Hear what the Glasgow Popish paper says, June 14 :—

“The *biblical lunatics* of England are exceeding wrathful with the Court of Rome because the civil authorities prevent them from establishing a polemical show-box, or little Exeter Hall, within the walls of the Eternal City. All they require, they say, is ‘a clear stage and no favour;’ and if they do not succeed in a year or two at farthest in splitting up orthodox Christianity in Italy into as many sects—including infidels—as flourish in Great Britain, they will be content to give a practical proof of their unbounded belief in the lower regions. Under all the circumstances of the case, seeing how amazingly successful these *inspired maniacs* have been in Ireland in circulating the Bible in the vernacular amongst the benighted natives, it is really a pity that the Sovereign Pontiff should refuse them an opportunity of diffusing the blessings of their peaceful mission throughout his temporal dominions. This *intolerance* on the part of his Holiness is seized upon with avidity, as a full and complete justification of the Ecclesiastical Titles Bill. ‘For,’ as the supporters of Lord John Russell argue, ‘if the Pope will not tolerate Protestantism in Rome, why should we tolerate Popery in England?’ Now, *without attempting to controvert this apparently syllogistic proposition*, we will just venture to say, that there is no parity of reasoning whatever in the case, and that *as a temporal prince he is quite right in taking measures to prevent these pious incendiaries from creating political animosities and cubals in his States*, for the purpose of effecting their avowed purpose of proselytism. It is a gross untruth, however, to allege that the Protestants in Rome are debarred from occasional worship, as witness the protection given to the church of the American Minister; but these privileges have been abused by the fanatics resorting thither in the pursuit of their unchristian crusade, and *it is absurd to suppose that any people will submit to violent encroachments on their religion.*”

All this we can perfectly understand. The Pope is “quite right” in doing that towards the “*biblical lunatics*” in Italy, which our Government would be “quite wrong” in attempting towards the lying Papists in England. “It is absurd to suppose that any people will submit to violent encroachment on

their religion;" and yet, we must tamely submit to it, and when the least resistance is made to the most "violent encroachment" made by Papists, on all that is sacred amongst us, all bedlam seems to be let loose in the way of remonstrance. This is true Popish reciprocity. Take another illustration. The celebrated Archbishop Hughes of New York received lately a public dinner at Liverpool, and he made a speech partly on this same subject of intolerance, which is reported in the *Tablet*, June 14, as follows:—

"He had read much, but he had never read—and he would give up all argument if it could be pointed out to him—a single instance in which a Protestant country had granted religious freedom if it had the power to withhold it. But it was said that Rome did not proclaim religious freedom. Now, that was not at all a case in point. In Rome the people had only one religion; they never had any other since it became Christian. The people did not want religious freedom, and never asked it. There were no petitions of the people, or demands for it, and they did not want it. For though now and then some of them left the old religion, they did not remain at Protestantism of any form, except when it was their advantage, but went at once into infidelity. (Hear, hear.)"

It would be an insult to our readers to offer any commentary on such a barefaced declaration. It only proves that the atmosphere of Republican America can do nothing towards changing the intolerant and false spirit of Popery. Still there is here a clear admission that there is not a shadow of religious freedom at Rome. Poor Italians! "The people did not want religious freedom!" although their clamorous demand for liberty has just been quenched in torrents of their blood, shed at the bidding of a so-called minister of Christ. And as to their lapsing into infidelity, the more shame to Rome, and to her advocates, that such should always be the result. Such a horrid system, in absence of the Bible, is fitted to make all thinking men infidels.

GREAT PROTESTANT ASSOCIATION IN ENGLAND.

WE hail with sincere delight the establishment, on broad and Catholic principles, of a new Protestant Association in England. We are well aware that England is the field in which the battle with the Mar of Sin must be chiefly fought. It is the chosen field of the enemy, in which, chiefly through the defection of Oxford, he has already gained his greatest triumphs. There is a strong Protestant feeling in England, however, requiring only to be concentrated and guided aright, which we trust will be powerfully and efficiently done by this new Association. We are delighted to welcome such powerful labourers in the same field with ourselves. We shall be most happy to lend them every aid, and meantime have much pleasure in submitting to our readers the following statement of their principles and aims:—

"The Association aims at combining all classes of Protestants whose object is, not merely to oppose the recent aggression of the Pope as a violation of national independence, but to maintain and defend, against all the encroachments of Popery, the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security, under God, for the continued welfare and prosperity of this kingdom

"This most important object may be promoted by the following, among other methods, viz. :—

"By awakening British Christians of various classes, and of different opinions on politics and Church government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional privileges, to regard the interests of Protestantism as the paramount object of their concern—keeping minor and merely political differences in subordination to this great end.

"By uniting the Protestants of the empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years shall be discontinued.

In this demand would be included—all endowments of Popery, in every form and of every kind, drawn from the public revenues—the concession of rank and precedence to Romish ecclesiastics—and the allowance of conventual establishments not subject to the inspection and control of the law.

“By extending, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel. By seeking to call forth the influence of the British Government, to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship, and of burying their dead according to their own rites, and, above all, freedom in the use and circulation of the Word of God.

“The Association—considering that they have to contend with an adversary at once crafty and bold, and whom all European history shews to be the most formidable foe the Church of Christ has ever encountered—express strongly and devoutly their sense of dependence upon the grace of God to prosper the efforts thus recommended, and attach supreme importance, under his blessing, not to legislation, or political measures of any kind, however valuable and necessary in their place they may be; but to the circulation of the Bible, the revival of pure Protestant Christianity, the faithful and zealous preaching of the Gospel, and, in a word, to the use of those ‘weapons which are not carnal, but mighty, through God, to the pulling down of strongholds.’”

THE MAYNOOTH GRANT.

A VERY narrow division lately took place in the House of Commons, on a question connected with the Maynooth Grant, and it serves both to prove that our senators are beginning to come to their senses, in regard to that crying act of national sin, and to illustrate the cunning policy of Rome in its negotiations with the Government. The Romish bishops, more effectually to secure their objects, are divided into two classes. One class affect considerable meekness, headed by Dr. Murray; another assume all the haughty bigotry of Thomas à Becket, and are represented by Dr. M'Hale. The one class meekly take grants from Government, the other denounce them and their authors. In point of fact, both parties understand each other perfectly well, and work as much in unison as a bass drum and a flute do in a concert of music. The apparent disparity, however, has tended to mystify and mislead the Government, and was lately even likely to outwit its authors. Mr. Anstey, in the Maynooth debate, stated that Dr. M'Hale had often denounced the Grant; innocently mistaking the growl of the mastiff for an unwillingness to take the bone. Instantly there is a muster of the whole troops of Bishops and Archbishops.

“A resolution was unanimously adopted, to the effect that the Board of Trustees of the College of Maynooth *had seen with surprise* a speech purporting to have been delivered by Mr. Anstey, member for Youghal, in the House of Commons, on the 16th instant, in which the following statement appeared:—‘It was notorious that there had not been an annual assembly of Roman Catholic Bishops at Maynooth for many years past—he might almost say, ever since the passing of the Emancipation Act—at which some prelate had not endeavoured to obtain from his assembled brethren a vote against the Maynooth Grant. Dr. M'Hale had taken that course annually—he (Mr. Anstey) had the fact from his own lips—and a very large minority of the Roman Catholic bishops had invariably voted with him.’ The resolution of the Board proceeds to declare, *in the most explicit terms, that this statement is altogether groundless, inasmuch as no motion against the Maynooth Grant, or any suggestion to that effect, had been made on any occasion, at any meeting of the Board at Maynooth, or at any meeting of the Irish Catholic prelates, either before, or subsequent to, the Emancipation Act.*”

Mr. Anstey, however, returns again to the subject in the House of Commons, and says, “that previous, at least, to the passing of the Act of 1845, *various attempts had been made, and made in vain, by Dr. M'Hale and a section of the prelates in Ireland, with a view to the abolition of the Maynooth Grant;*” and

in the leading organ of the Irish prelates the old bullying tone is again resumed. In the *Tablet*, June 28, the following passage occurs in regard to the Maynooth Grant and the recent division:—

“We would not have advised any member of Parliament, Catholic or Protestant, to vote against the Grant, because to do so would be simply unjust. But the thing being done—if it had been done—*should have been greeted by us with the most unfeigned satisfaction and delight*. Indeed, for our part, the House of Commons give us the *most unmixed satisfaction* when it takes upon itself to fill up the measure of its recent follies and offences by *robbing Maynooth of the entire annual grant, and turning the whole establishment adrift* to depend for its support upon the people of Ireland, the Church of God, and the Providence of the Almighty.”

Unless this be merely a sample of that “speaking lies in hypocrisy,” which is a characteristic feature of the Man of Sin, it would appear that by a very easy process all parties could be satisfied on this subject. At present all are dissatisfied—the Protestants who pay the money, and the Papists, with their usual ingratitude, who receive it. But “turn the whole establishment adrift,” and the Protestants, we can certify, will exult with all their hearts, whilst the Papists, it seems, will “greet” the movement “with the most unfeigned satisfaction and delight.” Let Lord John Russell therefore say we by all means try the experiment at once, and be done for ever with the present enormous folly.

COLLEGE OF THE PROPAGANDA AT ROME.

PROTESTANTS in general seem to have little conception of the gigantic machinery employed by Rome in securing her objects. The following outline of the nature and objects of the Propaganda may be instructive to some of them:—

“This celebrated educational establishment is situated at the southern extremity of the Piazza di Spagna, in the centre of the most fashionable quarter of Rome.

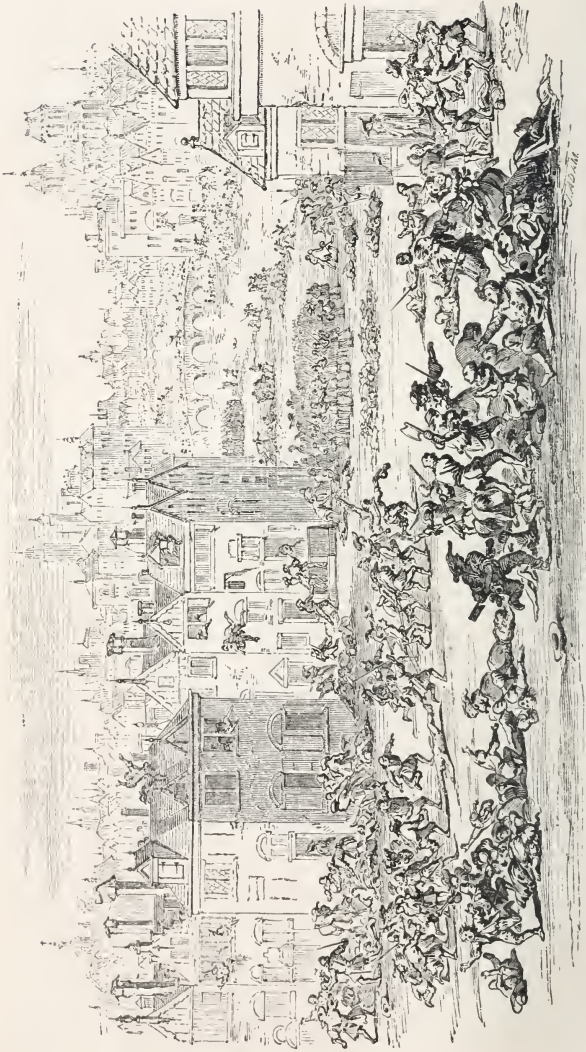
“Its object is to educate students of every country, complexion, and language, on the habitable globe, for the service of the altar, in their own countries respectively, and for the propagation of the Roman Catholic faith, by preaching and teaching its dogmas and doctrines as missionaries amongst their own countrymen. In its classes are to be found, accordingly, Chinese, Hindoos, Negroes, Abyssinians, natives of Pegu, of Siam, and other remote parts of Asia and Africa, inhabitants of the different countries of South America, of the United States, and of Europe; and while these youths cultivate a perfect knowledge of their own native tongues and their idioms, together with the Latin and the Italian, the languages of the class-room, their education comprises also the various branches of learning which constitute the literary training of the Roman Catholic priesthood, viz., the learned languages, logic, physical and moral science, history, metaphysics, theology, and the Scriptures.

“The occasion when the polyglot charac-

ter of the College can be best observed and understood is furnished by the annual Epiphany examination of the students, when one from each of the countries represented at the College is selected to display his proficiency in the public Examination Hall, in presence of a numerous assemblage of Cardinals, Professors, dignitaries, and any respectable visitors, foreign or native, who may choose to go and witness the extraordinary spectacle of forty or fifty different languages being spoken successively, by youths of as many different nations, dressed for the occasion in their native costume, and exhibiting every hue and variety of the human countenance.

“Amongst the languages to be perpetually heard within the walls of the Propaganda are the Hebrew, the Chaldean, (ancient and modern,) the Armenian, (ancient and modern,) the Samaritan, the Syriac, the Arabic, the Persian, the Turkish, the Kourdish, ancient and modern Greek, Latin, Italian, Maltese, Coptic, Ethiopian, Chinese, (several dialects;) various other dialects of India, Asia, and Africa, such as the Hindustani, the Pegu, the Siamese, the Sanscrit, the Georgian, &c.; the tongues of Europe, viz., English, French, Spanish, Portuguese, Polish, Bulgarian, Russ, the Irish, and other branches of the ancient Celtic, &c. .

“The College dress of the students is a long black gown, like the *soutane* of the Roman Catholic priesthood, distinguished, however, from the *soutane*, by two strips of scarlet down the front—a remnant of ancient costume, recalling the *latus clavus* of the patri- cians, and the noble youth of Pagan Rome.”



The Bartholomew's Massacre at Paris, a. n. 1572. From an etching by Ladi kon.

THE BARTHOLOMEW MASSACRE.

CHAPTER I.—THE PREPARATIONS.

ON the 18th of August 1572, the front of the Church of Notre Dame at Paris presented a lively and unwonted spectacle. On a lofty stage, two stories high, adorned with tapestry, and protected by a stout palisade from the crowds assembled around it, there stood arrayed in gay attire the representatives of the royalty, the nobility, and the chivalry of France. On the one hand might be seen Charles IX.—the sensual, the heartless, the perfidious sovereign—the slave of his lusts, and the tool of his queen-mother. By his side stands that mother, the infamous Catherine de Medicis, who might have served our dramatist as a fit model for his Lady Macbeth, having a heart black as hers with ambition, malice, and revenge, a she-wolf for cruelty, and a serpent for subtlety—boundless in her desires, and reckless in her means of gratifying them; and yet, like some other monsters of iniquity, the dupe of superstition. Near these personages is the dark and malignant Duke of Guise, burning with a desire to avenge some personal grudge against Coligni, and to slake his bigoted rage in the blood of his Protestant fellow-countrymen—the ambitious princes of Lorraine, and other princes of the blood. But what renders the spectacle so extraordinary in the eyes of the gaping crowd is, that on the other side of that platform stands Henry, the young King of Navarre, the brave old Admiral Coligni, the Count de la Rochefoucauld, and many other leaders of the Hugonot or Protestant party, who had so lately been involved in a bloody strife for their religious liberties with those very men whom they now meet, with apparent confidence, amidst all the gaieties of a courtly scene, and by whom they are now entertained with princely munificence.

This goodly company has assembled to celebrate the nuptials of the King of Navarre and Margaret of Valois, the sister of the King of France. The dispensation of the Pope has been obtained to sanction the marriage of a Catholic Princess with an heretical king—a union which, with consummate duplicity, the Court has devised for the purpose of entrapping the chiefs of the Protestant party, by representing it as the bond of peace between the contending parties. And now, before the ceremony is performed, high mass is celebrated within the cathedral. The Protestant nobles, in whose eyes this service was pure idolatry, are walking in the nave of the building, surveying the colours taken at the battle of Moncontour, as they hang from the lofty vault above them. “These must be taken down now,” said Coligni, “and give place to others more worthy of the place.” He referred to the trophies he expected to win from the Spaniards. Philip of Spain was now ravaging the low countries, inflicting unheard of cruelties on the Protestants; and among other stratagems to wile the cautious old soldier from his seat at Chatillon, Charles had bribed him with the prospect of employing him in a campaign in Flanders, which would at once extend the glory of his country, and rescue his brethren from oppression. At length, the Reformed are summoned to witness the nuptials. The usual question is put to the King of Navarre, who answers it in the affirmative; but when the Princess Margaret is asked if she would have him for her husband, she remains silent. The question is repeated with no better success; the match, it appears, was against her heart; she would have preferred the Duke of Guise. Charles, however, impatient at everything that threatened to thwart his designs, raises his hand furtively behind his sister,

and forcibly pressing down her head, the movement is interpreted into consent, and the ceremony is concluded.

Meanwhile, every method is taken by the perfidious Court to lull suspicion in the minds of the Protestant leaders. Troops must be introduced into the city to execute the nefarious plot; but for this Charles finds various pretexts. Taking Coligni aside, with every demonstration of sincere friendship, "My dear father," he said, "you know you promised not to insult the Guises, and they have given me their word to treat you with all due respect. I can trust your word, but I have no dependence to place upon theirs. They are a proud audacious set; they have come here on the pretence of my sister's marriage, but they have a number of armed retainers with them, and only seek an occasion of quarrel to fall on you. Now, if you agree with me, I think our best plan is to introduce the regiment of the guards, with such and such captains, (mentioning some names which he knew were not suspected by Coligni,) and thus, if there should be any attempt at tumult, we will be able to put them down. I would be in despair were any injury to befall you." It has been said that the Admiral was forewarned not to trust Charles or his mother; but that, with his wonted magnanimity, he replied that he would rather be dragged through the streets of Paris than renew the horrors of civil war.

No sooner had the troops entered Paris, than Charles gave the Duke of Guise his commission to execute the plot which had been arranged. The chiefs of the conspiracy met to concert their proceedings. French writers have remarked that, among the seven persons who formed this diabolical conclave, and who have affixed such an indelible stain on their country, four, including the queen-mother, were Italians. It was agreed that the first step should be the assassination of Admiral Coligni. This, it was presumed, would be ascribed to the personal hatred of Guise; and the Hugonots, who would likely seek to avenge the death of their leader, might then be consigned to indiscriminate slaughter. This, again, might furnish a fair pretext for extending the massacre to other parts of France, where the Protestants, trusting to the fair promises of the Court, had been induced to lay down their arms and surrender their fortified cities. Indeed, the evidence produced by Sully, the great historian, goes far to shew that a deep plot had been laid between the Pope, France, and the house of Austria, to effect a general extermination of Protestants, beginning at Paris. The result, at least, proved the sagacity of Sully's father, who said he foresaw that if this fatal marriage took place, "the wedding-favours would be blood-red."

CHAPTER II.—THE ASSASSINATION.

Louvier de Maurevel was one of those unprincipled ruffians who, in times of civil war, are so often cast up into notice from the refuse of society. Having treacherously murdered his master, M. de Mui, under circumstances of peculiar atrocity, he became known as "the king's butcher," and was so detested by his companions in arms, that he was ordered to stay at home. Such was the person whom the Duke of Guise selected as the executioner of his vengeance on the Admiral. The plan which he adopted so closely resembles that taken a short time before in Scotland by Hamilton of Bothwell-haugh, the assassin of the Good Regent Murray, that we may almost suppose the one villain copied from the other. Planting himself at the window of a small house in the vicinity of the Louvre, concealed by a torn curtain, and muffled up in rags, the assassin, armed with an arquebuse, kept himself on the

watch for his victim for three days. At last, on Friday the 22d of August, he observed the Admiral walking on foot from the Louvre, reading a letter. He fired, and immediately mounting a Spanish horse, which was kept ready for him at the garden gate behind the house, he escaped from pursuit. The Admiral was struck by two balls, one of which carried off the forefinger of the right hand, and the other shattered his left shoulder. He was able to walk home with pain and difficulty. On hearing of the event, Charles hastened to the lodgings of the wounded hero, accompanied by Catherine, and a numerous body of courtiers. He affected to be in an agony of grief at the sufferings of his venerable father; and storming with rage at the perpetrators of the crime, he swore the most horrible oaths to be avenged on them. The good old man, apprehending the speedy approach of death, said he would leave his enemies to the disposal of God; and turning to the ministers who were comforting him, he whispered, "These wounds are sweet to me, as for the name of God; pray with me that he would strengthen me to bear them."

Alarmed by this event, the Protestant chiefs hold consultations together, and some, whose suspicions were now fully confirmed, counsel an immediate retreat from the city. But the physicians pronounce the removal of Coligni to be impossible. Meanwhile, the royal conspirators, disconcerted at the result of the attempt on the life of Coligni, and finding that dissimulation cannot avail them much longer, resolve on carrying their purpose into immediate execution. It is Saturday night, the 23d. The king at length gives his consent that next day the whole of the Reformed be involved in one promiscuous carnage, at the same time adding, with his customary oath, "By G—d's death! since it must be done, see that not one escapes to reproach me." The Duke of Guise is appointed to direct the inhuman slaughter. He insists on the King of Navarre and the Prince of Condé being included in it, but is overruled. Orders are given under the king's name to keep two thousand burgesses in arms, ready for action; and to distinguish them in the darkness of night as true Catholics, they are directed to wear a shirt sleeve on their left arm, and a *white cross* on their hats. The fatal signal is to be given at midnight by sounding the great bell of the palace.

CHAPTER III.—THE MASSACRE.

At midnight, Catherine de Medicis descended to the king's chamber. She found him, as she suspected, beginning to waver in his resolution. He had not yet issued the fatal mandate. More profligate than fanatical—more vain and reckless than deliberately malicious—his better feelings shrunk from the dénouement of the horrible plot which had been matured around him, and which was now to be executed in his name. The queen-mother told him that all was ready—that the moment was now come for cutting off a gangrened member which threatened the whole body—that in this case pity would be cruelty;—and she wound up her maternal admonitions by a cutting insinuation of cowardice. This settled the point; the vanity of the weak prince took fire immediately, and he ordered them to commence the work. At half-past twelve on the morning of Sabbath, the 24th of August, the festival day of St. Bartholomew, the bell of the palace was sounded. The streets were immediately filled with soldiers—lights appeared at the windows—and an interval of hollow muttering was succeeded by a frightful tumult.

The first place to which the Duke of Guise flew, with some three hundred soldiers, was the house of Coligni. The guards were speedily slaughtered, and

a villain named Besme, rushing up stairs, found the brave old soldier on his knees, engaged in prayer. "Art thou Coligni?" he said. "Young man," he answered, "respect these grey hairs; I am." Besme replied to this appeal by plunging his sword in the old man's breast. "Is it done?" roared the Duke of Guise from below. "It is," said Besme. "Let us see the body, then!" It was thrown from the window. The bastard of Angouleme having wiped the face with a handkerchief, to ascertain if it was indeed Coligni, kicked him several times with his foot on the belly. "Come along, friends," he cried; "let us finish our job: it is the king's orders."

Proceeding from house to house, wherever they could find any of the Hugonot lords or leaders, they butchered them on the spot. Some of these made most miraculous escapes. One young gentleman, covered with the blood of his father and brother who were killed beside him on the same bed, was left for dead; in this fearful state he lay motionless, till, appealing to the sympathies of one who came to strip the slain, he was saved. Another, who had concealed himself among some hay, was supported for several days by a hen which regularly deposited an egg near the spot where he lay. These, however, were the exceptions. The great body of the Protestant nobles, including some of their most illustrious officers, were mercilessly slain. The Count de la Rochefoucauld had been engaged in play the previous evening with the king, who, having been beaten, playfully threatened that he would come and whip him during the night. On being called to get up in the king's name, the young nobleman, thinking it was a royal frolic, rose up laughing to receive his death-blow. Many persons of literary and legal eminence, such as Lomenie, Secretary of State, the historian La Place, and Peter Ramus, professor of philosophy, were massacred by the burgesses. Children might be seen dragging the bodies of the most notable Protestants through the streets, and then throwing them into the river. That of Coligni, after being thus dragged, was hanged on a gibbet; while his head was sent as a grateful present to Philip of Spain,—others say to the Pope.

Meanwhile, the work of slaughter is going on among the common people. None of the Protestants think of making resistance. They are pursued in all directions, or brought out before their own doors, gathered like sheep into corners, and deliberately shot by the soldiers, or butchered by the armed citizens. The Dukes of France, the Princes of the blood, are among the most active in the scene of carnage. One of them, the Marshal de Tavannes, is heard constantly crying out to the people, "Bleed them, bleed them! the doctors say bleeding is as good in the month of August as in May!" The king himself, now that the massacre has begun, shews a childish, or it may have been a drunken pleasure in the excitement of the scene. He is heard crying, "Kill, kill!" and is seen practising on the flying Hugonots with a hunting gun, from a window of the palace!

Three whole days has blood flowed through the streets of Paris; three whole days have the shrieks of murdered victims been heard from all quarters of the guilty city; and now the river is choked up by the heaps of corpses that have been thrown into it. Two thousand have fallen the first day; on the third day, the list has mounted up to ten thousand. But the massacre has not been confined to Paris. The bloody banquet is extended to the principal towns of France. The total number who fell during this massacre has been estimated by De Thou at thirty thousand, by Sully at sixty-six thousand, and by Perefice, a Popish historian, at a hundred thousand!

CHAPTER IV.—THE REJOICINGS AT ROME.

The knell of this atrocious massacre was soon heard over the whole of Europe. It awakened very different sensations. Protestant nations were struck with horror. The Swiss Churches appointed a day of general fasting, to be repeated on the fatal day every year. The Princes of Germany and the North were at no pains to conceal their detestation of the abominable deed. The French ambassador, on being presented to the English Court, found it clothed in deep mourning, and was received in solemn silence. In Scotland, John Knox, though near the close of his life, summoned up his remaining strength, and denounced from the pulpit, "that cruel murderer and false traitor, the King of France;" predicting that his name would remain an execration to posterity, and that none of his family would enjoy the kingdom in peace. Even in France, the mass of the inhabitants, who had not adopted the fanatical principles of the Court, were thoroughly ashamed of the brutal transaction. Orsini, the Papal legate, who had been sent from Rome to congratulate the king on this "heroic action," and to make the best of the victory by compelling the whole kingdom to submit to the decrees of the Council of Trent, found, on proceeding to Paris, no signs of triumph, and was seriously advised by the ministers of the Crown to hold his peace. Charles himself, though he, at first, avowed before Parliament that "the deed was done by his orders," was now anxious to disclaim it, and throw the blame upon others.

Very different were the feelings experienced and evinced at Rome. There the news of the massacre were received with unrestrained joy and delight. The Pope immediately repaired, along with the Sacred College of Cardinals, to the Church of St. Mark, to return solemn thanks to God for this singular favour to the Holy See and to Christendom. A universal Jubilee was proclaimed by his authority;* the guns of St. Angelo were discharged, and bonfires lighted in the streets. In fine, to perpetuate the memory of "this holy and blessed action," the Pope ordered a medal to be struck in his own mint, with his own head on the one side, and on the other a rude representation of the massacre, with an angel brandishing a sword, and bearing the inscription *Hugonotorum Strages*—"The Slaughter of the Hugonots." The existence of this medal serves to remind us that, as Rome has never repented of this wickedness, but attempts still to deny or to palliate it, we may lay our account, as soon as power and opportunity is granted, with another St. Bartholomew.

The medal from which our woodcut is exactly copied was purchased at the *Pope's Mint at Rome in January 1829*, by Alex. Thomson, Esq. of Banclory.



* The Papal bull for the jubilee may be seen in Strype's *Life of Archbishop Parker*. Append. No. 63, p. 106.

THE EXETER SYNOD.

VARIOUS reasons have been assigned for the holding of an Episcopal Synod recently at Exeter, and high praise has in some quarters been bestowed on the Bishop, at least for courage and determination in connexion with that affair. We confess that we are not disposed to take so favourable a view of the matter. The Bishop was rather in an awkward predicament in consequence of the unfavourable decision of the Gorham case. Courts, whose authority he was bound to acknowledge and respect, had finally determined that no minister of the Church of England was bound to hold the Popish figment of baptismal regeneration, and Mr. Gorham, in defiance of all the puny thunders of Dr. Philpotts, had been duly inducted into his parish. What was the crest-fallen Bishop to do? Renounce his heresy and study "the way of God more perfectly?" This was hardly to be expected. Abandon his bishopric, and all the comfortable odds and ends of temporal advantage connected therewith? This was at least as unlikely. But, in true Popish style, he determined to adhere both to his bishopric and his heresy; and the happy idea of a Synod seems to have occurred as a means of covering his retreat and throwing dust in the eyes of the public. No man knows better than Dr. Philpotts that the decisions of such a Synod are of no value whatever in opposition to the declared law of the Church of England.

The whole affair, however, is eminently illustrative of the spirit of the Tractarian party. The declaration adopted by the Synod commences as follows:—

"Adverting to the circumstances of the time in which we are called to minister in this Reformed portion of the Church of Christ, we deem it necessary to declare our firm and immovable adherence to that great article of the faith—'One Baptism for the Remission of Sins,' affirming it as it is authoritatively set forth in the Nicene Creed by the II. Œcumenical Council, has since been held by the Catholic Church in all ages, and is taught unequivocally by our own Church in its authorized formularies, especially in the offices of baptism, and in the Catechism; and we are the rather induced to make this declaration, because we hope that many who are now divided from us may be brought to agreement by thus knowing the real meaning and extent of the doctrine which we hold.

"Therefore we declare that—

"1. Acknowledging 'one baptism for the remission of sins,' we hold as of faith, that persons duly baptized (and being adults, with fit qualification) are not only baptized once for all, but also are baptized with the one true baptism of him who 'baptizeth with the Holy Ghost,' and who thus making us to be 'born again of water and of the Spirit,' delivers us thereby from the guilt of all past sins, original and actual, and from the bondage to which we should else be subject, as he afterwards gives forgiveness of all sins committed after baptism on the terms of the baptismal covenant—contrition of heart and newness of life."

Now, here is Popery of the rankest kind, both in its essential principles and in its mode of establishing them. That baptism, however administered, conveys the remission of sins, is a principle lying at the root of many of the worst corruptions of the Papacy, but deriving no countenance from the Word of God. Nay, the case of Simon Magnus, who, after baptism administered in the most apostolic way, was "still in the gall of bitterness and bond of iniquity," proves, beyond a doubt, that such a doctrine was repudiated by the Apostles. And, accordingly, it is remarkable that the Exeter Convocation does not attempt to prove its dogma by Scripture. When we speak of a "great article of the faith," we surely ought to mean some principle found in the inspired Oracles of God. Instead of this it is some old human creed alone that is referred to. What is this better than Popery? And therefore although we think it better upon the whole that truly evangelical ministers took no part in the Exeter meet-

ing, we really could have wished that some man of energy had been present to scatter the counsels of such a den of owls, by our good old Scotch demand, "*Rax* me the Bible."

Equally weak, helpless, and even mean seems the protest of this Synod against the encroachments of Popery. Hear what they say:—

"Whereas the recent pretended appointment of sees in England, and particularly of the see of Plymouth, by the Bishop of Rome—contrary to the second canon of the second General Council of Constantinople—has been manifestly designed to erect the said Separatists into a Church, in opposition to the true Catholic Church in England, by nominating sees without the concurrence of the metropolitan—for the so-called metropolitan Archbishop of Westminster is no metropolitan, having been set up contrary to ancient custom, and to the sixth canon of Nice, in evident violation of the old metropolitan sees of England.

"For all these reasons we, the bishop and clergy of the diocese of Exeter aforesaid, do hereby declare that the said appointment of a see of Plymouth by the Bishop of Rome, being contrary to the canons of the Catholic Church, is manifestly schismatical and void; that it sets up altar against altar in our said diocese, and usurps the primacy of England."

The basis upon which this protest proceeds is not the ground of Protestantism in any form, but the poor assertion that the whole framework of Christianity is already established in England, upon as good a model as that of the Pope, and that, therefore, any additional apparatus from Rome is unnecessary and "schismatical." But then, unfortunately, Popery does not admit this. The Bishop of Exeter may desire to hang on by the skirts of the "Mother of Harlots," but she will not acknowledge him, notwithstanding all his courtesy, for anything but a heretic. And were he to join Popery to-morrow, he would require to be ordained over again as a mere layman,—as Archdeacon Manning and others have been. To talk of schism, therefore, is mere folly, for Rome will talk more loudly in the same strain; and besides, on this footing, how is the Reformation itself to be defended? Who were the schismatics then? Who "set up altar against altar" at that period? In short, this mode of reasoning is utterly weak and inconclusive, and is eminently fitted—we had almost said designed—to make over the argument into the hands of Rome. On no ground can Popery be resisted, or our ancestors defended, but on the ground that Rome is Antichrist, the Man of Sin, and Son of Perdition.

THE BLIGHT OF POPERY.

WHEN an enlightened traveller passes from the domains of Protestantism to those of the Romish Church, he immediately perceives that he has entered upon a strange territory, over which a base and gloomy genius seems to preside. The mental, moral, and social aspect of mankind are in many respects changed. A blight shrivels up the buddings of intellectual vigour, a barren selfishness blasts the healthfulness of moral feeling, and dark suspicion lowers over every face and destroys the blithesome play of animating spirit. Signs of a degrading superstition force themselves upon the attention at every turn. Images of virgins and other tutelary saints appear to demand the homage of those who pass along the streets; whilst the churches and their gaudy shrines are decked with the costly gifts of servile worshippers. We do not wonder that the Romanist can hardly attain to any spiritual views and feelings of religion amidst this grossness of creature-worship, which materializes the perceptions of the soul, and prevents its realizing the feeling of an omnipresent Deity. The spiritual senses are effectually blunted, and

grovelling images destroy the purity of worship, and humanize those affections which ought to be divine. Every feature of Christianity is presented to the people in a debased form, which reacts upon their minds, and makes their ideas of religion mean and carnal.

The public streets swarm with clergy and soldiers, in their respective uniforms, as parasites of a despotism which controls the liberty of thought and action. The ubiquitous priests and monks furnish a constant memento that conscience is under the yoke, and that no freedom of judgment is allowed. The armed police announce that a watch is placed over every movement, that speech must be restrained, and that the press is under strict censorship. The development of mind is thus painfully cramped, and the range of mental acquirements is contracted within a narrow compass. Genius languishes, thought refuses to soar, and the intellectual faculties are forbidden to expatiate. The arts of painting and sculpture may flourish, for these do not require a proficiency in mental culture; and the poesy of love and of nature's beauties may be warbled in the melting pathos of a melodious voice, or be set to the strings of the light guitar; but manly emotions are checked, and sensual desires occupy the place of virtuous affections. It is a withering of the soul, and of all that active soul is wont to produce. But the powers of human nature cannot be altogether repressed; and when checked in one direction they will expand in another; when prevented from following after what is noble and excellent, they will infallibly pursue what is sordid and vicious. The ever active sap of the mind will cause its branches to spread downwards, if they cannot rise upwards; and when forbidden to become a shelter for the feathered tribe of heaven, they will grovel along the soil, and be the habitation of creeping insects and unclean reptiles.

Whence is this blight of the soul throughout the regions of Popery? What evil genius has spread a sombre mantle of sin and folly over some of the fairest specimens of human nature? Why do the most highly favoured countries, with fruitful soil and genial climate, produce a dwarfish type of human mind and civil prosperity? Where the breezes are laden with aromatic odours, and the zephyrs waft a delicious perfume from vineyards and olive-grounds; and where groves of oranges and myrtles delight with their beauty and regale with their fragrance—why is there a repulsive feeling towards the haunts of men, an instinctive retiring from the habitation of nature's lord and the masterpiece of creation? There may, indeed, be magnificent palaces of marble and splendid dwellings of some wealthy nobles; and gay processions and fancy balls, and theatrical entertainments may strive to divert a part of the population; but these are deceptive exhibitions of unsatisfying pleasure, public masquerades of happiness, the poesy of earthly joy, the gaudy dress of a diseased body and an aching heart.

A religion which comes from heaven should elevate the mind of man, purify his heart, refine his morals, and fill him with peace and virtuous joy. Wherever such a religion can gain the predominance, and overcome worldly hinderances to its ascendancy, it should greatly ameliorate the condition of a people, and produce the semblance of an earthly paradise. Popery has ruled in Italy and other places to its heart's content. It has pervaded the State and the Church with the entire vigour of its genius; its institutions have been promoted to their full extent; it has

reigned paramount over the minds and hearts of the people; it has vanquished every opponent, suppressed every contradicting opinion, and obtained perfect obedience to all its dogmas. It has leavened the whole mass of society, has moulded every form of law and polity after its own wish, and has had the full play of its powers, with liberty to carry out all its measures. If the reign of Popery were a blessing, if its effects were salutary, if its influences were pure and humanizing, Italy would long ago have been the garden of the Lord, an Eden of peace and prosperity, a refuge from the woes of a cursed world, a specimen of what the grace of God can do in renovating guilty and depraved humanity. With all its advantages of climate and situation, with mental endowments of a superior character, with the noble spirit of ancient Rome, and with splendid relics of ancestral worth and genius, nothing was wanting but all-diffusive grace to make Italy the admiration and envy of the Christian world. Popery had this opportunity without any hinderance, but has failed to accomplish the desired purpose. It has been weighed in the balances, and found wanting.

With the advancement of popish power and influence there has always been a retrograde movement in virtue and civilisation. The moral and social aspect of the people is more unpromising than in the days of heathenism. Intellect has become dwarfish, enterprise languishes, trade fails, poverty and rags abound, the streets swarm with beggars, filth and meanness prevail, indolence and vice are depicted in the countenance, profligates flaunt about without any apparent sense of shame. Could one of the old Roman worthies rise from his tomb, and gaze from the dilapidated capitol upon the city of his pride and devotion, and take a survey of the altered manners and habits of its once noble people, he would shed warm tears of sorrow over its departed greatness, and wonder what fell demon had blighted its glory, deprived its inhabitants, and prostrated its manhood into second childishness. Spain, Portugal, and other lands where Popery has been all-prevalent, would tell the same tale of moral and civil degradation. A comparison of the Romish and Protestant cantons of Switzerland, or of the northern and southern counties of Ireland, would attest the same melancholy truth.

We are prepared to shew, that not only is this baneful influence of Romanism an undeniable *fact*, but that it is a *necessary consequence* of this religious system. The very principles of Popery, since it reached the zenith of its power, and obtained a perfect organization, are such as must work for evil to the mass of a population. As its power rises, the people must fall. It is in direct antagonism to the free and healthful play of the human faculties, to mental enlightenment, to civil progression, to social worth and domestic happiness. It is not from an accidental failure of Roman counsels that these countries have receded in the scale of civilisation, nor from an outward pressure of foreign hostility, nor from any national calamity having befallen them; it is the necessary fruit of a corrupt and heartless system of priestcraft, which shrinks from no means to accomplish its ambitious purposes, and which is willing to sit enthroned upon the wrecks of humanity, provided it can achieve its own aggrandizement, and fill itself with the spoils of passive adherents.

POPISH MALICE AGAINST GOSPEL PREACHING.

It can never be too often repeated that Popery is not a religion, and is never called one in Scripture, but is a device of Satan for resisting and thwarting the cause of God. This real essence of its character, however, Popery is at great pains to conceal, and it is only occasionally that a proper view of "the beast" can be obtained. The most effectual way of discovering its true spirit is to give any of its adherents a copy of the Word of God, or to propose any plan by which its blinded votaries may possibly hear the Gospel. Such a plan has, it seems, been proposed in Glasgow, by some zealous ministers of various denominations. Deploring the awful heathenism which abounds in that great city, they have begun, like their Divine Master and His Apostles, to preach the Gospel in the streets and "chief places of concourse." If it had been merely to hold up idolatrous rags and rotten bones to the gaze of the ignorant—if they had only proposed to open before the multitude a Popish show-box, with an idol of bread, their conduct would have been highly laudable; but to do what Peter and Paul did, to the eminent danger of Popish fraud and imposture, is more than Popery can bear, and hence the following article in their accredited journal, the *Glasgow Free Press*, June 28, 1851:—

"The Glasgow *Saturnalia* may be said to have already commenced; and if the working population around us cannot boast of any great amount of liberty, equality, or happiness, they enjoy at all events a very fair share of pleasure, amusement, and diversion. *A wise Government, whether local or imperial, will always encourage popular relaxations of this kind; for it is clear that political or social discontent can never be mischievously fermented amongst such determined and abandoned rotaries of pastime.* Without at all pledging ourselves, however, to the morality of this doctrine, we confess we regard with signal disfavour any attempt to divert the Fair from its legitimate objects of fun and frolic, and especially to make it an arena for polemical mountebanks to excite religious quarrels and animosities in, by the propagation of their evangelical nostrums. It would seem that in Glasgow there is in constant readiness, and slightly held in leash, a pack of gloomy and ferocious misanthropes, who await with savage restlessness every occasion of public rejoicing, that they may rush out upon the multitude with howling imprecations on this world, and furious, if not false, forebodings of the world to come. Amongst these the renowned Dr. Buchanan, of Free Kirk notoriety, may be said to be the most rabid, as he is the first to discover the human slot, and to give tongue 'when the game is in view.' The haunts of men are the favourite resorts of our modern evangelists, who, seemingly afraid to be alone with God and their own consciences, rush headlong into the midst of the most profligate assemblages, as if they experienced a horrible relief in finding worse Christians, apparently, than themselves.

"We are led to indulge in these reflections by the announcement that Dr. Buchanan and some minor satellites have resolved to avail themselves of the period of the Fair for a series of open air preachings—one in front of the Jail, another in the old Wynd, and a third opposite to the Infirmary—where it is proposed, from time to time, to indulge in the usual insulting and blasphemous abuse of the Holy Catholic religion. If it be true that '*coming events cast their shadows before,*' the rev. gentleman who has chosen with so much temerity the front of the Jail as the scene of his performances, need hardly be at the expense of a new platform for his moral or spiritual exhortations. The 'front of the Jail' is a time-honoured locality for pointing morals, where even the most eloquent and admired precepts are infinitely less forcible than the personal 'example' of the chief performers."

The article proceeds in a similar strain of malevolent abuse, and really throws curious light on the secret policy of Popery. Let any one who knows the real nature of those scenes of drunkenness and debauchery which are characteristic of a Glasgow fair, and indeed of all great fairs, read again the sentence,—"*A wise government, whether local or imperial, will always encourage popular relaxations of this kind;*" and this because wretches steeped in vice are incapable of liberty, and must, in the nature of things, be slaves both to priests and tyrants. This is the true English of the sentence, and the true spirit in which government is managed in all Popish countries. Let our readers understand, therefore, what the common people may expect from the "mother of

harlots" if ever she gets the upper hand in Britain. Here is the "Book of Sports" with a vengeance. A pretty contrast this to the doctrine of temperance preached by Father Matthew when another purpose is to be served by the infallible Church. But it may teach all Protestants, that unless they begin at once they will find Popery their fiercest and most unscrupulous enemy in all attempts to evangelize the masses. "Anything but the Gospel" is her motto. Popery, in fact, drenches men in crime and debauchery, that it may make a harvest out of their after confessions and penances. Hence it is justly called the "Man of Sin." Like the glazier who was found breaking windows on a Queen's birth-night in the "way of trade," Popery grins over the debaucheries of men as over the seed-time of a future harvest in the confessional. She is the seven more wicked spirits of Scripture, leaving the last end of men worse than the first. Hence the crime and beggary of all Popish countries. A plunge into vice, or, as this Popish writer calls it, into "fun and frolic," alternated with wasting penances, gradually reduces the wretched victims of the Papacy to that abject state of moral and physical degradation which is so peculiar to Italy and all purely Popish countries. It is surely high time that the people of this country were clearly comprehending that the progress of this pestiferous superstition would involve the destruction of all that is dear to us as men and Christians.

THE NEW ITALIAN CHURCH IN LONDON.

THE Pope has started a new project, viz., to erect an Italian church in London. Whether the orations of Gavazzi have frightened him—whether he is anxious, after the ordinary practice of the Jesuits, to have a company of observation to watch his British ecclesiastics, or whether he simply wishes to defy still more the Government and Protestants of Britain by ostentatiously doing that in London which he knows they cannot do at Rome, does not appear. Perhaps all these motives may have had weight. The following passage from the Pope's address embodies his own explanation:—

"To remove, therefore, from the Italians the danger of perversion, and to procure for them fitting means to keep themselves steadfast in the faith and persevering in the observance of Christian duties, the project has been approved by ecclesiastical authority of building a spacious church in the centre of London in a fine position, in one of the most majestic streets in the city, principally for the use of the Italians and thence of other foreigners, as well as of the natives. In this way there will be in the capital of the British empire a church Roman, not only in its faith and principle, but also in its rites, in its ceremonies, and in the practices of sound devotion; a church similar in its material construction to the ancient Christian temples; a church which at the express wish of the Holy Father will be dedicated to the Prince of the Apostles St. Peter; a church which will be always governed by a congregation of Italian secular priests founded at Rome, that the Roman spirit may always influence the same; a church in which no payment will be exacted for admission, but which will be freely open to all, and in which will be found confessors to confess in every language, and preachers to announce the divine word in the principal idioms of Europe; a church which will have annexed to it schools for both sexes, as well as a habitation for the clergy and other individuals employed in the service of the church and the schools."

The expression, "that the ROMAN SPIRIT MAY ALWAYS INFLUENCE THE SAME," is very significant. What is that spirit? A spirit of intolerable pride, deep cunning, unutterable falsehood, and the most malicious hatred of Christ and the Gospel. Such is the contemplated importation. And surely it is high time for Protestants to arouse themselves and to promote every measure by which the knowledge of the truth, as it is in Jesus, may be dif-

fused, both in Popish countries, amongst the expatriated emissaries of the Man of Sin in Britain, and amongst the multitudes of nominal Protestants that are sitting in darkness. The proceedings of the Pope may especially teach us a lesson in regard to the great moral and political importance of London.

POPERY IN INDIA.

A LETTER lately appeared in the *Tablet* from a priest at Lahore, in India, complaining loudly of the small sum given by the East India Company to the Popish priesthood. The following is an extract:—

“ Total amount given by the Company, 960 rupees per month to all the Catholic clergy at large—that is equivalent to the monthly allowance of a Protestant chaplain alone! So a Catholic chaplain receives every month but just the allowance of the list writer, or barrack sergeant! What generosity! And yet, if through sickness the poor chaplain cannot perform his duties, he gets nothing. A Protestant chaplain, after a certain number of years, is allowed to get a pension. The Catholic chaplain is allowed to be a beggar. Not a pice in store for his past services! A Protestant minister, besides his fine pay, gets good quarters in the stations where he is to reside in. The priest has the ground to lie on, and yet the spot is sometimes a camp of quarrels. The Protestant minister has in his chapel everything provided by Government. The priest must get everything on the shillings of poor soldiery and wretched women! The Protestant chaplain can ask for leave, and go to the hills for the benefit of his health, without any fear for his allowance. The Catholic priest may leave if he please, but allowance is cut off. Is it not a fine joke, dear Sir? Truly, the Protestant rulers are very anxious the priests may be in India new Simon Stylites!

“ HEALTH OF THE CLERGY.

- “ F. Raphael is quite helpless.
 “ F. Adeodatus is very old indeed.
 “ F. M'Donnell is about the same.
 “ F. John Mary is a skeleton.

“ F. Dotot does not differ much from F. John Mary.

“ F. Angelo is very weak also.

“ F. Bertrand is overpressed by business, and only now recovering from a severe sickness.

“ F. Vincent has to strive with rheumatic pains.

“ F. Michael Angelo has to complain of the same.

“ So, very few indeed are in the enjoyment of perfect health. And yet every one must be at work in their own stations, where they have to live without any comfort, even without the consolation of seeing a priest more than once a year! F. Bertrand, at Peshawur, has not seen a clergyman for two years, and nobody can go and afford spiritual comfort to this most respected Father. He is too distant from his brothers, and they themselves had too much to do this year to be able to leave their respective stations.”

From this it appears that the East India Company are copying the infatuated policy of the Government of this country, in giving their power to the Man of Sin, and that the Mystic Babylon, which sometimes in this country professes for a purpose to be in favour of the voluntary system in religion, sneers at the “shillings of the poor soldiery and wretched women” in India, and sighs after the “fine pay” and “good quarters” of the Established Church, when there is the least prospect of getting them. This is the true spirit of the system.

POPIH PRETENCES IN REFERENCE TO THE PRESENT EXCITEMENT.

It is curious to observe the cunning pretences of Popery, and how she tries to make her votaries believe that she is hated for her virtue, and not because she is the “Mother of Abominations.” Every reader of history is aware that the confessional is a sink

of iniquity, and that every form of cheating is rampant in such countries as Italy and Spain. And yet let our readers peruse the following colour given to the struggle in a recent Popish paper:—

“ We Catholics can understand how the

pious devotees who play these tricks must hate the confessional; and if it has ever crossed their minds, that the prevalence of the Papal religion in England means a cessation of these profitable practices, and restitution of the ill-gotten gains that have proceeded from them, it is easy to understand the frenzy of indignation against Pope and Cardinal with which the London shopkeepers, and amongst them the electors of Finsbury, must be animated.

“‘No Papal Aggression,’ roars the milkman; ‘or,’ (adds his conscience in a whisper,) ‘I must give up squeezing horses’ brains into my milk pail.’

“‘No Papal Aggression,’ roars the grocer; ‘or I must bid adieu to sugar lice, stale tan, red ochre, soot, and coffin wood.’

“‘No Papal Aggression,’ roars the vendor of dried meats, ‘or I must abandon the curing of horses’ tongues.’

“‘No Papal Aggression,’ shout the makers and vendors of mustard, pepper, and arrow-root; ‘or we must shut our doors upon potato-starch, sago, wheat-flour, and turmeric, in these useful compositions.’

“‘No Papal Aggression,’ roars the baker, ‘or I must cease to poison those who live by bread, and give full measure in my loaves.’

THE MARCHIONESS OF LOTHIAN A PAPIST.—The newspapers announce that, as usual, the extravagant Puseyism of the Marchioness of Lothian has ended in Popery. If many more of the aristocracy go over to Rome, strange questions will soon arise. On Popish principles, what right will they have to retain many of their properties? These properties were everlastingly consecrated at one time to the service of the Pope, and on Popish principles Papists ought not only at once to abandon them, but to go into white sheets for their sin in ever having had them at all. Popery still keeps a sharp look out after all this property. The keeper of one of our old abbeys used to say, that when Popish priests came to visit it they knew more of its former history than he did; and it is said that questions about church lands in England are often settled at Rome. Popery will be very meek so long as it is powerless. But let any considerable number of our infatuated aristocracy join its ranks, and of course give it political power, and we shall soon hear proposals which may

“‘No Papal Aggression,’ shout the brewer and the publican; down with the Pope and the confessional.

“And so on to the end of a much longer and more tedious litany than we have room for. Suffice it to say, that the outcry against Papal Aggression comes with the greatest warmth and acrimony from those whose character for common honesty in the practices of everyday life is at the lowest ebb, and who, in point of pecuniary profit, have most to lose by an abandonment of the practices of theft, to which they are habituated. In a word, the outcry of the London shopkeeper against the Priest, is like the bel-lowing of the gaol-bird against the policeman.

“A large number of petitions against Papal Aggression have been presented to the House of Commons, and the signatures to them have been duly counted and recorded by the committee of petitions. We wish it were possible to pursue this useful analysis one step further. We should very much like to have the petitioners classified into milkmen, grocers, bakers, &c., &c., according to the respective arts (and cheats) which they practise.”

sound strange in some of their ears. The Lothian family was built up almost entirely on church lands.

GOVERNMENT SUPPORT OF POPERY.—Amongst many other places in and about London in which Popery is erecting mass-houses, Greenwich is one. Turning the Virgin Mary as usual to as large an account as possible, she is called, to please the old sailors of Greenwich, “Our Ladye, Star of the Sea.” At “Weedon Barracks” she is called “Our Ladye of Victories.” But what we wish to note especially at present is, that our Government is still giving its “power to the beast” in the form of donations of money, as appears from the following extract:—

“CHURCH OF OUR LADYE, STAR OF THE SEA, CROOM’S HILL, GREENWICH.—This church, lately erected by the zealous exertions of the worthy pastor, the Rev. R. North, and to be opened for Divine service in August, is now nearly completed. The site is the gift of the pastor. The late revered Bishop, the Right Rev. Dr. Griffiths, encouraged the undertaking by a handsome donation, and the Lords of the Admiralty presented £200 to the funds of the church, and this act of generosity on the part of a Protestant Government is recorded with gratitude.”

HOW POPERY WILL DEAL WITH DISSENTERS.—A gentleman near Bristol was lately speaking to a Roman Catholic about the prospects of Popery. The gentleman remarked that even if the Church of England were passive, the Dissenters would prevent its triumph. "Put by the Church of England," said the Papist, "and leave us to deal with the Dissenters; we'd very soon make the vagabonds to preach to another tune than 'No Popery.'" It is well that the "vagabonds" should know this in time.

THE FOLLY OF TRANSUBSTANTIATION.

—Dr. D'Aubigné, in a recent speech in London, told the following anecdote in regard to one of the French converts:—

"One of them was once discussing the subject of transubstantiation with a Romanist, who kept on repeating, 'This is my body.' Our humble friend pulled out his snuff-box, on which was a painting. 'What is that?' said he. 'It is a church.' 'Well, then, I will fetch you on Sunday morning at ten o'clock, that we may go there together and hear the Word of God.' 'You are laughing at me,' said the Romanist, 'go to the painting of your snuff-box!' 'Did not you say it was a church?' 'But did you not comprehend that I meant that it represented a church?' 'And you,' replied our friend, 'do you not comprehend that Christ meant, this represents my body?'"

THE LATE RICHARD L. SHEIL.—Our readers may not be aware that the late Mr. Sheil was denounced by the Papists before he left this for Italy. Their leading journal said—

"Of Sheil we need say nothing. His case has long been notorious to the world. He has sold his soul, as every one knows, for a good round market price. He has got an ambassadorship in pleasant Italy, where, amidst dissipation and such fiddling diletantism as suits his years, he can enjoy undisturbed (until the next outbreak) the wages of his guilt, and perform against the Pope such other acts of treachery as may be deemed a suitable equivalent for the well-feathered nest in which he lies warm and snug. To Sheil, undoubtedly, belongs the praise—which shall be given him most ungrudgingly—of having made better terms than all the other traitors for the disposal of his soul. Having sold the Church of God, and duly received his thirty pieces of silver, he is not such a tool as Judas Iscariot to feel remorse and despair, and to think of

returning the money. No. Deliberately and aforethought, for a long time, having laboured to earn the reward, like a man of sense he sits down to enjoy it and make the most of it, and leaves it to vulgar traitors to purchase ropes and shorten the pleasant interval which is all that he can call his own.

"And since in wailing
There's nought availing,
For death unfailing
Will strike the blow;
Then, for that reason,
And for the season,
Let us be merry
Before we go."

The simple ground of all this was, that he did not choose to go every insane length in favour of Popery. For this reason, all his past brilliant services were forgotten, and the most demoniacal malignity was breathed forth against him. We wish he may have got fair play in Florence—a place of daggers and poison. At all events, let a man be the most wicked wretch under the sun, Popery will canonize him if he does her work; if he hesitates for one moment she will persecute him to death, if she has the power.

SUCCESS OF THE PROTESTANT SCHOOLS IN CONNAUGHT.—We are happy to observe, from the following reference by Dr. M'Hale, that the schools in Connaught, supported by Dr. Edgar of Belfast, and by some of our excellent ladies in Edinburgh, are making decided progress. At a recent visitation it is said,—

"In his address on Thursday, his Grace took occasion to allude to the unhallowed system of proselytism which of late has been carried on in that and the neighbouring parishes. Amongst the most insidious of these snares might be enumerated the 'embroidery schools,' established in several parts of the locality, in which, under pretence of elevating the industrial habits of the rising female generation, their faith was tampered with. The Catholic clergy would be as anxious to benefit the poor as those pretended philanthropists could be, and they would shew their willingness to co-operate in every laudable work of the kind."

If Popery is "as anxious to benefit the poor" as Protestantism, the question is, why are its triumphs always marked by abounding filth, ignorance, and idleness?

THE BULWARK.

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PROTESTANT ORGANIZATION OF SCOTLAND.

POPERY is organizing her troops for a new struggle, and our readers may rest assured that they have only seen the beginning of the fight. In these circumstances, we are very anxious to see Scotland placed in a thorough attitude of defence, by a ramification of the "Scottish Reformation Society" over the entire kingdom. The following sentences were uttered by a great man more than two hundred years ago:—"Two are better than one, saith He who knoweth what is best, and from whom alone everything hath the goodness it hath. Association is of Divine offspring; not only the being of creatures, but the putting of them together. The cluster as well as the grape is the work of God. * * * For Popery, it hath been a religion ever dexterous in fencing and mounting itself by association and joint strength. All sorts of professors amongst them are cast into fraternities and brotherhoods, and these orders carefully united by vow one with another, and under some more general notion of common dependence. Such States, also, and kingdoms, as they have thus made theirs, they endeavour to improve and league each to other," &c. His inference is, that Popery must be met by similar association on the part of the friends of truth. The smallest army will overcome the largest mob. Popery is the best organized army in the world; Protestantism in Britain one of the least disciplined mobs at present. No time must now be lost in correcting this state of things. A deputation, consisting of Dr. Begg and Mr. Lyon, lately visited Alloa and Perth on an experimental tour, with this object in view. They found the utmost cordiality in both places; and we understand that similar visits will soon be paid to all the leading towns of Scotland. The objects contemplated are,—

1. To secure corresponding members of the Scottish Reformation Society from the different congregations throughout the entire kingdom.

2. To raise a permanent revenue for the support of the Society. Popery is spending thousands of pounds annually in Scotland to put down the truth, and a small annual contribution from each district will give us the permanent means of organized resistance.

3. To promote an extended circulation of this Journal, that the Protestants of the empire may receive ample information, thoroughly understand one another, and be always ready to act in concert. Our circulation is already large, but it would be of vast importance were it increased to 50,000, 60,000, or even 100,000. A very slight effort on the part of Protestants would secure this object. But of all this more hereafter.

THE DOUAY BIBLE AND THE RHEMISH NOTES—THEIR VARIATIONS.

IN an article in our first Number, headed, "Out of thine own mouth will I judge thee, thou wicked servant," we gave some illustrations of the way in which Popery regards and treats the Word of God. We exhibited, among other instances of fraudulent perversion of the meaning of Scripture, specimens of the persecuting principles deduced from its statements, as set forth in the Notes to the Douay Bible, published in 1816-18, under the patronage of the Irish Roman Catholic Bishops. The extracts which we gave are undoubtedly sanctioned by the original edition of the Douay Bible, and by the modern Irish edition to which we referred. We understand that some of our Popish readers, who have been allowed by the priests to have a copy of the Douay Bible, have been expressing their surprise, that these extracts are not to be found in the edition which they are permitted to use, and their suspicion, that in producing them, we have been misrepresenting their Church. This circumstance has suggested to us the propriety of giving some account of the Douay Bible, and of the changes to which, especially in the Notes, it has been subjected, and, more particularly, of the conduct of the Popish Hierarchy in Ireland in regard to the edition from which we quoted. This narrative will bring out some characteristic features of the principles and policy of the Church of Rome, and of its leading defenders.

The New Testament was translated and published, with Notes of the most offensively intolerant and persecuting character, at the English Seminary at Rheims in 1582. The translation of the Old Testament was published at Douay in 1609, and till this period, nearly a century after the Reformation commenced, British Papists had no legitimate access to the Word of God in their own language. This Popish translation is commonly known by the name of the *Douay Bible*, but as a considerable portion of the most offensive annotations are found in the New Testament published at Rheims, they are usually spoken of in the discussions which have taken place concerning them, as the *Rhemish Notes*. Very little was done for a long period in the way of circulating this translation among British Papists, for the Church of Rome would greatly prefer, if she could, withholding the Bible from her subjects, even when accompanied with her own Notes. An edition was published in this country in 1749, under the authority of Dr. Challoner, one of the Vicars-Apostolic, and then the leading champion of Popery. This edition contained some deviations from the original edition in the text, and many in the notes, the more openly and offensively persecuting ones being omitted, and it has been the model on which most of the editions of the Douay Bible and the Rhemish Notes that have subsequently been published in Great Britain and Ireland, have been formed.

In 1816 an edition of the Douay Bible was published in Dublin by Mr. Coyne, the authorized Popish bookseller, professing to be patronized by the Archbishops and Bishops, including Dr. Murray, the present Popish Archbishop of Dublin, then coadjutor to Dr. Troy. This edition contained the intolerant and persecuting notes of the original Rhemish version of the New Testament, of which we have given some specimens in the article referred to. In the year 1817, this fact was brought out, and specimens of the notes were produced, in an article in the *British Critic*. The Papists were greatly alarmed at this exposure, fearing lest it should damage the political objects which they were then eagerly prosecuting. Archbishop Troy came forward and publicly

denied that he had given his sanction or approbation to these Notes, though they had been circulating for years, professedly under the patronage of the Bishops and above 300 of the Popish clergy. Mr. Coyne, the bookseller, then published a statement, in which he asserted that Dr. Troy *had* sanctioned this edition, and had deputed a priest of the name of Walsh to superintend and revise it as it issued from the press. *No attempt was made to impugn this statement.* Dr. Troy's disclaimer of having sanctioned this edition, contained the following censure upon the Notes, "having read, and now for the first time considered these Notes, I not only do not sanction them, but solemnly declare that I utterly reject them, generally, as harsh and irritating in expression, some of them as false and absurd in reasoning, and many of them as uncharitable in sentiment." This is a curious specimen of Popish cunning. The great objection to the Notes was, that they sanctioned the Popish principles of intolerance and persecution, and yet Dr. Troy took care so to word his public disapprobation of them as that even if all he said of them was true, he might still hold the substance of the persecuting principles they inculcated.

In December 1817 the subject of these Rhemish Notes was taken up at public meetings of the Irish Catholic Board; and they were there denounced in the strongest terms by Daniel O'Connell. He said, that "he owed it to his religion as a Catholic and a Christian, to his country as an Irishman, to his feelings as a human being, to utterly denounce the damnable doctrines contained in the notes to the Rhemish Testament," and he got a committee of the Board to prepare a disclaimer of these "abominable Notes." But it was not the intention of the Popish Hierarchy that there should be an honest *bona fide* condemnation of the principles inculcated in these Notes, and at the very time when these discussions were going on, the Orthodox Journal, the most honest and decided organ of the Papists, was openly defending the Notes, and denouncing the attempt of the political Papists to cast them overboard. After all O'Connell's blustering about disclaiming these "abominable Notes," his committee produced no report, and the matter was allowed to drop. All these facts were collected and published in 1819, in the Appendix to a valuable work, entitled "The Revival of Popery, in a series of letters to Mr. Wilberforce," by William Blair, Esq.; and the substance of them was brought out from Archbishop Murray, in his examination before the House of Commons committee in 1826, who farther declared, that in consequence of Dr. Troy's censure of the Rhemish Notes, the edition of 1816 was suppressed, and ceased to circulate among the Catholics of Ireland.

Thus the matter stood till the year 1836, when the Rev. R. J. M'Ghee, who had discovered and published the sanction given by Dr. Murray and the Popish Bishops to Dens' Theology as the authorized text-book for the conferences of priests, discovered also, that, while in consequence of the circumstances we have narrated, some of the most offensive notes of the edition of 1816 were cancelled, a new and different edition of the New Testament was published at Cork in 1818, professing to be under the patronage of Dr. Murray and the Popish Hierarchy, *in which all the "obominable notes" of the edition of 1816 were repeated*, and thus the most intolerant and persecuting principles were again widely circulated among the Papists of Ireland. These facts were brought before the community during the year 1836, and were established to the perfect satisfaction of all who gave any attention to the subject. Poor Dr. Murray, who had just been convicted of very Popish and Jesuitical statements in the matter of Dens, was again obliged to try his skill and his courage at a public denial. He declared that he knew nothing of this edition of 1818, that

he had not sanctioned it, and that he had never seen a copy of it till Mr. M'Ghee's statement led him to procure one. He did not deny that after all that had taken place in 1816 and 1817, an edition of the New Testament, containing all the "abominable Notes," as O'Connell justly called them, had been published at Cork, in 1818, by the original publisher of the edition of 1816, and had been extensively circulated over Ireland, bearing on the cover and on the title-page the names of twelve Popish Archbishops and Bishops, his own among the number, by whom it professed to be patronized, and declaring through the same channels, that it was also patronized "by 300 Roman Catholic clergymen in different parts of Ireland." It is quite impossible for any man acquainted with the condition of Ireland, and with the relation subsisting between the priesthood and the people of that unhappy country, to believe that all this could have taken place without Dr. Murray's knowledge, unless indeed he be a believer in transubstantiation.

Such are some of the facts connected with the variations of the Rhemish Notes, and while they fully vindicate the accuracy of the representations we gave of them, they strikingly illustrate the "deceivableness of unrighteousness," "the speaking lies in hypocrisy," by which Popery is invariably and unchangeably characterized.

It is a curious fact, that when in 1831 some extracts from the original edition of the Rhemish Notes, agreeing, of course, with those contained in the Irish editions of 1816 and 1818, and quoted in our first Number, were published at New York, they were denied by Papists and disbelieved by many Protestants, because they were not found in the modern editions in common use. This induced the Protestants of that country to take the responsibility of publishing an accurate reprint of the original edition of the Rhemish New Testament, with all its "abominable notes" pure and unadulterated. This work came out in 1834, and it is only by means of this American reprint that easy access can now be had to a work which gives a very full and authentic representation of Popery.

The Donay Bible, the only one which Papists are permitted to use, is a very inaccurate translation of the Word of God. It was not made, indeed, from the original Hebrew and Greek, but avowedly from the Latin Vulgate, so that it is but a translation of a translation.

As Papists are not allowed to read the Bible in any language generally understood unless it be accompanied with notes to pervert its meaning, and as, according to the doctrine of the Church of Rome, it belongs to the Church alone to interpret Scripture, it seems imperatively demanded by common sense and common honesty, that wherever she sanctions a translation of the Scriptures into a vulgar tongue, she should accompany it with notes, which are stamped with her own infallible authority, and thus form a safe and certain guide to the faithful. But the Church of Rome has never dared to pledge herself to any interpretation of any consecutive portion of Scripture, and British Papists, who are allowed on certain conditions to read the Donay Bible, have no guide to direct them in the interpretation of it, while they are not allowed to interpret it for themselves. The Rhemish Notes, indeed, used at one time to be regarded in this light, and were represented as an authoritative guide in the interpretation of Scripture. The public advertisements of the edition of 1818, patronized by Dr. Murray, and afterwards disclaimed by him, set forth that it contained "the whole of the books of the Sacred Scriptures, explained or illustrated with valuable notes or annotations, according to the interpretation of the Catholic Church, which is our infallible and unerring guide in read-

ing the Holy Scriptures." This statement is plainly intended to insinuate that the "abominable notes" of that edition had the sanction of the Church, and possessed infallible authority. And yet the very men who patronized all this, have been in the habit, when interrogated upon the subject, and especially since the full exposure of this mystery of iniquity by Mr. M'Ghee in 1836, of openly proclaiming that the notes of the Douay Bible, of whatever edition, are possessed of no authority whatever!

What a fearful display of iniquity on the part of the priesthood does this whole subject exhibit, and how deplorable the condition of the people who are led blindfold by guides so dishonest and treacherous!

THE CRUSADE FOR THE CONVERSION OF ENGLAND AND SCOTLAND TO POPERY.

SOME of our readers may smile at this title, but Papists throughout the whole world are bending their entire strength towards this object.

It is plain that Mr. Spencer, or Father Ignatius, as he is called, acting with all the zeal of a renegade, is supported in his crusade by the whole power of the Popish Church. He is under the immediate patronage of Cardinal Wiseman, who said in a recent address—

"If Catholics were asked to what they attributed the conversions which had taken place so frequently of late years in England, they would reply, to the fact that the whole Catholic Church was combined, week by week, in prayer for the conversion of England, especially in what the Catholics considered the most solemn and efficacious form of prayer—that which was embodied in sacrifices—prayer unceasingly offered up for the conversion of this once Island of Saints."

Paul Cullen, the Popish Metropolitan of all Ireland, and special nominee of the Pope, says on the same subject—

"A letter is here subjoined, which has been addressed to me on this subject by the Rev. George Spencer, now Father Ignatius, of the Order of the Passion of our Lord—a man who has renounced all the hopes and promises of the world to devote himself to the service of God, and who has said with St. Paul, 'God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.'

"I most earnestly exhort you, dearly beloved brethren, to give ear to the request of this holy man, and to say each day at least one Hail Mary, or any other prayer, for the conversion of England. Were we to reflect occasionally on the great evil it is to be deprived of the true Faith, without which it is impossible to please God, and not to belong to the true Church, outside of which there is no salvation, we would not hesitate to grant so small a favour."

An active agent in Spain is prosecuting the same object, and thus writes:—

"I will now return to my chief object. In my former letter I stated there were six thousand good Catholics offering up the Hail Mary daily for the conversion of England; at present they have increased to ten thousand. Moreover, in many towns and villages in this province, where the people have the custom of going processionally through the streets singing the Rosary, they stop at the doors of the different churches, and all join in saying the Hail Mary for the conversion of England; even the poor peasants, when they return home in the evenings, call together their innocent children, and make them say the Hail Mary for the same intention.

"Sir, It is surprising with what zeal and alacrity the nobility, gentry, and poor people are coming forward to be enrolled in the pious crusade of prayer."

Again:—

"Now, I think it is only just I should inform you who my troops are, and how I have arranged them. All the good nuns of Seville, and many other towns in this province, are placed just as a vanguard, who, with their virginal lips and cloistered hearts, offer up the 'Hail Mary' every day to the immaculate Queen of Heaven, that she may intercede with her Divine Son, that though His hour may not yet come, through her powerful intercession He may, as at the wedding-feast of Cana in Galilee, work a miracle for the conversion of England. Next come the Sisters of Charity; then the priests, as spiritual rulers, with their penitents; and last, though not least, the pious congregation of the Sacred

Heart of Mary, on every Thursday, offer up their prayers in presence of the Adorable Sacrament, exposed for the same intention.

“The number of this pious crusade is increasing wonderfully; almost every week I receive a list of fifty or sixty persons offering themselves, with heart and soul, to be enrolled.”

Another agent in Belgium is working with might and main, and writes as follows :—

“An Ave each day for the conversion of England is at least generally said by the faithful in every parish I have visited. The Brothers of Vincent de Paul, both here and at Ghent, add an Ave for the same intention at the end of their ordinary prayers which their rule prescribes to be recited at each *reunion*.”

The Pope himself, expressing his sentiments through one of the Cardinals, in reference to a collection appointed to be made in Rome for the erection of an Italian Church in London, probably caused by the powerful orations of Father Gavazzi, says,—

“The mission to England at present attracts the religious attention of every Catholic.”

In the meantime the ostensible leader of the crusade has retired for a season, and addresses a letter from “St. Michael’s Retreat, Stone Aston,” containing some curious advice to his fellow-crusaders. Take the following as a sample :—

“Let the political, social, and moral evils of our divisions be represented to all, so that they who do not feel so deeply the infinitely greater evils which they entail spiritually, may be moved, on lower motives, to care for them, and listen to the proposal of a remedy which would in a short time infallibly do away with the evil with perfect ease. The remedy proposed is a united movement of prayer to God to bring us all to unity in the truth. I do not mean that Catholics should offer to join others in prayer. No; let it be clearly understood that *on principle we cannot, and will not, join them in one act of prayer*. They may join us in prayer if they please; but this is not necessary. What is wanted is, that each should be moved incessantly to offer his own prayers to God according to the way in which his own conscience directs him to do it for the best, that God would bring all our people to unity, such as He wishes to exist among His servants, in the truth, where He sees it to be. We, Catholics, are perfectly sure that this prayer is in its object precisely the same as the prayer, now happily so common, which Catholics make for the conversion of England to the Catholic Faith. *To prevent misapprehension, let it always be clearly, distinctly stated, that we are convinced, without any doubt, that these prayers will be answered in no way but this*; but let it be explained that our conviction on this is no reason to deter others from the prayer.”

The idea of curing “social evils” by introducing the greatest mother of social mischief that ever was in the world, the gigantic curse of Italy, Spain, and Ireland, is sufficiently ludicrous. But what a mockery of prayer is here! The bigotry of Popery comes out amidst a pretended desire for unity, and whilst Protestants are to be cunningly inveigled by prayer into Popery, Papists are commanded to ask light, and at the same time to be “convinced without any doubt” that they don’t need any. Nay, to “prevent misapprehension,” this is to be “always clearly and distinctly stated,” we presume, as part of the prayer. Such a statement in prayer would be most certainly worthy of those who make bread, timber, and stones, into gods. But if the illustration were not too ludicrous upon such a serious subject, we should say that we never heard of anything to match this but the conduct of the stupid clerical sycophant, who is said to have prayed publicly and earnestly for his patron, adding, “to prevent any misunderstanding as to the person meant, we refer to Lord ———, now in the front of the gallery.” Still, with all his absurdities, Father Spencer and his troops ought to be carefully watched and exposed.

Let our readers remember what a splendid prize the Pope is struggling for in the vast wealth and power of England, what great encouragement he has received, and is receiving, what vast resources from all Popish countries can be brought to bear on any one devoted nation, and they will see the necessity

of instant activity, not only to turn the battle from the gate, but to reclaim the deluded votaries of Antichrist.

As a counterpart to all this, "A Fermanagh Protestant" makes the following "Call to Britain and her Sons" in the Dublin *Sentinel* :—

Shall foreign despots rule our land,
Our land which glorious freedom boasts ?
Shall the usurper's ruthless hand
Grasp Britain's free, unfetter'd coasts !

Those coasts, where wildly rolls the wave,
In proud defiance of our foes—

Nature her strongest barriers gave
When Albion's shining cliffs arose !

Fair isle, begirt with rolling seas,
Freedom hath placed in thee her shrine ;
When wildly blows the mountain breeze,
The freedom of that breeze is thine !

Land, where the truth was seal'd with blood,
Where martyrs' holy gore was shed,

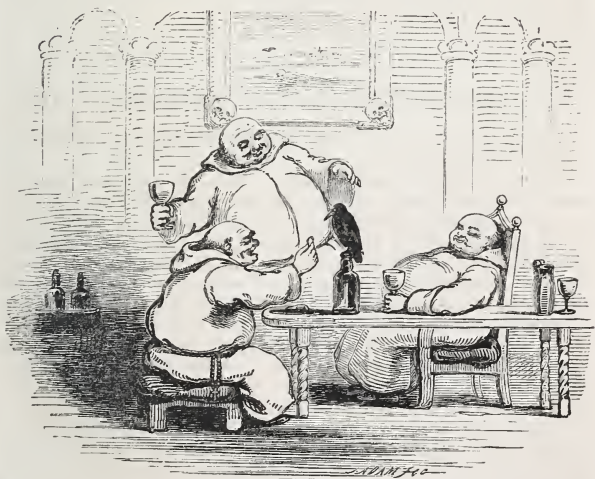
Shall now the dragon's impious brood
Insulting o'er thy borders spread ?

Sons of those martyrs ! see the flame
Which fain would devastate our land ;
Arise—assert fair freedom's claim,
And Rome's intolerance withstand !

O let th' example of your sires
Inspire your breasts with holy zeal !
Remember Smithfield's hallow'd fires—
The spirit of your fathers feel !

So shall success your efforts crown,
Whilst back to Rome your foes shall flee
Then glory, honour, and renown
Shall shine around fair Liberty !

SAINT VINCENT'S CROW, LISBON.



MIDDLETON and others have been eminently successful in pointing out the similarity between the idolatry and idolatrous legends of Pagan and Papal Rome. There is, however, one circumstance in the parallel which has escaped general notice. As in the days of the Emperors, the fantastic animal-worship of Egypt found its way to the Tiber, so, in like manner, religious veneration

for brutes is tolerated in the infallible Church. In the Cathedral of Lisbon, which is dedicated to St. Vincent, a crow is kept, which is regularly and carefully fed by the priests, for the purpose of exciting the devotional feelings of the faithful. Whether the crow is honoured with *doulia* or *latria* we know not, nor have we been at the trouble to turn over the bulky tomes of the Bollandists to ascertain the authentic details of the legend. It is an easier, as well as more useful task to ascertain what opinion the common people hold respecting the sacred crow of St. Vincent. According to popular belief, St. Vincent was martyred near the cape which bears his name in the time of Diocletian. The body of the Saint having been thrown into the sea, was piloted by a crow until it floated up the Tagus to Lisbon, and thus St. Vincent became the patron saint of that city. Since that time a crow has been kept in the cathedral, which the vulgar believe to be the identical crow which conducted the body of the martyr. Whether prayers are addressed to the bird we cannot tell; but the fact of keeping a crow, fed by the priests, in the precincts of a cathedral, under the eye and near the residence of the Cardinal-Archbishop, has far more resemblance to the practices of an Egyptian temple, with its deified crocodiles and monkeys, than to anything bearing the least resemblance to that faith which is "built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone," and which alike purifies the heart and exalts the intellect. We have only to add, that the writer of this paragraph saw the crow of St. Vincent, and therefore can vouch for the facts here stated from personal observation.

"POPERY IN THE GERM"—A PEEP INTO ST. NINIAN'S CATHEDRAL, PERTH.

POPERY fully developed is not as yet strong in the fair city. But its pioneer, in the form of a very offensive Puseyism, has apparently chosen Perth as the centre of its operations in Scotland. Their college of Glenalmond is in the immediate neighbourhood. Another educational establishment has been introduced into Perth itself. And at last a so-called cathedral, with a staff of men imitating as closely as possible the peculiarities of Rome, has been erected in that city. St. Ninian's, as it is called, is a tall thin building, rather prominent from various points of observation, and apparently, like the system which it represents, the germ of something much more extensive. It is surmounted by an imposing belfry, the bell in which is so continually kept ringing, that the worshippers are now facetiously called in the district the "Tinkelites." Their priests, however, are, as usual, men of vast pretensions. In an admirable address on "Puseyism, or Popery in the Germ," by the Rev. Andrew Gray, it is said—

"Some religious ceremonies were, a short time since, publicly performed in a new ecclesiastical structure which has been erected in our city. They were conducted by a party of gentlemen, consisting of a bishop and several presbyters and deacons of the Scottish Episcopal Church. One of these gentlemen, addressing the rest, said, 'You are indeed highly honoured; for you are not only ambassadors for Christ, but you are the only ambassadors for Christ in this place.' Turning to the audience, which embraced a number of Presbyterians, the same gentleman said, for their information, and that of the citizens at large, 'We claim to be messengers of God, and we come here to take charge of your souls—the souls of all in this place.'"

Happening to be lately in Perth on a week-day, we were anxious to see the interior of this said St. Ninian's, and this new mode of worship. We found that there was a daily meeting for what is called *matins* regularly at eight in the

morning. Much credit is taken for this arrangement but it is probable that it is only part of a plan for setting aside private and family worship—everything that savours of the priesthood of believers, or of heads of families, so as to establish more thoroughly the usurping claims of ecclesiastics, and the unscriptural notion that prayer is most acceptably offered in consecrated buildings. Away, however, we went, and arrived at the cathedral just at eight. As we came near the building on a fine summer morning, no one seemed to be stirring—indicating either that the people of Perth are very incorrigible as to the claims of this new priesthood, or that they have been very quick in learning their lesson, and need no more instruction. The door of St. Ninian's was open, and on drawing aside the mysterious looking curtain within, and stepping into the building, we found that, with the exception of a young and rather cadaverous looking man, who afterwards turned out to be connected with the establishment, there was no one present. We had time to examine the place leisurely. The area may hold about three hundred people. But the sacred looking chancel, elevated for the priests, and railed off apparently with iron from the people, was almost as large as the area of the church, and contained a quantity of furniture, which we shall not attempt to describe; but the most prominent part of which consisted of a huge crucifix above a great altar, and two immense candlesticks with large candles, insulting the sun by burning in the broad daylight. The whole scene was as like what is witnessed in a Popish chapel as possible. After a little, a priest arrayed in full canonicals came softly in, ascended a rostrum, and deliberately turned his back upon us, that he might kneel towards the altar. In two or three minutes more in came another priest similarly arrayed, and attended by a boy dressed in white. This man took his place at the altar, and after certain private movements of his own, began to *mumble* the service, but in such a way as for a good while to be quite unintelligible to us. One lady afterwards came in—we think also connected with the institution—and this formed the entire congregation. But the whole service was gone through most pompously, as if before a thousand worshippers. The little boy at one point held a splendid scarlet velvet bag over the iron railing during a pause in the service for the collection, and after receiving a donation—probably a halfpenny—from each of our fellow-worshippers, (which, after all, might only be “robbing Peter to pay Paul,”) this small money was carried away as solemnly towards the altar as if they had been carrying an emperor to his grave. By and by the other priest came down from his rostrum, and slipped open the two-leaved iron gates, and our swarthy and solemn looking neighbour walked up, and, kneeling at the altar, received the sacrament, soon after which the service was closed.

As a public act of worship, the whole seemed to us about as absurd and unscriptural an exhibition as could well be imagined, but eminently fitted to drive men either into infidelity or Popery. It simply appeared a dry and dead round of formalism; whilst Popery is, at all events, a living superstition, and one can understand perfectly well how men, after familiarizing themselves thus with all the outward forms, appearances, and essential principles of the Man of Sin, must, after having their souls withered and disgusted for a time by carrying on this ritualism without an audience, to nearly empty walls, bound with alacrity into the Popish Church, where absurdity is, at all events, made respectable by being surrounded by dupes. This has been the actual result already even at Perth.

No small stir was lately created amongst the fraternity by one of their num-

ber going over openly to Rome. The Rev. Mr. Harper, the person in question, has since refuted a curious attempt made by Mr. Fortescue, the so-called Dean of St. Ninian's, to deny that he was ever a functionary in the cathedral, by giving, amongst other evidences of his former connexion with the institution, this fact :—

“Some of your readers may perhaps have met with a little tract entitled ‘A Few Words to the Free Congregations of Perth,’ which was published during that period. *It was written by me,* and signed for the clergyman above referred to, and myself, ‘The Clergy in residence of St. Ninian’s, Perth.’”

The document referred to is a very instructive one. It is professedly addressed to the “Free,” not “Free Church Congregations;” for this would have been to admit that there were other churches in Perth besides St. Ninian’s, but it is evidently meant for the whole Protestants of the town, and the following passage is instructive :—

“There was a time when the holy matin and vesper bell was a loved sound in English and in Scottish ears. Whoever heard it joined himself in spirit, when he could not in body, to the worshippers. The rustic heard it in the fields—the mechanic in the workshop—the tradesman at his counter—the merchant at his desk—the professional man in his office,—even the rich and the worldly at their distractions,—and it reminded them of Heaven and Heaven’s Lord. How sad a change! When men, making no small *profession* of Christianity, are not ashamed even to print and publish the expression of the bad feelings which the sound of the bell of prayer excites within their breasts.”

When was this time? Manifestly in the days of Popery, when “the abomination that made desolate stood in the holy place.” It is all very fine and sentimental to remind us of the “matin and vesper bell;” but we could remind “the Clergy in residence” of other sounds much less interesting under that bloody and idolatrous system for whose return they are paving the way. Perth was one of the strongholds of Popery, and one of the first cities whose people suffered for the Reformation. Take the following from its memorabilia, nearly twenty years before the Reformation :—

“1544. This was a busy year. Cardinal Bethune, in the last convention, having obtained an act in favour of the bishops and clergy, to persecute and punish heretics to death, came in January this year to Perth, with the Regent Hamilton, Earl of Arran, who was a weak man. Friar Spence accused Robert Lamb and his wife, Helen Stark, William Anderson, James Ronald, James Hunter, and James Finlayson. Lamb and his wife were accused of interrupting Spence in a sermon, in which he taught that there was no salvation without intercession and prayers to the saints. They confessed the charge, declaring that it was the duty of every one who knows the truth to bear testimony to it, and not suffer people to be abused with false doctrine as that was. Anderson, Finlayson, and Ronald were indicted for nailing two ram’s horns to St. Francis’s head, putting a cow’s rump to his tail, and eating a goose on All-Hallow Even. Hunter, a butcher, simple and unlearned, was charged with haunting the company of heretics. Helen Stark was further charged with refusing to pray to the Virgin Mary when in child-birth, and saying that she would only pray to God in the name of Jesus Christ. They were all imprisoned in the Spy Tower, being found guilty and condemned. Great intercession was made to the Regent for them, who promised that they should not be hurt. The citizens who were in a tumult, relying on a promise of Arran, dispersed, and went peaceably home. The Cardinal, who had the Regent in his power, had taken his measures. Determined to make an example of these heretics, he brought them forth next day to the gibbet, January the 25th—being St. Paul’s day—and feasted his eyes from the window of the Spy Tower with their execution. The men were hanged, and Helen Stark was drowned. Robert Lamb, at the foot of the ladder, made a pathetic exhortation to the people, beseeching them to fear God and forsake the leaven of Popish abominations. Helen Stark earnestly desired to die with her husband, but her request was refused; however, they permitted her to accompany him to the place of execution. In the way she exhorted him to constancy in the cause of Christ, and, as she parted with him, said, ‘Husband, be glad we have lived together many joyful days, and this day of our death we ought to esteem the most joyful of them all, for we shall have joy for ever; therefore, I will not bid you good night, for we shall shortly meet in the kingdom of heaven.’ As soon as the men were executed, the woman was taken to a pool of water hard by, when, having recommended her children to the charity of her neighbours—her sucking child being taken from her breast and given to a nurse—she was drowned, and died with great courage and comfort.”

If ever the “matin and vesper bell” again becomes universal in Scotland,

such will be some of its accompaniments; and it is quite evident that Popery is already chuckling over the achievements of such men as the "Clergy in residence of Perth Cathedral," whom they regard as a sort of Popish jackals—if, indeed, some of the Puseyites both in England and Scotland have ever been anything else than Papists in disguise. Hear what the Popish organ says about Mr. Harper's movement:—

"We have the pleasure of announcing the conversion, at Perth, of a gentleman whose name is made familiar to the public by the celebrated appeal entitled 'A Voice from the North.' The Rev. S. B. Harper was received into the Catholic Church in St. John's, Perth, on the 23th ult. So important and edifying a *proof of the tendency of the movement now setting people to think on Catholicity* cannot be over-estimated; and although we are not privileged to mention the names of other persons who have, in the same locality, adopted the same course, it will be gratifying to our Catholic readers to learn that *the recent accessions to our ranks in Perth are both numerous and influential.*"

It is only fair to add that there is a congregation of respectable Episcopalians in Perth whose minister stands quite aloof from the Popish trumpery of those who, in the graphic language of old Principal Bailie, "take their religion from Rome and their politics from Constantinople."

CONVERSIONS FROM THE CHURCH OF ROME.

THE unfounded notion that Papists are immovable in their superstitions is beginning to give way rapidly before the evidence of numerous facts. Between 400 and 500 have renounced Popery in Edinburgh alone since the commencement of the Irish Mission; and now instances are occurring in different parts of the country of individual conversions in connexion with the zealous efforts of Christian ministers. In the village of ———, Ayrshire, an application was lately made to the minister on the part of a Papist to be admitted to Church membership. The minister put the applicant under a regular course of instruction and examination; and being satisfied of his sincerity and intelligence, the case was at length brought before the session. "It was unanimously agreed," says our correspondent, "that he should be admitted in the presence of the whole congregation. This was accordingly done on the afternoon of Sabbath, 1st June, after a discourse suited to the occasion from Hosea xiv. 3—'Asshur shall not save us,' &c. Standing up before the assembled worshippers, he declared his renunciation of the errors of the Romish Church—these having been enumerated according to the decrees of the Council of Trent; and in the same manner he declared his cordial adherence to the doctrines and government of our Church. Thereafter, a copy of the Scriptures being put into his hands, he was hailed as a brother Protestant, and briefly but earnestly exhorted to search the Scriptures, and stand fast in the liberty wherewith Christ maketh his people free. The whole service (a service which had never been performed before in a quiet country parish in the memory of the oldest of the people) seemed to impress the hearers not a little. The communion having been dispensed shortly thereafter, (first Sabbath of July 1851,) he took his seat for the first time at the communion table; and one who marked him narrowly has stated that he seemed melted and overcome, and could scarcely conceal his strong emotions."

The following brief sketch of this man's previous history was taken from his own lips, and ought to encourage all ministers of Christ to put themselves into frank communication with the votaries of the Man of Sin wherever they have an opportunity:—

“BRIEF SKETCH OF THE RELIGIOUS HISTORY OF P——,* A CONVERT FROM ROMANISM.

“P—— was born in the parish of M——, county of ——, in the year 1798. Both of his parents were of the Romish persuasion. He came to Scotland about four years ago.

“For twenty years past P—— has had his doubts on the subject of the Roman Catholic religion. The first thing which awakened these doubts was the practice of withholding the wine in the Lord’s Supper from the people. This he thought was contrary to Scripture. In all the Scripture accounts the bread and the wine are spoken of together; and he thought the priests might with equal propriety have given the wine and kept the bread, instead of keeping the best to themselves. Another thing he objected to was speaking in an unknown tongue. The priest was in the habit of celebrating the sacrament of the mass in an unknown tongue; it might be Greek or Hebrew for him. He thought it absurd that people should go to join in an office without knowing one word that the priest said. He also thought it an impossibility for man to change the bread and wine into the body and blood, soul and divinity, of Christ. He thought that the words of the Saviour—‘This is my body broken for you’—meant not that the bread and wine are changed into the body and blood of Christ, but that they are the same to our faith as if they were so changed; in other words, the bread and wine are not changed into, but they represent or set forth the body and blood of Christ. Another subject which exercised the mind of P—— was the worshipping of images. When you go into a Roman Catholic chapel you sprinkle yourself with holy water and pray before the images, and this appeared to him *lost work*: he ought to offer prayer to God through his son Jesus. These were some of the principal things which engaged his mind. He still continued in the Roman Catholic Church, though he did not attend to one-half of the regulations. He thought he could not get salvation in the Roman Catholic Church, and became heedless on the subject of religion generally. He spoke to some Protestants, but they were unwilling to meddle with him in case of danger, as it was a rude part of the country. For a number of years he continued in this heedless state. For twenty years past he has been in the habit of visiting Scotland, and has heard different Protestant ministers preach. When P—— saw his family growing up in ignorance, he thought of removing them to Scotland, where he could get them some instruction. On the first opportunity which offered he left Ireland, and came to this country—landing at the Broomielaw, from which he came to G—— with his family. He staid there about sixteen months. When there, he had a desire to go to some of the Protestant churches; but he was acquainted with none of the people, and being in a state of great poverty, he was without suitable clothing. He came to D——, in the parish of O——, (*five miles from this village,*) about two years ago. He assists his master in the labour of his farm. Under his roof he has experienced great kindness, and had a good example in public and private worship. When he had been there about a year, he heard a sermon preached by Mr. —— in a small hamlet adjoining, where evening sermon is kept up pretty frequently. In the course of the same week he saw Mr. —— when coming down the hill behind the farmhouse to hold a family visitation. He felt a very strong desire to converse with him. On looking back, he feels that this was the work of God—he felt that if he did not converse that day, he never would. His fellow-

* We would give the names in full were it not likely to expose the poor man to persecution.

workman mentioning the matter to his master, the desired opportunity was granted. He was invited to be present at the visitation, when it so happened that the address, founded on a passage of Scripture, brought out some of the grand cardinal doctrines of Protestantism, which the speaker took occasion to bring into marked contrast with the errors of Romanism. Thereafter a pretty full conversation was held, and this seemed to P—— to open up his way; for before he had been completely shut up. Since that time he has read, and inquired, and conversed, and waited on the preaching of the gospel, and taken every opportunity of getting himself instructed. And the result is, a growing desire to renounce the communion of the Romish Church, and to become a Protestant, and a member of the — Church. Since he formed this resolution, he has enjoyed great peace of mind. In coming forward, he begs to say, that he does so voluntarily, influenced by his own convictions, without any selfish object, but seeking his salvation and the good of his family.”

“AYRSHIRE, *May 1851.*”

THE LIVERPOOL AND GREENOCK POPISH RIOTS.—Protestants require to be earnestly warned against appeals to physical force in dealing with the Man of Sin. “The weapons of our warfare are not carnal.” But we have seen an account of the recent riots at Liverpool, and especially at Greenock, in the *Greenock Protestant*—an excellent publication—and are convinced that the Papists were mainly to blame for them, and that it is a mere cunning Popish trick to call them “Protestant Riots.” Papists, it would appear, have of late become most arrogant in that town, and not satisfied with the utmost liberty of speech and writing—of which they seem to have made an outrageous use—they proceeded openly to attack Protestants on the streets, and to attempt to put down, as usual, by violence, anything like liberty of speech on the part of Protestants. This led to the riots, in which the Protestants rose as a body and put down the aggressors. We are well acquainted with similar manifestations of spirit on the part of the Papists of Edinburgh, and also with a cowardliness on the part of some of the public authorities, and even positive treachery on the part of some of the Popish police, by which this spirit has been

a good deal encouraged. This is a subject to which we intend ere long to direct public attention. We observe that our Greenock friends are about to get the military to protect them. They will certainly not be much better off if they get a detachment of Popish soldiers to assist the Irish “navvies” to “murder the heretics.” Our riots here lately have been chiefly caused by the soldiers. This whole subject requires full examination.

POPISH PROGRESS.—We insert the following paragraph, without of course giving any opinion as to its truth. It illustrates, at all events, the zeal and pretences of Popery, and contains a hint to our friends in Greenock to be up and doing. The most effectual way of exhibiting an enlightened zeal against Popery is by continued efforts to rescue its blinded votaries from bondage by bringing them to the knowledge of the truth.

“CONFIRMATION AND CONVERSIONS IN GREENOCK.—The Right Rev. Dr. Smith administered the sacrament of confirmation to about 400 persons, on the 6th instant, in the Greenock Catholic Church. *Fifty of these were converts to the Catholic faith.* Ninety of them were prepared for confirmation by the Rev. John Carolan, of Port-Glasgow. It is consoling to witness the numbers that are daily becoming members of the one fold, notwithstanding the unprincipled attempts made for the subversion of Catholicity throughout Great Britain.”



Procession to hear sentence pronounced.

POPISH BURNING OF HERETICS.

The following account of a "General Act of Faith" at Madrid in 1680 is given in Baker's History of the Inquisition, from a pamphlet printed there that same year. The details are given evidently by an eye-witness, and the tragedy requires no comment. It is characteristic of Rome "drunk with the blood of saints, and of the martyrs of Jesus."

"A month before the general execution, the officers of the Inquisition, preceded by their standard, rode with great solemnity from the Palace of the Holy Office to the open square, where, in the presence of a numberless multitude of people therein assembled, they proclaimed, by sound of trumpets and kettle-drums, that on that day month an Act of Faith, or general execution of the Inquisition, would be exhibited.

"As there had not been one for fifty years before, great preparations were made to make these ceremonies as solemn and magnificent as possible.

"A scaffold fifty feet in length was erected in the large square at Madrid, which was raised to the same height with the balcony made for the King to sit in. At the end, and along the whole breadth of this scaffold, at the right of the King's balcony, an amphitheatre was raised, to which they ascended by twenty-five or thirty steps; and this was appointed for the council of the Inquisition and the other councils of Spain. Above these steps, and under a canopy, the Great Inquisitor's rostrum was placed, that he was raised much higher than the King's balcony. At the left of the scaffold and the balcony a second amphitheatre was raised, of the same extent with the former, for the criminals to stand in.

"In the midst of the great scaffold another very small one was built, in the shape of a long square, which supported two little places made like cages, and open at the top, wherein the prisoners were to be placed while sentence was pronounced upon them.

"Three pulpits were also erected on the great scaffold, two whereof were for the relaters, or those who read the sentence, and the third for a preacher; and lastly, an altar was raised not far from the amphitheatre, where the several councils sat.

"The seats on which their Catholic Majesties sat were ranged in such a manner that the Queen was at the King's left hand, and at the right of the Queen-Mother. The rest of the whole length of the balcony on each side was filled with the ladies of honour of both the Queens. Balconies were likewise erected for the ambassadors, the lords and ladies of the court, and scaffolds for the people.

"A month after proclamation had been made of the Act of Faith, the ceremony opened with a procession, which proceeded from St. Mary's Church in the following order:—The march was preceded by an hundred coal-merchants, all armed with pikes and muskets; these people furnishing the wood with which the criminals are burnt. They were followed by Dominicans, before whom a white cross was carried. Then came the Duke of Medina-Celi, carrying the standard of the Inquisition—a privilege hereditary in his family. The standard is of red damask, on one side of which is represented a drawn sword in a crown of laurels, and the arms of Spain on the other.

"Afterwards was brought forward a green cross covered with black crape, which was followed by several grandees and other persons of quality, familiars

of the Inquisition, with cloaks powdered with white and black crosses, edged with gold wire. The march was closed by fifty halberdiers, or guards belonging to the Inquisition, clothed with black and white garments, and commanded by the Marquis of Pouar, hereditary protector of the Inquisition in the kingdom of Toledo.

“ The procession having marched in this order before the palace, proceeded afterwards to the square, when the standard and the green cross were placed on the scaffold, where none but the Dominicans stayed, the rest being retired. These friars spent part of the night in singing of psalms, and several masses were celebrated on the altar from day-break to six in the morning.

“ An hour after the King and Queen of Spain, the Queen-Mother, and all the ladies, appeared in the balconies.

“ At eight o'clock the procession began in like manner as the day before, with the company of coal-merchants, who place themselves on the left of the King's balcony, his guards standing on his right. Afterwards came thirty men carrying images made of pasteboard, as big as the life. Some of these represented those who were dead in prison, whose bones were also brought in trunks, with flames painted round them ; and the rest of the figures represented those who, having escaped out of the hands of the Inquisition, were outlawed. These figures were placed at one end of the amphitheatre.

“ After these came twelve men and women with ropes about their necks, and torches in their hands, with carocas, or pasteboard caps, three feet high, on which their crimes were either written or represented in different manners.

“ These were followed by fifty others, having torches also in their hands, and clothed with a yellow san-benito, or great-coat without sleeves, with a large St. Andrew's cross, of a red colour, before and behind. These were Jews, who (this being the first time of their imprisonment) had repented of their crimes ; these are usually condemned either to some years' imprisonment, or to wear the san-benito. Each criminal of the two orders was led by two familiars of the Inquisition.

“ Next came twenty Jews of both sexes, who had relapsed thrice into their former errors, and were condemned to the flames. Those who had given some tokens of repentance were to be strangled before they were burnt, according to the usual practice ; but the rest, for having persisted obstinately in their errors, were to be burnt alive. These wore linen san-benitos, having devils and flames painted on them, and caps after the same manner. Five or six among them, who were more obstinate than the rest, were gagged, to prevent their uttering any blasphemous tenets.

“ Such as were condemned to die were surrounded, besides the two familiars, with four or five monks of different orders, who were preparing them for death as they went along.

“ These criminals passed, in the order above mentioned, under the King of Spain's balcony ; and after having walked round the scaffold, were placed in the amphitheatre that stood to the left, and each of them surrounded with the familiars and monks who had attended upon them. Some of the *grandees* who were familiars seated themselves on two benches which had been prepared for them at the lowest part of the other amphitheatre.

“ The clergy of St. Martin's parish coming forward, placed themselves near the altar ; the officers of the supreme councils of the Inquisition, the inquisitors, the qualificators, the officers of all the other councils, and several other persons of distinction, both secular and regular, all of them on horseback, with great solemnity arrived afterwards, and placed themselves on the amphitheatre

towards the right hand, on both sides the rostrum, in which the Grand Inquisitor was to seat himself. He himself came last of all, in a purple habit, accompanied by the president of the Council of Castile; when being seated in his place, the president withdrew.

“Then they began to celebrate mass, in the midst of which the priest who officiated went down from the altar, and seated himself in a chair which had been placed for him. The Grand Inquisitor came down from his seat, and having put on his cope, and set the mitre on his head, after having saluted the altar, he advanced towards the King’s balcony. He there went up the steps that stood at the end of the amphitheatre, together with certain officers of the Inquisition, who carried thither their cross, the gospels, and a book containing the oath by which the Kings of Spain oblige themselves to protect the Catholic faith, to extirpate heresies, and to support all the prosecutions of the Inquisition to the utmost of their power.

“The King of Spain, standing up, and bareheaded, having on one side of him a grandee of Spain holding the royal sword with the point upward, swore to observe the oath, which a counsellor of the Royal Council, and that of the Inquisition, had just before read. He continued in this posture till such time as the Grand Inquisitor was returned back to his seat, where he took off his pontifical vestments.

“Then one of the secretaries of the Inquisition ascended a pulpit appointed for that purpose, and read an oath in the same tenor, which he administered to the several councils, and the whole assembly; after which a Dominican went up into the same pulpit, and preached a sermon stuffed with praises of the Inquisition.

“About twelve o’clock they began to read the sentences of the condemned criminals. That of the criminals who died in prison, or were outlawed, was first read. Their figures in pasteboard were carried up on the little scaffold, and put into the cages. Then they went on to read the sentence to each criminal, who thereupon were put into the said cages one by one, in order for all men to know them.

“Of these twenty persons who had been condemned to the flames, six men and two women could never be prevailed with to confess, or repent of their errors. A young woman was remanded back to prison because she had always made the utmost protestations of her innocence, and that they thought proper to re-examine her prosecution.

“Lastly, they read the sentences which had been pronounced against those who were convicted of bigamy, of witchcraft, of having profaned holy things, and of several other crimes; as likewise against the penitent Jews: all which lasted till nine at night.

“After this they finished the celebration of the mass, and the Grand Inquisitor, clothed in his pontifical vestments, pronounced a solemn absolution to all who should repent. Then the King being withdrawn, the criminals who had been condemned to be burnt were delivered over to the secular arm, and being mounted upon asses, were carried in this manner through the gate called Foncaral. At three hundred paces distant from it they were executed after midnight. Those who persisted obstinately in their errors were burnt alive; but such as repented were strangled before they were thrown into the fire. Those who had been sentenced to be whipped, being also mounted on asses, were the next day carried up and down the streets, and were whipped through all the chief streets and places of public resort.”

CATECHISING AT DUNDEE.

IN an account given by a Popish paper of the examination of the Wellburn Romanist Academy at Dundee, the following passage occurs:—

“The answering of the theological class, and the catechetical classes of each division, gives a well-grounded confidence that the rising generation of the higher order of Catholics in Scotland will be amply prepared to maintain the religion of their fathers. It was truly astonishing to witness the cool and argumentative style in which these tyros gave their reasons for the faith that is in them; and it would perhaps stagger the *Saints* to listen to their fluent familiarity with the Bible. In defending the Catholic rule of faith, we were amused, instructed, and surprised to behold the cleverness with which the great guns of Protestantism were spiked by these stripling theologians; and when one young lad, who had coolly knocked on the head a long series of objections against the admission of doctrines on the authority of tradition, was, as we thought, driven to the wall by his examiner’s quoting the text from Deuteronomy against adding to or diminishing from the Scriptures, he quietly retorted, that if such were the proper interpretation of the text, they should totally reject the New Testament.”

From this two things are manifest:—*First*, that Popery is most diligently instructing all her adherents, and especially her young adherents, in the plausibilities by which her heresies are maintained. She does this by means of catechising. In this consists her main instruction in theology. Puseyism is acting on the same plan; and perhaps the most interesting occurrence at the late Synod of Exeter was the testimony borne to this fact by the assembled ministers. Why should not Protestants learn a lesson from all this? Why should not they train the rising generation; nay, as of old, train the entire people to understand thoroughly the whole history and mystery of the Man of Sin? It was thus that Britain was, by the blessing of God, rescued and kept from its power of old. The Reformers were great catechisers. And the method which has been found so successful in the Irish Mission is just the catechetical one. But, *secondly*, observe how easily Rome is satisfied with an answer when it makes for her own delusions. It is barbarous to teach young creatures to sneer at “Saints,” and turning away from the Book of God, to depend on the lying traditions of men. But how is the Divine prohibition disposed of? The prohibition is this, (Deut. xii. 32,) “What thing soever I command you, observe to do it: *thou shalt not* add thereto nor diminish from it.” Now, says the Popish disputant, if this prohibits Popish traditions, it also prohibits “the New Testament.” Why? Because it also is an addition! Nay, but here is the mighty difference: the New Testament is an addition by Jehovah himself. God never prohibited additions by himself: He only prohibited additions by man. The very passage quoted expressly includes the whole revelation of God—“What thing soever I command you,” no matter whether under the New or Old Testament: only prove the command to be from God, and the obligation to observe it without addition or diminution becomes imperative. And so the threatening is reiterated at the end of the New Testament—“If *any man* shall add unto these things, &c Popery brings down upon herself this double curse, by largely adding to, and by taking away, not a portion merely, but the whole Book of God from the people. She does what she ought not to do, and she leaves undone what she ought to have done in this matter, and then tries to cover over her guilt by the most hollow and flimsy pretences. It is utterly amazing to any one accustomed to attend the conversations at the Edinburgh Irish Mission to find what abundant illustrations of this tendency to rest in mere sophistries are supplied by some of the Papists, and yet such sophistries as would probably confound uninstructed Protestants. Of this we shall probably furnish some examples by and by.

POPISH ABUSE OF THE DUKE OF NORFOLK.

LORD ARUNDEL is the Duke of Norfolk's eldest son. Both are Papists, but the young man seems an extreme bigot, and lately went down on his knees before the Popish Bishop of Limerick. His father, it seems, gave him a hint to resign the representation of Arundel. At this the Papists are furious as an interference with the freedom of election. So it probably was; but the original appointment of Lord Arundel was as great an interference against which no wrath was manifested by Papists, and so is his Lordship's appointment now by the priests to represent Limerick. It is perfectly preposterous to hear Popery prating about freedom. But only hear how they fall foul of the poor Duke of Norfolk when he ceases to be their humble servant, in the true spirit of those of old who trode on the necks of kings. We quote from the *Catholic Standard*. What a fine subject would the Duke have been for the Inquisition in its palmy days!

"The Duke of Norfolk has a perfect right to insult his faith—if he have any faith—to apostatize from his creed—if he do believe, or profess to believe, in any form of religion—to assail the spiritual acts of the Pope, even in unbecoming language—even to argue against the organization of the Catholic Hierarchy in England, if he have the mental capacity and the requisite amount of education for such a task; he is at liberty, so far as the public are concerned, to avow himself a Pagan and to live as one, if that be the bent of his mind; and he may, if he think proper, play Sir Oracle in his household, and dictate, dogmatize, and despotically rule within the walls of the castle of which he is tenant for his life, without our caring a straw about him or what he says, thinks, or does. But the Duke of Norfolk has no right to interfere with a member of the House of Commons, or with the electors of Arundel, or of any other place in this kingdom. He has no right to turn out one member or to return another. He has no right to deprive Lord Arundel of his seat in the House of Commons," &c.

THE BLIGHT OF POKERY.

PRACTICAL EFFECTS OF THE CELIBACY OF THE CLERGY.

POKERY now exhibits itself as a vast system of priestly tyranny and selfishness. It is a power unlike any other that has ever existed. The priesthood lay claim to an authority altogether superhuman, and wield it to advance their own interests, and support their own privileges and emoluments. Their principles and interests are at variance with those of the rest of mankind; so that when the one are raised, the other must be depressed. The advancement of the hierarchy is the ruin of the people; for it thrives upon their vice and degradation. This will be manifest from a consideration of the following particulars:—

Here is a body of ecclesiastics separated from all the usual ties and sympathies of human nature. They have no domestic relationships of a virtuous character. They are distinguished from the rest of the world by trampling upon those conjugal and paternal affections which are generally thought to humanize the feelings of men, and link them most closely to their fellow-creatures. Romanism thus annuls the first laws of social life, and repudiates the edict of the Creator, who declared it to be "not good that man should be alone." But in extinguishing the domestic affections, it does not eradicate the propensities of human nature, but leaves the grosser desires to seek gratification in a sinful and heartless manner. The licentiousness of the priesthood has often called forth the indignant remonstrances of Europe; and the flagrant seduction which they have practised in their use of the confessional

has compelled unwilling Popes to issue bulls against this course of immorality. But the improper pursuits of selfish desires renders the heart callous and unfeeling, until by continued practice the spirit becomes insensible to the wrongs of its sorrowful victims. This leads to a hardihood in vice which is scarcely conceivable. When men can wantonly make a wreck of virtue, and remain unmoved at the irremediable ruin which they have caused, their seared conscience is prepared to perpetrate any other act of reckless selfishness. This is manifest in the whole conduct of the Romish priesthood. With a few exceptions, they seem to live for themselves alone, and to have no regard for the happiness or wellbeing of another.

When do the priests exhibit any self-denying love for their fellows, any tender care for the public good, any disinterested regard for fallen sinners? Every religious office which they perform is of a stern and mysterious character, and payment is demanded from the poorest of the people. "No penny, no paternoster." They profess to have the power of forgiving sins; but a price must be given for such absolution. They say that they can free a soul from the pains of purgatory; but souls may burn and freeze there to eternity if the required money be not forthcoming. There is no mass for the poor sinner's release unless the demands of the priest be first satisfied. Everything sacred is made a matter of barter. The ghostly attendant interferes in every event of life, from baptism till the moment of dissolution, and receives payment for every rite which he performs. Wherever he is found, he extorts money from his dupes, and will administer no Christian office without a price. The bed of the dying penitent must be sold to procure a fee for extreme unction. Alms which have been given to the destitute sick must be surrendered to those father confessors. (Much of the charity which was sent to relieve the famine in Ireland found its way into the pockets of the priests.) The widow and orphans must part with their slender inheritance, if it have not been already alienated on the death-bed, in order to save their deceased relative from the fancied tortures of the unseen world.

If a man had the power of forgiving sins or delivering from purgatorial fires, would not common humanity tell him to exercise that power freely toward every unhappy sinner? "Freely ye have received, freely give," was the command of the Saviour when he conferred upon his Apostles the miraculous gifts of healing. We allow that the pastor should be supported by his flock whilst he teaches them the way of truth, for "the labourer is worthy of his meat." But to extort money from the poor—to demand payment for the forgiveness of sins—to ask a price for the holy sacraments—to sell the gift of God for lucre—to let the souls of the needy continue in purgatory, whilst the rich are prayed out of it—betokens such a mercenary and heartless spirit as is totally incompatible with the merciful character of the gospel, and at variance with the common dictates of humanity.

See those troops of mendicant friars and begging monks, who pass their life in indolence and sloth, a burden to the community, and a moral nuisance wherever they come! The towns of Italy swarm with them. They *ask* alms, but the people dare not refuse their request. The Bible says, that "if a man do not work, neither should he eat;" but they do not work, yet they eat at the cost of others—many of them living upon the fat of the land. They are locusts who feed upon the industry of others, and impoverish the country by necessitating it to fill so many useless mouths and "slow bellies." Oh! it is degrading to see strong, hale men, in the vigour of life, going about asking alms "for the love of Jesus," or rather "for the sake of sloth."

A large portion of the children born in Popish lands are illegitimate—the average in some places being one-third of the whole number of births. A great many of these are children of the priests. It may be asked, What becomes of this unhappy offspring? We reply, *first*, The illegitimate children of popes, bishops, and the higher order of clergy, by their favourite concubines, are usually cared for. Being reared in monasteries or convents, the males succeed to their parents' priestly offices; the females are married with a dowry to the poor nobility or gentry; *secondly*, Others are left to live at hap-hazard. Of this we shall furnish an illustration:—The servants of Mr. — were one Sabbath attending upon the confessional in a church of Malta, when a parcel of boys in the streets disturbed the congregation by their noise in play. The officiating priest sent out an understrapper to silence them. "Give over, you bastards," was the saintly command. "Bastards! a pretty thing, when most of us belong to the priests," was the impudent reply of a little urchin. The man shook his head, and returned into the church. As the noise continued, the priest inquired aloud if his orders had been executed. He was answered in the affirmative, and the uncourteous reply of the street youngster was repeated in the hearing of the congregation. "And what did you then say to them?" asked his reverence. "What could I say? Don't we know it to be true?" replied the other, amidst the laughter of the assembled penitents. We pledge ourselves to the truth of this narrative; for the servants, on their return home, innocently told it to their mistress as a joke against the priests.

There is another mode in which infants are disposed of, which is of a blacker character. An intelligent traveller in Spain has given the following account:—

"In every town in Spain, and, I believe, of Portugal also, there is, or should be, a building set apart for the secret deposition of those children whom it may not be agreeable to their parents to maintain at their own homes. It is called '*La Casa de Expositor*'—'the house for Exposed Children.' A hole is prepared in the thick wall of the building, in which is fixed a sort of trough or manger, with straw. This is called '*La Cuna*'—'The Cradle.' This cradle is accessible from the inside for the removal of the children, as from the outside for their deposition. It is covered by a trap-door, which is never fastened, but falls of itself, and furnished with a bell, which the bringer of a child is to ring; which done, he or she quietly walks away—no discovery or pursuit being apprehended. But no one ever confesses himself to have been there. The utmost indication of care for the abandoned babe is to place with it a certificate of baptism, that if it die it may have Christian burial; or some little mark, such as a piece of riband, which is equivalent to a promise that, in consideration of a somewhat more careful attention to the child, an alms will be sent in for the institution. But all this is anonymous, and the seal of secrecy is never broken; so that the parent will scarcely hear whether the infant dies or lives, and no responsibility is incurred on its account. Women of the lowest order, frequently mothers of such children themselves, are the nurses; and two, three, frequently four children, and sometimes more, are dependent on one nurse. They had little regard for their own children, and have seldom any for those who pass through their arms, from the street-cradle to an untimely grave. The case of these abandoned babes is also aggravated by the poverty of the institutions, which becomes every day more pressing, while the increasing misery of the country produces an increased number of deposits. This twofold evil increases in a correspondent ratio, and the prospect is extremely distressing. The Governor of the House of Deposits in Madrid, if the Governor of the similar house in Valencia informed me correctly, stated that of nearly one thousand children admitted in that capital last year, but fifty-six survived; so that at least 940 babes perished thus in Madrid in the course of the year. But if Madrid and Seville yield in one year a total of 1835 infant sacrifices, what must be the appalling total throughout all Spain? In visiting Lisbon lately, I would have seen their 'house;' but we were told that it could only be seen on Innocent's Day—admirable selection of a day for the annual exhibition of their victims! I hope the statement of our Cicero in the church attached to that hospital was exaggerated. He assured us that they received *veinte per die*—'twenty per day.' If so, Lisbon must be in the last state of demoralization; and as the building is evidently inadequate to contain a very large number, they must die here by hundreds."



The "House for Exposed Children."

Here is the blight of Popery. The "forbidding to marry" and the maintenance of begging monks are *necessary* causes of profligacy and poverty. And if the priesthood set the example of debauchery and vagrant mendicity what will the people do? Here also is a reason for the depopulation of Popish countries, and the public degeneracy of morals. Can we wonder at the existence of *sicarii*, or dagger-men, when children are murdered at their birth? Can we be surprised at the want of natural affection, and at that hardihood in crime, which has characterized the Spanish and Italian nations? Must we not mourn over the beauteous women of the south, and reprobate their ghostly seducers, who rob them of their virtue and murder their babes, and teach them the ways of Jezebel? Whilst the forced celibacy of the priesthood continues, and they have all power in their own hands, these evils cannot be remedied. They are the natural result of this unnatural system, which yet claims for itself infallibility.

THE PRINCIPLE OF ALL POPERY.

POPERY is, perhaps—and we would willingly think so—near its death throes. Many things seem to betoken it; but delusions die slowly, and often already has this grossest of delusions been prematurely given over. The Protestant part of the world, if it be wise, will still look well to its armour and stand warily on its defence; not rashly mistaking a casual sickness, or the ravings of an intermittent fever, or even the apparent dotage of worn-out age, for a necessarily mortal disease. Besides, even the true death-struggle is apt to be desperate—a reckless and remorseless battle for very life. That Popery will die hard may be safely assumed, for it has lived so.

And when we fairly confront it, what a gigantic power, monstrous in all its proportions, does Popery prove to be! The worship which it has invented and organized with the most laborious ingenuity, covers the whole breadth of heaven, fills the entire range of man's spiritual prospects, and excludes the great God himself from the sight of mortals. The creed which it imposes has superseded and suppressed the voice of inspiration in the Scriptures, and confounded the plainest principles both of reason and religion. The rules of the so-called morality which it teaches have obliterated simple truth, perplexed the dictates of conscience, extinguished honour and integrity. As a political system again, it has set its foot upon the human race, claiming universal empire in the world as a mere function of the spiritual authority which it had previously usurped; and so far has it prospered in this line of astounding imposture, as to spread the record of its movements over by far the larger part of the annals of Christendom. No marvel, therefore, that the Protestant who, after having been educated in one of the churches of the Reformation, is but entering on the study of Popery, should be utterly bewildered and lost in the magnitude of the subject. And then there are mystery about it also, and intentional obfuscation, as well as magnitude; for Popery, to a degree beyond all other beings terrestrial or marine, possesses the peculiar gift of that fish which obscures its path and hides its own bodily self by means of a copious discharge of inky fluid. Such a student as we have supposed, while pursuing this inhabitant of the "vasty deep," will at first see nothing before him save "Gorgons and Chimæras dire,"—a great confused heap merely, of doctrinal errors and superstitious practices, so shapeless, so absurd and irrational, so audaciously unscriptural and wicked, and so (apparently) incoherent, that he cannot tell how or where to assail them with any hope of advantage.

And yet, since in these days every Protestant must necessarily be in some sort a controversialist, that is, since by aggressive movements on the other side the debate is forced upon him, it is of the utmost importance that he should understand Popery. Not indeed that he must know absolutely everything relating to its nature, its practices, and its history,—an attainment for which life is too short, and which implies an acquaintance with the contents of libraries; but it behoves him to have a clear and a familiar conception of it as a compact system, assuming it to be such—a true unity, animated through all its parts by some one powerful principle which pervades it everywhere like a life, and which may be felt down to its furthest extremities. Without this, it is true, he may be able within the circle of his private convictions to maintain his own purer faith, or even to do good service in the cause of truth by exposing here and there separately, a few of Rome's more glaring errors. But to what after all would this amount, so far as the main question

is concerned? Popery neither dies nor is buried when the doctrine of purgatory, for instance, has been confuted, or the practice of saint-worship shewn to be unquestionable idolatry, or the fact of Peter's primacy disproved. With this tree no pruning will do, nor the cutting down of suckers and mis-shapen limbs,—it must be grubbed up root and branch. To this it has come at last, and in a controversy so vital it never should have been otherwise, that in our struggle for the reformed religion and worship, he who would strike to purpose must strike for the very heart of the enemy. And before we can do so, we must know with certainty where the heart lies.

That Popery is a compact, and upon the whole a self-consistent *system*, will scarcely be doubted by its opponents, and will be firmly maintained by all its adherents. Comprehending an unnumbered multitude of elements and forces, some of them worse and some better than others, there is also that in it which binds these together and subdues them to a course of vigorous co-operation in the furtherance of its ambitious designs. Excrescences, indeed, may be discovered on it, as there are warts and wens on the human figure; for wherever man's fitful will interposes its action, eccentric movements and irregular developments may with confidence be anticipated. Still it is to be considered also that essential features of the *system* may be mistaken for such mere excrescences. The visionary mysticism of a Theresa, and the world-defying usurpations of a Hildebrand, may seem to be by no means of a piece with one another,—nay, to be, on the contrary, exponents of two entirely different orders of life. They may seem,—but are they so? Why, Ximenes, not to speak of many more besides, combined both styles of energy in his own single person. If again we place the sentimental pietism of Francis de Sales in direct contrast with the ruthless fanaticism of Dominic de Guzman, we may for a moment doubt whether it were possible that two such characters could be formed under the influence of the same ruling principle. But when we follow the founder of the Inquisition to his privacy and his vigils, or when we listen to the exterminating exclusiveness of the bland Bishop of Geneva, we will no longer hesitate to believe that the difference is that of the men only, not of the system to which both of them belonged. The further we prosecute such an examination of particulars, the clearer and the surer will the conclusion become, that Popery, with all its prodigiously diversified phases and modes of self-manifestation, is still a true unity, all whose parts are fitted together and governed by one diffusive and powerful principle—actuated by the same subtle and domineering spirit.

In truth, if we could believe, as some who still call themselves Protestants profess to do, that the offences of Popery are those of degree only,—evils like compulency for instance, which consist in the excess of what may itself be good or indifferent,—then for our own individual part, we should be disposed to let the controversy alone, and leave the remedy to the healing influence of time. But although we hold Popery both to be utterly bad in itself, and to have sprung up out of an utterly bad principle, still we cannot shut our eyes against the probability that the question what this principle precisely is, may be, as it has heretofore been, variously answered. Those who look at Popery from different points of view, are likely to come to different conclusions respecting its nature,—the Anglican, for example, and the Presbyterian are sure to do so. Those again who contemplate it partially and in detail, will probably imagine that, having ascertained the origin of some of its errors, they have reached that of the whole system. For the faults of an object are seldom visible from every point alike; and the branch which absolutely terminates in

the trunk, still truly derives its life from the distant root. We must endeavour to see Popery altogether, and on all its sides.

Few men, perhaps, while searching for the true solution of this inquiry, will care to go with Whately below even the root itself, and down into the soil, so to speak, of human nature. It must be quite true, or rather it must be a mere truism, that the sins of Popery, with all the other sins of mankind, are traceable to that copious source of evil; nay, it is true also that Popery as it advanced, accommodated itself continually to the passions, the prejudices, and the weaknesses of mortals, so as to renew over and over again its direct connexion with their corruptions,—like the spreading banyan which forms new stems by dropping aerial roots into the ground. But all this, however just and important in its own place, yields us little or no help here, when we are not asking how depraved man is, and merely wish to learn precisely where and how his depravity first caught up the life, and began to develop the power, of Popery. The principle which we seek, whatever it be in itself, must obviously lie at that very point where some virulent vice of our fallen humanity entered into an unholy conjunction with the Christian religion, and transformed,—nay, for that was impossible,—but misrepresented and perverted gospel truth and gospel institutions, so as to make them the flexible instruments of its own wickedness. But where was this? Not, certainly, as is sometimes imagined, in the Pope's assertion of his own supremacy and infallibility; for history tells us plainly that this was an after-thought, invented to screen and protect anterior acts of usurpation. Reason also tells us no less plainly, that pretensions so arrogant never could have been sustained or admitted, at any period of the world's age, unless they had grown out of some previously conceded assumption in which they were, unconspicuously, perhaps, but positively involved. Indeed, when we think of it, we can see clearly that these monstrous claims are not the principle but the ultimate development—not the root, but the efflorescence or ripe fruit—of Popery. Not in them, but in that which formed and fashioned them, and forced them up to the surface, can we find what we seek. If, however, we can only trace them to their source, they will guide us to that latent and original error—the prolific mother of many abominations—whereof they are the adult offspring.

Palpably, be what he may, and assume whatever prerogatives he pleases, the Pope did not make Popery, but Popery made the Pope. This is the order asserted by history, and common sense tells us that it is the uniform order of human affairs. The system grew up first, and placed him at its head as its representative and chief functionary; and this universal monarch—this *deus in terris*—is after all no more than the index of the ecclesiastical dial-plate at Rome. Nor is it by any means difficult to discover what kind of force impels his movements, for he proclaims it sufficiently. Spiritual despotism, unlimited church-authority—that is the monotonous sound of every hour-stroke which he ever strikes—the one only signification of everything he utters. Church-authority, as the supreme arbiter in all questions of faith and practice, is the power that in the Papal monarchy is personified beneath the triple crown, and symbolized by the two swords. Manifestly it is so in respect of discipline or administrative operation. Indirectly and less manifestly, it is so also in the case of doctrine; for howsoever originated, whether borrowed from revelation or bred of superstition and fanaticism, every doctrine of Popery relies for its dogmatic basis on the authority of the Church. This authority pervades the whole system, and may be felt throbbing like a pulse wherever the touch is applied. Of that system, indeed, it is not the life only, but the defiant strength and

bulwark as well, quite reason-proof. Let the controversialist demonstrate that an assertion of the Tridentine fathers is absurd, unscriptural, blasphemous, or (worse than all) merely modern, and yet his labour will be idle, for the decree of Trent will still float serenely on the stream of church-authority. Thus it is not without a cause, sufficient in its kind, that things which have been refuted a hundred times over, nevertheless continue as they were, unabashed and unabated. The air-vessel that has been thrust under water comes up immediately to the hand, because the same force which gave it buoyancy at first bears it to the surface again. It is church-authority that floats the lies of Popery, and the lies will never sink till that which floats them be destroyed. Concede that church-authority which is claimed, and transubstantiation will still bid a scornful defiance both to the arguments and the senses of Protestants; nay, make this concession, and there must even be a Pope also. The Tractarians asserted the church-authority, and with a simplicity of self-ignorance which it is not easy to account for, persisted for a time in vilifying the Pope. When they came to comprehend their position better, it turned out that if there had not been an old Pope at Rome, they would have been compelled to set up a new one for themselves somewhere else; because their church-authority obliged them to assume that there is and must be on earth, living and speaking, or ready to speak, a supreme, final, unchallengeable, *infallible*, judge for the determination of all questions touching religion. Of this absolute church-power the Pope is merely the administrative and official organ, whatever be the number of the poor old man's crowns, the splendour of his robes, the grandeur of his titles. Abolish *him* and spare *it*,—then wherein is Christendom liberated, whereby is the world benefited? We greatly prefer the Pope without the power, if it were so, to the power without the Pope.

But our elephant also must have a tortoise to stand upon. The church-authority of which the Pope is the head, can no more be a self-sustaining thing than the Pope himself; it too must necessarily rest upon something else below it. Nor with respect to the Romish Church, is it at all difficult to discover what this other and deeper foundation is; for there the priesthood underlies the Church and its power, as obviously as the Church underlies the Pope. In the Popish system the laity have no place, except that of a blind acquiescence and unquestioning obedience. The church-authority, accordingly, of which we have been speaking, is nothing more than a convenient name representing the joint or collective authority of the priesthood; and therefore the Pope must exist rudimentally in the notion of the sacerdotal functions which has been adopted and propagated at Rome. Indeed, if, on the Romish scheme, there were only two Christians in the world, one of them, being a priest, would be the other's Pope. What then does a Romish priest pretend to be? A pregnant question truly, and one to be well considered; for, unless we have been misjudging him and the system to which he belongs, he carries the principle of all Popery, or let us say a whole Pope, in his pretensions.

NEW PAPISTS.—A leading Popish print contains the following ominous paragraph:—

“We hope to be at liberty soon to announce the conversion of three ladies of the highest rank, the most eminent position,

and the largest fortune in the kingdom. One, as distinguished for her unspotted fame as for her personal charms, has been already received into the Church. The others will, with God's blessing, very soon follow; and they are not likely to be unaccompanied by men as well as ladies of high rank.”

RELIGIOUS LIBERTY ABROAD.—In the first Number of the "BULWARK" we called attention to a subject to which, we predict, the Protestant mind of this country will be turned with growing interest from year to year. We refer to the restraints imposed upon Protestant worship, and still more upon Protestant missions, in Papal countries abroad. To quicken the interest in this matter, and in this way to lead to such measures as shall remove the disabilities of suffering British Protestants, nothing is so necessary as the circulation of well-authenticated facts. We are therefore glad that we can commend to our readers a document which most satisfactorily meets this necessity in Dr. James Thomson's "Letter to the Right Honourable Viscount Palmerston on Full Religious Liberty for British Subjects Abroad, and on General Religious Liberty in all Nations." (Partridge & Oakey, London.)

Dr. Thomson has travelled as agent of the British and Foreign Bible Society in South America, Mexico, the West Indies, British North America, Spain, and Portugal, and therefore speaks with all the authority of a candid and intelligent eye-witness, who "testifies what he has seen." His Letter is brimful of facts, expressed in a spirit of respectful fidelity and earnestness, and we have reason to believe has already done good in high places. We should wish to see it circulated in thousands. Its perusal cannot fail to rouse the indignation of every British Protestant at the restraint and disabilities to which his fellow-countrymen have been subjected in every country in which the Papacy holds sway, and his shame at the pusillanimity that has hitherto borne this almost without remonstrance. The watchword of our country in reference to British Protestants abroad must henceforth be—"We shall get for them the same measure of liberty abroad as we give to Papists at home."

"THE PROTESTANT LIBRARY."—Our energetic townsmen, Johnstone and Hunter, have projected a most important work under the above title. Their object is to place, in a cheap form, within reach of the general student, a number of the most masculine and unanswerable refutations of Popery in all its parts by the giants of former days, edited also by eminent living divines, so as both to secure accuracy and to bring down the information under each head to the present date. Now that a great and probably protracted struggle with the Papacy is inevitable, and that there is no want of means, skill, and energy on the side of Rome, it becomes every Protestant to be buckling on his armour; and we shall be greatly disappointed if the "Protestant Library" does not circulate in tens of thousands throughout the United Kingdom. It ought to be in every library, and, if possible, in the house of every intelligent Protestant. We cordially wish it all success.

POPISH MIRACLES.—A letter printed in large type lately appeared in the Glasgow Popish paper, of which the following is the commencement and substance:—

"TO THE EDITOR OF THE FREE PRESS.

"MY DEAR SIR,—In your last number you inserted a letter signed 'Jas. Walsh,' which, with its many other faults, is calculated to hurt your journal with sound, well-instructed Catholics.

"In that letter we are told, that *no Catholic is compelled to believe any miracles except those related in the Sacred Scriptures*. I need scarcely say, that this proposition is *rash, scandalous, impious, and savours strongly of heresy.*"

No, no, it would never do to admit such a doctrine as this. Popery pretends to add to the works of God, as she impiously adds to his word; and her "signs and lying wonders," her winking statues, holy coats, and wonder-working Bambinos, would soon be at a discount were the honest truth allowed to circulate amongst her blind and degraded votaries.

MORE NUNS AT GLASGOW.—We observe that eight young ladies “in the full bloom of womanhood” have been consigned to a living sepulchre at Glasgow. There are now eighteen priests and two nunneries in that city, and Popery seems determined, if possible, to erect one of her strongholds there. Our friends in the west ought immediately—in addition to their public preaching, which we trust they will not suffer to be put down—to start an Irish Mission similar to that of Edinburgh. There is a powerful Protestant spirit in the west which only requires to be practically directed.

MISS TALBOT'S CASE.—Miss Talbot is now married. Her immediate escape from the convent into matrimony seems to indicate that she never really intended, as was alleged, to be a nun. It seems also to intimate that many other poor slaves of the priests would sing to the tune, “I won't be a nun,” if they durst. We observe that Dr. Hendren was not present at Miss Talbot's marriage; the scene would probably have been too painful for him. The newspapers say that “*low* mass” was said on the occasion of the marriage. It would have probably been the *highest* mass the Church could muster if Miss Talbot had “married the Church,” according to their slang, and given her £80,000 to build Dr. Hendren's cathedral.

POPISH HATRED OF GAVAZZI.—Nothing can exceed the rage with which Papists regard Father Gavazzi for his withering exposure of their atrocious system. Their chagrin finds expression, as usual, in the most palpable misrepresentations, of which the following may be taken as a sample. Gavazzi is visiting the provinces with great effect, in conformity with urgent solicitations; but hear the Popish version of it:—

“THE APOSTATE GAVAZZI AGAIN.

“To the Editor of the Catholic Standard.

“MY DEAR FRIEND,—I promised never to speak again on the apostate Gavazzi, but it would be a crime to conceal the work of Divine justice. O yes! thanks be to God, that unhappy ex-monk has fallen into the most absolute contempt and misery. The good sense of English people obtained, at least here, a perfect triumph. London, even, with its infinite number of curious of every nation, became for the apostate a place of horror and abomination—a place of complete distress. In such degradation and despair, he is obliged to abandon his scandalous theatre of Willis's Rooms, and carry his show-box and his comedian dress to the country, to obtain new applause, and, more particularly, *money*. Indeed, he sent his theatre tickets to Northampton, where nobody can understand the Italian language of the apostate, but they will perhaps understand his mimic talent. One of my friends has written to me, saying that he is expected, and that he shall be received according to his merit as a capital comedian. I wish him the *same* success that he has obtained here, and God certainly will not forget him

“AN ITALIAN PRIEST.”

PUSEYITE CONNIVANCE AT POKERY
—The Tractarians not only hand over all Dissenters to the “uncovenanted mercies” of God, without the slightest hesitation, and in a spirit of rude arrogance; they also make a rule, on all state occasions, to “speak quietly” of their “erring sister,” who sits upon the “seven hills.” The following is all that the late “Papal aggression” could evoke from the Puseyites of the London Union. Was ever mawkish, pompous nothingness tricked out in such a flimsy robe of mock solemnity?

“Resolved unanimously,—That this committee solemnly declares that it considers the present episcopate of the Church of England to be truly and completely that which was founded by the successors of the Apostles, and therefore is entitled to the entire and undivided allegiance of the members of the Church of England. That this committee having read and considered a recent Papal bull, together with an address from Cardinal Wiseman, feels itself compelled to state that it considers the same, with the claims thereby advanced, to be an *unquestionable invasion of the Church of England!*”

THE BULWARK.

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THE PROTESTANT ORGANIZATION OF ENGLAND.

THE organization of British Protestantism is absolutely necessary, both because we are dealing with an enemy most thoroughly united and disciplined over the three kingdoms, because we have all one object, and because without union and co-operation we can neither discharge our duty to ourselves nor to the Papists around us. The organization of England is especially necessary, because towards that noble section of the empire the main strength of the enemy is at present directed, and because in whatever way England decides, the battle will, humanly speaking, be gained.

Deeply impressed with such considerations, we lately visited some of the principal towns of England, to ascertain to what extent the Protestants were preparing for the approaching struggle. We were aware of the strong outburst of English feeling in regard to the late aggression,—we knew that the great mass of the English papers, from *The Times* to *Punch*, had strongly pronounced upon the side of truth,—we knew that “the Bill had been passed,” and the Protestant Alliance been formed: but we were persuaded that unless all this was followed up by a vigorous and detailed organization of the kingdom, little permanent success could be expected in dealing with a most vigorous, cunning, united, and untiring enemy. And we must confess that the result of our investigation was very far from satisfactory, although we saw the elements of irresistible power, and, by the blessing of God, of triumphant success, if properly combined and directed.

The first town we visited was Newcastle. Popery is very bold there and in the neighbourhood, so much so, that on a recent occasion its emissaries upset a missionary meeting simply because some allusion was made to its monstrous proceedings in the South Sea Islands. There are many excellent Protestants there, but as yet no association had been formed. No one could be more zealous or better informed on the subject than Mr. Walter, who had been named as secretary, and we trust that soon a vigorous association will be in operation. Let Newcastle set an example of action, and do all in its power to strengthen the hands of the metropolitan committee. Now that basis of union has been adopted in London, the provinces have no need to delay.

From Newcastle we proceeded to Leeds, and met with a number of friends of Protestantism. The atmosphere of the place generally seems, however, very cold on the subject. A rampant Puseyism has largely done its work-

and Popery is working with all its might to take advantage of the opportunity, and in the worst sense becoming "all things to all men." We trust that the late explosion with the notorious Dr. Cahill may help to rouse them to action. His astronomical lectures were a striking illustration of the adroitness of Popery, and we found Protestants busy sending their children to hear them, not knowing nor apparently caring to know that the lecturer was a furious Popish bigot, who had just for another purpose been expressing his sanguinary hatred of England as follows:—

"There is not one French man, or one French woman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman. Therefore, keep up your courage, and wait your opportunity in a strictly legal attitude, and England will be very soon in your power."

As yet there is no effective Protestant association in Leeds, although Mr. Atkinson, the Secretary, is most zealous and intelligent, and several of his friends seem fully alive to their responsibilities.

A far better state of things in every way we found at Manchester, where much has been done, by the eloquence of Mr. Stowell and others, to awaken the people to a just perception of what Popery really is, and what it meditates. There is a powerful committee—powerful both in talent and numbers—organized there, which we trust may yet exert an immense influence not only in Manchester but over the empire. Popery has abundant wisdom to discover the importance of Manchester, which may be said to be the head-quarters of every important movement in England, and of which it may be said emphatically that its "merchants are princes." She has built a splendid cathedral at Salford, and established a bishop, who in a recent pastoral address thus coolly chalks out his scheme of aggression:—

"On viewing the extent and the great population of our diocese, we are painfully reminded of the number of workers in the vineyard being so disproportionate to its needs. 'The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he send labourers into his harvest.'—Luke x. In several tracts of country, and more especially in the eastern portions of our diocese, there are populous towns and villages where no temples exist in which the faithful can worship, and where no pastors are found to break the bread of life—a state of spiritual destitution which we have long lamented. We may refer in particular to the large manufacturing districts of Accrington, Haslingden, Colne, Bacup, Tormorden, and Heywood, where there are neither resident clergy nor chapels. It must be our first care, with the blessing of Heaven, to direct our best energies to these destitute places, sending among them zealous missionaries, to 'build up Sion, to restore the fallen altars of the Lord, and to cause his name to be known and adored by his creatures.'"

We trust that the Protestant alliance of Manchester will keep a vigilant eye on the proceedings of this Romish interloper, and labour to awaken the whole district to a sense of their danger. It was most refreshing to meet with men so thoroughly in earnest, and so entirely practical and energetic in their plans.

Liverpool has long been associated with the name of Protestantism. Assailed on the one hand by an increasing inundation of the lowest and fiercest Popery of Ireland, and blessed on the other by a multitude of most zealous and able ministers of Christ, at the head of whom stands the celebrated Dr. McNeile, it would be remarkable if it were otherwise. And yet there is a great want of comprehensive organization. We had some interesting conversation with the Rev. Samuel Minton, who has lately distinguished himself in the Romish controversy, and were glad to find that the open-air services and the weekly sermons on the subject of Popery were telling, and that measures were in progress for the establishment of an effective Irish mission. Such measures are peculiarly appropriate in such a locality; but Liverpool

ought to be the centre of a great organization for resisting Popery in every way. There is, we were told, the means of at once collecting an extemporaneous committee or meeting on a large scale, but our friends when we were there had laid down their arms, and for a time disbanded their committee, because "the Bill was passed." A great delusion in our opinion, as this is not the end but only the beginning of the war.

In Birmingham we found an admirable spirit, and some of the most zealous Protestants in the empire. There, also, Popery is working hard, and the apostate Newman is doing his utmost to paint the face of the old harlot of Rome. But we have good reason to believe that the friends of truth there will act both with wisdom and energy. We received a volume of a most admirable publication on the subject of Popery, issued, some time ago, periodically by Mr. Ragg, which must have done much toward awakening interest and diffusing information; and we confidently look to Birmingham as a place that will faithfully do its duty in the approaching contest.

In London we met with the leaders of the Protestant Alliance. They had then an agent employed in organizing associations in the principal towns of the west of England; and we trust that they will not rest until they have combined into one wide and yet closely compacted ramification the entire Protestantism of England. Better not to have begun than not to act with decision and energy. Scotland and Ireland will be ready cordially to support them. In connexion with this a plan of immediate action towards a specific object should be determined upon, and the Protestant energy of the three kingdoms brought to bear upon it. Let it be the demolition of Maynooth, and any other object upon which we shall all be at one. This would greatly promote organization, and keep the associations alive. Meantime, we shall do our utmost to advance this great cause. In Scotland our circulation is large, in England and Ireland it is rapidly increasing; and if we could only reach every month the ears of the mass of the Protestants of the empire, that in itself would be a great bond of union and an efficient means of concentrating attention on specific objects.

THE ORDER OF BATTLE.

OBJECTS TO BE AIMED AT BY PROTESTANTS.

It is well in this struggle with Popery to set clearly before our minds the precise objects at which Protestants should aim. In this respect, as well as in regard to organization, Popery has, at present, a great advantage over us. Her objects are quite definite, viz., to root out Protestantism over the three kingdoms, and with it all Christian liberty of speech, writing, or action;—to subdue these islands again to the absolute dominion of the Man of Sin;—to recover the entire property and power taken from the Church of Rome at the Reformation. With nothing short of all this will Popery ever be satisfied, and every step she takes is avowedly in this direction. The struggle, therefore, is one in which all Protestants have an equal stake. It is a struggle for very life, and all that is dear to us. On the other hand, it would be well that Protestants knew as distinctly the objects on which they should unite,—at which they should unceasingly aim. For this purpose it is very desirable that the delegates of Protestantism throughout the three kingdoms should meet and determine upon a precise line of action. But meantime the following are undoubtedly some of the most urgent objects to be secured.

AT HOME.

1. The immediate withdrawal of the Maynooth Grant. The intelligent Protestants of the empire always opposed this great national sin and enormous folly; and now that our would-be-wise senators are beginning to come to their senses, let us with unity and determination demand its abolition. If we do, the revenues of Maynooth are not worth two years' purchase.
2. The inspection or prohibition of all nunneries and monastic institutions.
3. The protection of deathbeds from the rapacity of priests and other Popish emissaries.
4. The thorough exposure of Tractarianism as an unprincipled and hypocritical pioneer of the Man of Sin, as well as in itself essentially Popish.
5. Last—but by no means least—The establishment of missions for the conversion of Papists, similar to those in Edinburgh and Dublin, in every principal town and Popish district in the empire.

ABROAD.

1. The withdrawal of all grants of money to Papists in all the colonies of Britain.
2. The establishment of the most complete religious liberty in all Popish countries.

Such are some of the objects that ought to be immediately aimed at, and upon which we believe the great mass of true Protestants would at once unite. The struggle for such objects would develop the true nature of Popery, greatly tend to the promotion of Protestant union, and prevent our associations from going to sleep. One thing is essential to success, viz., the communication of regular intelligence in a cheap form to all who are labouring in this great cause. This was the main object for which the present publication was started, and in proportion as its circulation extends may it be expected to contribute to the end in view. We are arranging to have regular communications from all the principal cities and towns of the United Kingdom, in regard to the respective efforts both of Protestants and Papists; and we trust that soon the desultory warfare which we have hitherto been waging with the Man of Sin will give place to the overwhelming power of a concentrated and united army. We shall be happy to receive hints on this subject from every friendly quarter.

A JESUIT DETECTED.

THAT Jesuits swarm on every side of us is certain, but they are not often detected. A public exposure, however, has been made of one of the name of Gawthorn; and we do not see why such impostors should not be put in the pillory as well as any other cheat. He first writes the Archbishop of Canterbury, affecting to be a zealous Low-Churchman, as follows:—

“47, Holywell Street, Westminster, June 18, 1851.

“My Lord,—I am very sorry to find by the public prints that Bishop Blomfield joins with the notorious Mr. Richards, of Margaret (now Titchfield Street) Chapel, in casting a slur upon the orders of foreign Protestant pastors, so many of whom met your Grace in friendly conference at Willis's Rooms on Tuesday last; and that he even concurs with that gentleman (at least so it would appear, I hope I am mistaken) in regarding them as ‘mere laymen,’ (to use Mr. Richards's own words, from which the Bishop expresses no dissent,)

just as the Romanists do all Protestant clergymen, Mr. Richards included, though I believe that gentleman repudiates the name of Protestant.

[Here follow some severe strictures on the Bishop of London.]

"I venture to trouble your Grace with this communication, in order to inquire whether it is your Grace's opinion, and that of the majority of your brethren—in short, whether it is really the sentiment of the Church of England, that these excellent foreign clergymen (whom we have most certainly led to believe that we recognise their orders) are not as truly pastors of the Church of Christ as even the bishops of the Established Church? or whether, on the other hand, we should regard them, with the bishop and his *protégé*, as mere laymen?"

"I am myself a convert from dissent to the Established Church (and I trust, therefore, your Grace will excuse my troubling you on this point), but I confess to your Grace that if the latter view is involved in adherence to the Church of England, or is the opinion of the majority of your Lordships, I, for one, shall certainly feel that the national church has not a particle of claim to my allegiance."

To this the Archbishop sends the following answer, marked "Private," the sentiments of which do him the greatest credit:—

"Sir,—You are far too severe in your censure of the Bishop of London, though I wish that his Lordship had explained himself more fully. But in his original letter to Lord Cholmondeley, he expressly stated that 'they could not by law minister in our churches,' but that every endeavour would be made to provide places where they might celebrate divine worship according to their own form. I hardly imagine that there are two bishops on the bench, or one clergyman in fifty throughout our Church, who would deny the validity of the orders of these clergy, solely on account of their wanting the imposition of Episcopal hands; and I am sure that you have misunderstood the import of the letter which occasioned your addressing me, if you suppose that it implied any such sentiment in the writer's mind. I remain, Sir, your obedient and humble servant,

"J. B. CANTUAR."

Immediately the Jesuit turns round to the Puseyites, and affects to be one of the highest Churchmen in the world, as follows:—

"I cannot believe that those who wish to be Catholic in heart and doctrine will much longer put faith or confidence in such an Episcopate and such a system. I can shew the above letter to any one who wishes to see it; and you are at liberty to make any private use of the information I have given you, short of communicating it to Protestant 'Bishops.' I know it to be a fact that Dr. Maltby (of Durham) has contributed largely towards the support of several dissenting congregations, and it is said that some of his brethren have acted in a similar manner."

When all this is detected and exposed, he comes forward with the following brazen and unprincipled defence of his conduct:—

"I beg to say that I did write to Dr. Sumner on that subject, with a view to the benefit of a relative whom I am trying to convert (for I am myself a Catholic), and that I omitted my surname in the signature of the letter, in case it should defeat the object I had in view, for I thought it was possible that Dr. Sumner might have heard my name, and might know that I was a Catholic, which would probably have prevented his giving me the information I desired. I much respect Dr. Sumner personally, though I confess none whatever for 'the Church of England,' and I am much obliged to him for his courteous reply to my note. If it is thought that the course I pursued in this matter was unjustifiable, or 'doing evil that good may come,' I can only say that I did not think so, nor did others who are better able to judge. I have only shewn the letter to personal friends, for whose conversion to the Church I am most anxious.—I am, Sir, your obedient servant,

"W. R. FRANCIS GAWTHORN."

The affair has done something towards letting men see the atrocious nature of that system of fraud and lying which is peculiar to Popery. "Speaking lies in hypocrisy" is the Scriptural brand of the system.

THE DEGRADATION OF ITALY.—At a meeting held in Belfast on the 4th of July, the Rev. Dr. Murray of Elizabethtown, New York, the distinguished author of "Kirwan's Letters," and himself a convert from Popery, gave a very interesting account of Rome in its social and religious aspects, which he had lately visited. He said—

"There was no religion at Rome—(hear)—the priests of Rome, who swarmed in the streets, were a disgrace to humanity—(hear)—they were seducers and corrupters of the people, from the cardinal down to the lazy, lousy monk. The monks of Naples sat at the card-table in the streets on the Sabbath. In fact, there was neither religion nor morality in the Italian States."



Gavazzi. Taken from the life.

GAVAZZI.

WE present our readers with a likeness of this distinguished Italian orator, whose striking appearance and powerful and melodious voice are now becoming familiar to the Protestants of the empire. An interesting life of him has just been published by his friend Nicolini, and to which we refer for the facts of his singularly remarkable history. Gavazzi's oratory is of the highest cast. He walks the platform with all the grace and majesty of a Julius Cæsar, and declaims with all the fervour and power of a Demosthenes. We have no doubt that such effective and graceful speaking is the result not only of a great natural genius, but of the most elaborate study; and that Gavazzi is an illustration of the skill and talent with which Rome prepares her agents, and seeks to make oratory, as well as music and painting, instrumental in promoting her designs. The effect of the oratory of such a man as Gavazzi on the multitudes that assemble periodically at Rome must be overwhelming. And now that the orator has turned against Rome he deals the most tremendous blows against that system, and at the same time teaches Protestants most important practical lessons.

We know that some are ready to object against the public notice taken of Gavazzi, on the ground that they do not know how far he is prepared to go in the assertion of sound principles. We confess that we have not much sympathy with this feeling, although we respect the motive that prompts it. We are strong advocates for a reasonable caution, but the Protestants of this empire are not committed to any views that Gavazzi may entertain if they are defective. But our astonishment has hitherto been at the singular clearness and depth of his opinions on all the subjects upon which he has touched. Considering his previous training, and the comparatively limited opportunities that he has had of knowing the peculiarities of Protestant truth, it is perfectly marvellous with what precision and manly straightforwardness he speaks. And we would have our friends to act towards him, in so far as he may be deficient, as was done towards one of old who was also "an eloquent man and mighty in the Scriptures," take him and "teach him the way of God more perfectly." He has done great things in the way of arousing Britain, and especially Scotland, to a just appreciation of the true nature of Popery. We think he judges wisely in striking with all his might against the Papacy itself as the centre of a vast and complicated system of gigantic corruption, the curse of his native land, and of all countries in which it prevails. We cannot help thinking that he has a great work to accomplish as an Italian Reformer, and we trust that he will more and more clearly see the great principles of the revealed truth, as well as the manifest grossness of existing and embodied falsehood.

ROME'S CATHOLICITY SELF-REFUTED ;

BEING ILLUSTRATIONS OF ROME FROM HER LITURGICAL AND RITUAL BOOKS.

THOSE who have done battle with Rome for God's truth know how hard it is at times to find her, or to hold her fast when found. One who had large experience of Rome thanked God for the canons and decrees of Trent, because *there* she is, in her doctrinal teaching, without room for mistake or evasion.

It is not quite so well known, nor has it been made so available to the cause

of truth as it ought, that Rome has embodied herself in other forms as authoritative as the decrees of Trent, where she may be found and held fast. These are her liturgical and ritual books—five in number :

1. Missale Romanum ; or the Mass-Book : with its copious Rubrics.
2. Pontificale Romanum ; The Book of the Bishops or Episcopal Offices : with its Rubrics.
3. Breviarium Romanum ; or Book of the Priest, for his private devotions throughout the year.
4. Rituale Romanum ; or Book of the Priests, for privately administering the rites of the Church to the sick and dying, &c.
5. Ceremoniale Romanum ; or Book of the Ceremonies of the Pope and Cardinals.

These five books are clothed with all the authority of the Roman Church, both of her Popes and Councils. If it belong to history to illustrate Rome in her external relations, and to Trent to present the sum of her doctrinal teachings, in these five books we have Rome as a *Church*, whether in the pomp and plenitude of her public and ritual services, captivating the senses and imagination, or in the internal religious life of those who seek to her “counsels of perfection,” and cultivate the highest style of Rome’s religious life.

Of more importance still, in one of those books, namely, in the Breviary, we have what may be held as Rome’s Commentary on Holy Scripture, in a copious selection from Fathers and Popes, accompanying the Scripture lessons. Protestants have often reproached Rome with claiming sole and infallible power and authority to interpret the Bible, and yet having in point of fact interpreted very little of it. Though she has certainly not done what might fairly be demanded of her in this respect, she has of course given many indications of the sense in which she understands the Bible, and the Breviary contains not a little that may be applied in this way.

With some of these Scripture interpretations we may hereafter trouble our readers. At present we propose giving some illustrations of Rome from the Missale Romanum, or Mass-Book,—a book which, it is not a little remarkable, is to this day untranslated, in its integrity. The English Missals are mere manuals for the laity, shorn of the general rubrics, and of the remarkable chapter, “Defects occurring in the Mass.” From this untranslated portion the following quotation is made :—

“DEFECT IN THE BREAD.”

“If the bread be not wheaten, or if wheaten, mixed with grain of another kind, in such quantity as not to remain wheaten bread, or if it be otherwise corrupted, the Sacrament is not completed.”—Mechlin Edit. 1840, in one vol.

The question might well be asked, How is it known that our Lord actually used *wheaten* bread, seeing that we have no information on the subject in the New Testament, nor injunction to that effect? Barley bread or rye was much more in use in Palestine, and especially by persons in the humble circumstances of Christ and his Apostles ; and is not unlikely to have been the bread of the Passover, and therefore of the Supper. But let that pass. The bread of the Sacrament, according to this rubric, must be *wheaten*, under the penalty of no Sacrament ! no transubstantiation ! Yet wheat is the grain chiefly of the temperate zones of the world, and grows neither under the equator nor towards the poles. Common sense teaches us that that is the best bread in every region of the world which its climate and soil bring to perfection, under whatever name, and with that the Saviour of the world is to be honoured, wherever

better cannot be had. But the Church of Rome would compel the worst bread of some countries to be used, or no Sacrament. In ancient times it was physically impossible for all the churches planted by the Apostles and their successors to have used *wheaten* bread. In Scotland, *wheat* was little cultivated before the Reformation. An Act of the Scottish Parliament exists so late as 1426, ordering every husbandman tilling with a plough of eight oxen to sow at least *one firlot of wheat*,—a proof that wheat was then only beginning to be known in Scotland. (See Art. Agriculture, in Encyc. Brit.) *Oaten bread* was the *best*, if not the only bread of Scotland for ages. Wheat was still less known in Sweden, Norway, or Iceland, whose best bread for ages, if not so still, was *rye*. The best bread of Bengal, at this day, is *rice*; and an educated Hindoo, in common with an intelligent native of Iceland, might take up this rubric, and from it demonstrate that Romanism was not designed by God for the world of Bengal, nor the climate of Iceland, but only for the wheat-growing countries of the world.

The Saviour of the world knew the world He came to save, and no such injunctions dropped from His lips; His disciples, under the guidance of His Holy Spirit, gave the Church great *principles* instead of minute *rules*, the observance of which circumstances might render physically impossible: but the Schoolmen of the middle ages who framed this rubric knew little of the world save Europe, and of it only two or three countries. The Church of Rome adopting their blunder, and true to her maxim to retract nothing and alter nothing, has dashed her infallibility or catholicity to pieces against the physical geography of the world. If this rubric be a heaven-inspired direction, it is certain Rome was never designed by God to be the world-wide *Catholic* Church she claims to be. If this rubric be not a heaven-inspired direction, but a mere blunder of the Schoolmen perpetuated in Rome's ignorance and pride, then has she put her infallibility in as great peril as when she compelled Galileo to recant. If the fables and injunctions of the Shastres of India are fast losing their divine authority before the progress of geography in the mind of the educated Hindoo, should not such a rubric shake the faith of an educated member of the Church of Rome?

“ DEFECTS IN THE WINE.”

“ *If the wine become wholly acid or wholly putrid, or of sour or unripe grapes, or be mixed with so much of water that the wine is corrupted, the Sacrament is not complete.*

“ *If the wine shall begin to be acid or corrupt, or shall become somewhat bitter, or must, expressed from grapes, or the water shall not be mixed with it, or rose-water shall be mixed with it, or other distilled water, the Sacrament is completed, but the officiating priest grievously sins.*”

These things can be known only to the priest. In remote districts of country, and especially in non-wine-producing countries, how often must this defect have occurred, not only from the easiness of the priest, but from unavoidable circumstances! Some wine-merchant must have devised such a rubric. Some vintner to his Holiness: for sure no one but a vintner could have suggested it. In looking over the rubric of the Mass one might fancy it had been concocted by all the Roman trades, with a view to their particular interests; and that the master of each craft had a part in it. Here we have the Roman vintner, the foe of sour wine. Before we had the baker, determined to reject all bread not of wheat, and in other rubrics we have the draper and tailor in all the pride of their several arts. Carlyle has written a very amusing, if not a very instruc-

tive book, entitled "Sartor Resartus," or, "The Clothed Unclothed," to shew what a poor figure man makes in his highest estate when stripped of his clothes; but all the trades, as well as the tailor, have gone to the composition of the Roman Mass, and have a craft interest in upholding it strong as the craftsmen of Ephesus in the reputation of the goddess Diana. As to the marked hostility this and other rubrics evince against rose-water, we can offer no conjecture, unless it be directed against certain clerical fops who had taken it into their heads, that it was a more refined way of serving God in the Sacrament, to use scented waters in the composition of the bread, or in mingling it with the wine. Would that every other species of foppery had been so rebuked as it arose! The Mass of Rome had not now been such a conglomeration of curiosities, but more in accordance with the simple greatness of our Lord's institute.

But these are not the most notable things in this wine rubric. As our Saviour is to be honoured with the best bread of every region of the earth—the best that can be had—so is he to be honoured in the Supper with the wine of each age or country, whatever that may be. Over India, most of Africa, and many parts of Asia, and at this day in South America, the native wine is not the juice of the grape, but of the *palm-tree*. Over the nations of Northern Europe it is some fermented liquor from grain. Intercourse between one country and another was unknown in ancient times beyond the sea-coast. Christ and his Apostles gave forth a gospel of great *principles*, not of petty *rules*, suited only to certain regions of the earth. The Schoolmen, living in Monasteries in Southern Europe, thought *all the world* wine producing countries like their own; and Rome in an evil hour set the seal of her infallibility to this rubric. Humboldt tells us, (*Travels*, vol. v. p. 356,) that in the beginning of the Spanish conquest of South America, among the monks of the Oroonoko the question was violently agitated whether it was lawful to celebrate Mass with palm wine: and being referred to Rome, was, as might have been foreseen, decided in the negative.

The Gospel, as it came from the hands of its Divine Author and his inspired Apostles, in its great *principles* and few *rules*, bore the marks of a Gospel designed one day, like the sun and air, to encompass and bless the world; but Rome, in the multitude of her directions, betrays her *provincialism*, even when uttering her *Catholic* pretensions. Ignorant of the productions and wants of that world of which she claims to be the spiritual ruler, she declares to the nations by these blunders, that God has given her no mission and no authority over them.

"DECREE OF THE CONGREGATION OF SACRED RITES."

"Let no man dare to use a little cap (skull-cap) in the celebration of Mass, without express leave from the Apostolic See, whatever custom there may be to the contrary notwithstanding."

This stern prohibition of the skull-cap to her *bald* priests is prefixed to the Missal with other decrees of the same Congregation of Sacred Rites, to which are appended the Papal sanction. It is no doubt intended to be in conformity with St. Paul's injunctions in 1 Cor. xi. But let any of our readers look at the reasons assigned by St. Paul for his injunctions, and he will find that the covering of the head in a woman is the mark of her modesty and humility in the presence of the man; and the man's uncovering himself is the mark of his superiority to the woman, not of his humility and reverence in the house of God. The Eastern mode of shewing reverence was not, and is not to this

day, the uncovering of the *head* but of the *feet*. But Rome follows only the letter, forgetting, in her zeal, the spirit of Him who prefers "mercy to sacrifice," and who apologized for his sleeping disciples, on the night of his own agony, saying, "the spirit indeed is willing, but the flesh is weak." In ignorance of that world of which she usurps the spiritual throne, Rome puts in peril the health and lives of her priests, unless such enactments are made only to be dispensed with. Such a rubric to a *bald* priesthood, ministering in churches that at all seasons and in all climates, are cold and damp, is a virtual prohibition of those frequent Masses which Rome teaches to be alike necessary to the wellbeing of the living and to the repose of the dead. Is this the Church that would put her girdle round the earth, and penetrate even to the snows of Lapland and Nova Zembla?

It is said of William Pitt, that on hearing his great political rival, Fox, taking up unconstitutional ground on the Regency question, he struck his hand on his thigh, exclaiming, "I'll *unwhig* the gentleman for ever!" In these rubrics we behold Rome, amidst enormous pretensions, betraying her real quality and dimensions, shrivelled from the Catholic into the Italian Church, and reversing her proud saying, "Urbis et orbis," into "Urbis *non* orbis,"—Of *Rome*—not of the world.

VISIT TO A PROTESTANT MISSION IN DUBLIN.

It can never be too strongly impressed upon the attention of Protestants that their paramount duty is to endeavour to convert to the faith of Christ the deluded followers of the Man of Sin. The command of Christ, love to perishing souls, the example even of Papists, who "compass sea and land to make one proselyte," all press upon us this important duty, whilst recent experiments prove the perfect possibility of discharging it with success. "The Spirit of the Lord is not straitened," the word of God has lost none of its divine power, and the exalted Saviour still promises to be with his people always even unto the end of the world. If the Reformation has stood still, it is because the Church has been unfaithful and has ceased to employ the means used by the Reformers. But now that the enemy cometh in like a flood, and that the cry is heard, "The Philistines be upon thee, Samson," it is high time to awake out of sleep, and begin to work again in earnest. There appear chiefly to be two ways of working with success in the conversion of Romanists, if we may judge by recent experience. Much has been accomplished by the divine blessing in dealing with the young. In the south and west of Ireland there are about 4000 children, chiefly of Popish parents, receiving industrial and Scriptural instruction. This cannot fail to be productive of great advantage, and the same system ought to be vastly extended. But in dealing with adult Romanists, it seems important to any large promise of success, that controversial should be mingled with dogmatic instruction. This was the method of the Apostles, who "preached the Gospel of Christ with much contention," and "disputed daily in the school of one Tyrannus," and of all the Reformers. It is peculiarly adapted to the circumstances of Romanists, who are all trained to debate, and will come more readily for that purpose, than to hear mere sermons, although open-air preaching has recently been very successful. This has been decisively established in connexion with the Irish Mission at Edinburgh, and we were glad to discover another strong confirmation of it in connexion with the efforts of the Rev. Mr. Macarthy of Dublin.

Mr. Macarthy is curate of St. Michan's Parish Church, Dublin, and is a most accomplished and zealous man. He has, for some time, had a class every Tuesday evening, for the purpose of openly and frankly canvassing the doctrines at issue between Protestants and the Church of Rome. The meetings are attended by increasing numbers; and it is said that from 300 to 400 Papists have already in consequence abandoned their errors. Being lately in Dublin, we were most anxious to be present at this meeting. Accordingly we started with several friends, and after passing through some of the lowest streets of Dublin, redolent of the filth and fumes by which Popery proclaims her triumphs, we arrived at St. Michan's Church. Passing through the churchyard, and up an outside staircase, we entered a large schoolroom tolerably well filled by a most interesting audience. But for a large Protestant meeting held at the same hour in the Rotundo, we understood that the room would, as usual, have been crowded. As it was, there must have been at least 300 present, chiefly young and earnest looking men, and of these it turned out that at least 100 were Papists. When we entered, the devotional exercises were just commencing by the Rev. Mr. Ellis, in absence of Mr. Macarthy. Immediately afterwards a portion of the Epistle to the Romans was read, and a very simple and excellent commentary was given by Mr. Ellis, but no questions were asked, as at our Irish Mission. The topic for a resumed discussion, viz., "Purgatory," was then announced, and the text at which they started was that in Matth. xii. 32, that the sin against the Holy Ghost shall not be forgiven, "neither in this world nor in that which is to come." A whole crop of controversialists were ready to argue that there must be forgiveness in the next world as well as in the present, and therefore a purgatory. Two, in particular, were very clever and adroit, and came armed with opinions from the fathers on the subject. Mr. Ellis gave them opposite opinions from the same fathers, proving that this kind of evidence is worth nothing; shewed that in the parallel passage in the other Evangelist, Mark, the expression is simply "hath never forgiveness;" that purgatory is not a place for forgiveness, but for expiating sin by suffering; and that, at all events, the persons referred to in this passage were mortal sinners, and therefore not amongst those that go to purgatory. From this passage the debate turned on the general question, and was conducted in the best spirit, the writer of these lines taking a part in it. The theory of the Popish Church, that the saints of the Old Testament did not go to heaven till after the death of Christ, was fully canvassed, and amply disproved, although the Papists maintained their ground with great firmness and very considerable talent. And it was remarkable that when reference was made to the Douay Bible, one of the ablest said, "We have no objection to the common Bible, we only wish to know if your doctrines are in the Bible at all;" and when "one of the baser sort" attempted to run down the chairman, by a mere tirade to the effect—"Your Creator, Sir, has given power to his Church to settle this question, and the Church has settled that there is a purgatory, and will you not believe your Creator," &c.,—the more intelligent Papists put him down, saying, "Hold your peace, you fool." In short, the meeting was truly interesting, and excited the most engrossing attention on the part of the audience. It would be of incalculable importance were similar meetings established in every district of Dublin, as the centre and focus of Irish Popery, containing in and around it, we understand, about 200,000 Papists; and if Mr. Macarthy were to establish a training-school for agents to conduct Missions on a similar plan in all parts of Ireland. The entire Protestantism of Britain should concentrate in support of such Missions, which would do more to excite a spirit of inquiry, and diffuse

light, than all the means hitherto employed. The different ministers should unite hand in hand in such an enterprise ; and, making Dublin the great centre of operations, they should seek, by the blessing of God, to heave off the enormous incubus of the Man of Sin from one of the fairest islands, and from amongst the most lively and kind-hearted people in the world. We rejoice to learn that the Presbyterians of Dublin are about to establish a similar Mission.

THE DUKE OF NORFOLK A PROTESTANT:

It is singular that whilst our Grahams and Aberdeens are becoming more and more Popish in their tendencies, some of our old Popish aristocracy are throwing off the yoke. We printed in last number a sample of the way in which Popery hoped to dragoon the Duke of Norfolk into acquiescence. The treatment, however, has produced the very opposite result. The Duke, like a man of sense and spirit, has abandoned Popery, and now we have the newspapers of the Man of Sin affecting to make light of this "heavy blow and great discouragement," as follows:—

"APOSTASY OF THE DUKE OF NORFOLK.—The *Morning Herald* of Wednesday contains the following announcement:—

"The Duke and Duchess of Norfolk attended Morning Service at the Parish Church of Arundel on Sunday last."

"This announcement will not take the public by surprise. The Duke of Norfolk's Catholicism has *never* been more than a name ; and it is certainly better to see the dead and rotting limb severed from the body. While he professed himself, or rather while he was supposed to be a Catholic, he was in a position, from his rank in Society, to do us some harm ; but his power of working mischief is annihilated by his open apostasy."

Another says:—

"In the high storm which has lately blown over these islands, a dead bough that was long swinging and swaying backwards and forwards to the great injury of that part of the tree which had the misfortune to bear its weight has been blown off, and now lies on the ground ready for any purpose to which dead and unsound timber can be applied. In other words, the Duke of Norfolk has become openly, what he has long been secretly—that is, a Protestant."

The Glasgow Popish paper chimes in as follows:—

"When the Pope weeds his garden," said Dean Swift, "he throws the weeds over the wall into the Protestant field." A common nettle—called, in the language of human botany, the Duke of Norfolk—went the way of all weeds on Sunday last in the parish church of Arundel, and fairly took leave of the ancient faith of his family by partaking of the Protestant sacrament. . . . We wonder that the very owls in the old keep of Arundel Castle, who are the most frightful but cherished collection of the kind in Europe, did not flap their wings and scream again at the very moment when their beloved master pronounced the words of abjuration."

Another remarks:—

"It is now put beyond all doubt that this *wretched noodle* is an avowed renegade—from the faith, at all events, of his maternal ancestors."

A more sagacious and candid writer in the *Tablet* says:—

"Until now the Church has been gaining ground in England—nobles and peasants, learned and unlearned, have entered into the fold ; *but now possibly the tide may turn*. Acts of Parliament have been always dangerous to the Church ; from Henry III. to Elizabeth they have had great and abiding influences, and we must not shut our eyes to the danger lurking in them."

The whole is a splendid specimen of the bitter but insolent and hypocritical chagrin of Popery ; and the Duke of Norfolk may well congratulate himself on his escape we trust upon scriptural principles. We are glad to hear that a distinguished Romanist in Dublin is likely to follow his Lordship's example, and we trust it may only prove the commencement of a new Reformation on a large scale. The delusion that Papists are immovable in their superstitions is rapidly passing away, and ought never to have existed.



Maynooth College.

MAYNOOTH.

LET our readers calmly contemplate the outline of Maynooth College as presented in this Number, and think of Britain giving £30,000 a year to maintain such a training school of heresy and sedition in all the pomp of comfort and luxury. Each student, besides being fed, clothed, and educated, gets, we are told, "£20 a year of pocket-money." The number of students is said to be four hundred and fifty, but a large and handsome addition is being made at present to the building,—of course at the public expense. This still more clearly proves that the cunning bishops are taking advantage of the silliness of our rulers, and making Maynooth not only a training school for Irish priests, at our expense, but a propaganda for Britain and the world. Let the entire Protestantism of Britain, in the name of truth, consistency, and even decency, demand that an immediate end be put to this enormous sin and gigantic nuisance. Let all the grants be instantly withdrawn; and in regard to the grounds and buildings, let them be sold. Perhaps, as the Papists are raising a large sum of money to establish a college of their own, they may be willing to buy them, in which case they may be given at a fair valuation. It is double folly to establish colleges for those who are perfectly able, as it now appears, not only to build colleges in Ireland, but to fill Britain with expensive chapels, nunneries, and schools.

 THE EVANGELICAL ALLIANCE AND POKERY.

THE course of events is fully justifying the wisdom of endeavouring to promote that spirit of union which is the basis of the Evangelical Alliance, of which there never was a more successful meeting than that just closed in London. Eminent Protestants were there from all parts of the world. It was a "General Assembly of the Protestants of all nations," meeting on a broad platform, and without compromise. Papers fraught with the most important and valuable statistics were read; and we are confident that in the great struggle with Popery no instrumentality will be more effective than that of this Alliance both in diffusing information, cheering the oppressed Christians of the Continent, and illustrating in the most unmistakable way the real unity of all Protestants who deserve the name. The subject of Popery came before the Alliance in many forms. But one day was specially devoted to it, on which Dr. Cunningham made a powerful address, which we should have liked to transfer entire to our columns. Our space, however, will only allow us to give the following extracts:—

"The world has beheld with astonishment a large number of the most distinguished supporters of these principles, clergymen, academics, nobles, lawyers, abandoning the Church of England and joining the Church of Rome. This perversion to Romanism forms one of the most remarkable features in the recent history and present aspects of Popery amongst us, and is well fitted to arrest men's attention, and to impress some important lessons. Nothing like it has occurred since the Reformation. There has been no previous instance, in any Church or country, of so many men of learning and ability abandoning Protestantism and joining the Church of Rome from conviction. In this respect it stands single and alone, and is, on that account, all the more worthy of investigation, both by those more immediately connected, ecclesiastically, with the movement, and by Protestants in general. It would be out of place to enter here into anything like an examination into the origin and causes of this remarkable movement; but there are some lessons it affords which are at once too important to be omitted, and too obvious to require much illustration. There have been not a few amongst us who have been accustomed to treat the apprehensions of the revival and growth of Popery in this country with ridicule

and contempt, as if it were impossible that, amid the light of the nineteenth century, men could be brought to swallow the absurdities of such a system. Now, I do not mean to dispute that Popery is ever likely to make the greatest and easiest progress among an ignorant and degraded population, and that the diffusion of education, as including the possession of useful knowledge and the cultivation of the mental powers, has a strong general tendency to obstruct its progress. But the Tractarian movement, issuing to a large extent in Popery, shews abundantly that the views which used to prevail with some amongst us on this subject were unwarranted, and that we must not trust merely to what is called the light of the nineteenth century as a preservative against the revival of Romanism. There is a very considerable proportion of the population of Great Britain and Ireland who do not possess that safeguard against the seductions of Popery which the general diffusion, even of ordinary education, affords; and the movement to which we have referred proves, that even if this blessing were more generally enjoyed, it would not of itself afford any adequate security against the revival of Popery. We have seen a large proportion of our most intelligent and best educated young men, persons enjoying every advantage as to mental cultivation, occupying positions of influence, and likely to form a considerable portion of the legislators of Great Britain, embrace heartily and sincerely a system which is substantially Popery, as including all its radical germinating principles; and we have seen not a few of the most distinguished and influential among them openly joining the Church of Rome, and all this without their affording us any sufficient grounds to deny either their mental sanity, or their general sincerity of conviction and integrity of purpose. This event, if duly pondered, is surely sufficient to dissipate the loose and superficial notions that have been prevalent in certain quarters, as to no danger being to be apprehended of the prevalence of Popery in this enlightened age, and as to the diffusion of secular knowledge and ordinary education forming an adequate barrier against its progress. Indeed, the most obvious and important lesson which the whole recent history of Popery presents is just this—that Popery is not to be despised, but that it is ever to be regarded as a powerful and formidable foe.

“John Bunyan, as we all know, described Giant Pope as so damaged that he could do nothing more than sit in the mouth of his cave, grinning at the pilgrims as they passed by, and biting his nails because he could not come at them; and yet, at no distant period, Popery acquired so much influence in France as to be able to repeal the Edict of Nantes, and practically to expel Protestantism from that country; and it soon afterwards acquired so much influence in Great Britain as to render it necessary, for the preservation of our Protestantism and our liberties, that we should expel our sovereign from his throne, and exclude all Papists from office and political influence. And it is most important to notice, that at the era to which I have referred, Popery became formidable in France and Britain, not merely by the accidental possession of political power, by the application of mere brute force to oppose Protestantism, but likewise by the skill and plausibility with which it was defended, and by the increasing hold which it *in consequence* obtained of the understandings and convictions of men. In England, during the latter part of the reign of Charles II., and the reign of James II., a good deal was done in the way of producing and circulating in this country plausible defences of Popery, and these did not fail to produce a certain impression upon the public mind, though that impression was most successfully counteracted by the great learning and ability brought to bear upon this controversy by the divines of the Church of England of that period. In France, too, about the era of the Revocation of the Edict of Nantes, a great deal was done in this way; and never, probably, have greater ability and a larger amount of controversial skill and dexterity been exhibited in defence of a bad cause than we find in the expositions and defences of Popery produced at that period by Bossuet, Arnauld, and Nicole. In the concluding part of last century, and as the result of the events of the French Revolution, an impression generally prevailed that the power of Popery had been brought to an end, and would never again be revived. This notion is repeatedly expressed in Milner's excellent and useful history of the Church of Christ, and prevailed very generally at the time when that work was published. But since that time we have seen a marvellous revival of Popery, not only as a political power, influencing the regulation of national affairs, but as controlling the understandings and convictions of able and influential men; and now that we have passed the middle of the nineteenth century, we find Popery possessed of at least as large an amount of influence, in both these respects—for they usually go together—as she has ever enjoyed since the Reformation. The Pope himself, viewed personally and individually, may seem a very insignificant and despicable creature; but the system which he represents has great weight and influence. It is at this moment regulating to a large extent the affairs of the nations of the Continent. France and Austria are practically subjected to the influence of the Popish priesthood, and the Governments of both these countries have recently exhibited very melancholy and degrading proofs, that they consider the assistance of the priesthood in the management of their affairs to be worth purchasing at any price, even at the expense of national honour and national independence. I have said that the increased political influence of Popery, in different ages and countries, has usually been accompanied with skilful, active, and to some extent, successful efforts in defending the Popish system in argument, and in commending it to the understandings and convictions of men. So it is emphatically in our own day. On the Continent, as well as in our own country, some men of distinguished talents and acquirements have

been converted to Popery, have written in its defence, and have done something to persuade others to follow their example; and it is not to be assumed as certain that this process of perversion will not be carried further than it has yet gone. The system of Popery, viewed as a subject of intellectual investigation, as a matter of argumentative discussion, is not by any means, in every point of view, the preposterous and despicable thing which many are too apt to reckon it. It has not been in vain that the whole skill of Satan has been put forth to devise and perfect this system, to adapt it to the tendencies and inclinations of depraved human nature, and to invest with plausibility the grounds by which its doctrines and practices may be defended. He has been permitted to succeed in devising a scheme which is admirably adapted to men's tendencies, and which, even in its most absurd and offensive departments, admits of being defended with more plausibility than those who have not carefully studied it are very fully aware of, or could very successfully meet. I cannot but regard it as a proof of lamentable ignorance of this whole subject, when men talk of Popery as if it were altogether so palpably absurd, so destitute of plausibility, that it is a waste of time to investigate it, and quite unreasonable to apprehend that any considerable number of educated men might be perverted to embrace it. I fear that persons who indulge in these notions would be not unlikely, if they were brought into contact with an intelligent Jesuit controversialist, to be themselves perverted by his plausible sophistries, or at least to bring dishonour upon the cause of Protestantism, by their manifest incapacity to unravel and refute them.

"The more recent history of Popery amongst us combines with its general history as a whole, in indicating plainly and palpably its true character and tendencies, and especially in bringing out its unchangeableness. When Papists were labouring to persuade the people of this country that Popery, in many respects, was a very different thing from what we had been accustomed to reckon it, some Protestants were disposed to excuse their own readiness to receive the Popish representations upon these points, by alleging that Popery was changed, and changed for the better; and Papists, though they took good care to abstain from committing themselves to this position, were very glad to have the benefit of its being believed and acted upon by others. But of late years Popery in this country and over all the world has been manifesting itself in its true character—has been proving that it is wholly unchanged. It has been giving palpable proof to the whole world that it is as much as ever a system of gross idolatry and of odious tyranny—that it is still characterized by deadly hatred to the Sacred Scriptures, and to the scriptural method of salvation, as well as to the spiritual worship of God, and to the rights and liberties of men. We see now plainly that it still puts forth the same claims to universal supremacy and domination, and that it is determined, in all circumstances, to strive to have these claims realized, in all their extent, whatever violations of the dictates of conscience, or the laws of morality, may seem necessary for the attainment of these ends. Popery has, of late, given us abundant evidence that it is characterized at once by the undeviating firmness with which it adheres to the substance of all its doctrines and practices, and, at the same time, by the marvellous skill and dexterity with which it accommodates its schemes to the varied circumstances in which it may be placed. It would seem, indeed, as if the Pope and his advisers had outwitted themselves in their recent aggression upon this country, and had called forth an amount of Protestant feeling that may issue in serious and permanent injury to their cause. I hope and pray that this may be the result, but I am not yet by any means confident that it will be so. The whole history of Popery is fitted to give us the strongest impressions of the skill and sagacity with which its plans are usually formed; and upon this ground I confess that I always feel that there is a very strong antecedent presumption that any plan which the Court of Rome—sure ever to have Satan's best advice and most active assistance—may adopt, is well fitted to promote the interests of Popery. Whether or not the recent Papal Aggression upon this country will really prove, in the long run, injurious to Popery, will depend mainly, under God, upon the way in which the Protestant feeling it has awakened may be directed and improved; and this, again, will depend very much upon the way in which Protestant ministers and Protestant Churches discharge the duty to which they are now in Providence called. I rejoice most cordially in the amount of strong and wholesome Protestant feeling which the country has recently displayed, but I cannot help fearing that the feeling has been to some extent irrational and unintelligent; that is, that it has not been thoroughly based upon an intelligent knowledge of what Popery is, and of what Protestantism is. And in so far as this may be the case, we cannot count much upon the mere feeling being influential in the right direction, or permanent in its manifestations."

A series of resolutions were afterwards adopted with the utmost cordiality, affirming the true nature of this unscriptural system, and the duty not only of withdrawing all public support from it at Maynooth and elsewhere, but also of using all scriptural means for the conversion of Romanists. These resolutions were as follows:

"1. That in the judgment of this Conference it is incumbent upon the Protestant Evangelical Churches of the United Kingdom of every name, earnestly to fix their attention on the efforts which are made in all parts of the country to turn away the people from the

true faith of the Gospel to the Antichristian and fatal errors of Popery, and to stir themselves up to importunate and united prayer, and also to the adoption of vigorous and combined measures to counteract them, that, if it please God, the revived zeal of the Romish priesthood may be effectually thwarted, and the ancient Protestant doctrine, so dear to our forefathers and so precious to ourselves, be preserved in its entireness, and preached with augmented power in all parts of the land.

"2. That this Conference is strongly impressed with the conviction that their Roman Catholic fellow-countrymen should become more than ever, in a spiritual point of view, objects of Christian compassion, misled as they believe them to be, to the imminent peril of their soul's salvation, by their priests, and by the superstitious doctrines and worship of Popery; and that all judicious evangelical means should be employed to a far greater extent, and in a more direct manner than they hitherto have been, to bring them under the influence of the Gospel, in order to their regeneration. And they would earnestly lay it upon the hearts and consciences of all present, to unite with their fellow-Christians of all Protestant Churches, in efforts originated by this motive and directed to this end.

"3. That the Conference looks with sentiments of liveliest satisfaction upon the evangelical labours of their Protestant brethren in many parts of Ireland, especially in the south and west, and gives thanks to the God of truth and grace for the manifest and abundant tokens of His blessing with which they have been attended; and that it commends these labours to the prayers, sympathies, and the cordial support of all the members of the Organization, rejoicing in the hope that they are but the commencement of such a series of Protestant efforts to make known the way of life in that country as may, under the Divine benediction, issue in the final overthrow of Popery, and the consequent triumph of the glorious Gospel of the Son of God.

"4. That this Conference seizes the present occasion to place on record its deliberate opinion, that all support given to Popery, by the Legislature and the Government, is contrary to the principles inculcated by the Word of God, and inimical to the true interests of the nation; and expresses the conviction that such support, especially as it exists in the form of pecuniary endowments, should be withdrawn, whether granted to it at home or in foreign parts of the British empire, and that henceforth it should receive no countenance nor encouragement from the rulers of the land.

"5. That the Council be instructed to give their renewed and unwearied attention to the subject of Popery, and to the efforts and operations of Roman Catholics in the United Kingdom, so that they may be prepared, as occasions arise, to adopt measures themselves, and to advise the different committees of the Organization on the measures which it may be proper for them to adopt, in the course of the great conflict in which this Protestant country is engaged with Popery, always bearing in mind that the weapons with which our warfare is carried on are not carnal, but mighty through God, and that for this very reason they must ultimately succeed in the discomfiture and everlasting overthrow of every Antichristian power; while the kingdom of the Lamb of God shall be established upon their ruins, and extend its pure and peaceful reign over all the earth."

LIBERTY IN POPISH COUNTRIES.

THE proposal to erect a Protestant church in a prominent street of Rome has fallen like a bombshell among the Papists of this country. Previously they were loud in their professions of liberality, but it now appears that all that they meant was liberality towards themselves. "The case being altered, that alters the case," according to the old saying, and now we hear on all sides the most virulent denunciations of any such infamous proposal as that of introducing liberty into the eternal city. No doubt Paul Cullen, at the recent Dublin meeting, persisted in the old statement, but he seems in every respect a fossil, as if dug up from amidst the debris of the middle ages. Hear him on the subject:

"The Lord Primate here interrupted Mr. Moore, and said that he was wrong if he intended to intimate that the Pope was ever inimical to civil liberty. Wherever the Catholic Church prevailed *there true liberty followed*—(cheers)—*wherever Catholicity has been superseded there slavery followed*. It was so in every country from the beginning of Christianity. (Cheers.) His Grace thought that, after having made that protest, the honourable member would desist, and he hoped that it would be believed that the Pope, as well as the Bishops, were the true friends of civil and religious liberty." (Cheers.)

But then, hear the *Tablet* when the matter is pressed to a practical issue :

“ Let those English heretics who are now so spitefully bent upon insulting ‘ the Sovereign of the Roman States,’ learn that their hatred of foreign superstitions, of the most inhuman mysteries that the devil propagated among men, is not greater than that which every good Catholic must feel at the contemplation of their heresy. The English nation has proscribed the burning of widows in India ; and is the Pope not to hinder, if he can, the perpetual burning of the souls of his own people in hell ? The grand consuming pride of the English makes them insensible to all considerations which are repugnant to their own desires.”

Aye, there is the true spirit of the “ Beast,” and ever will be. Nay, an attempt is made to argue on the subject, and the arguments may be summed up in two. First, “ it is your principle,” say they, “ to tolerate all, but it never was ours. When you, therefore, grant universal liberty you are only consistent, but that is no rule to us, for ‘ is the Pope not to hinder, if he can, the burning of the souls of his own people in hell ?’ ” Now, the answer to this is plain. It is a mere attempt to make wickedness its own justification. It is a “ glorying in their shame.” We have heard of a man who said to a friend, “ I forewarn you that I have a great peculiarity. I am very apt to say rude and insolent things, but it is just my manner, and you must consent to bear with me.” To which the other answered, “ I also have an unfortunate peculiarity. When any man is rude to me, I open the door and kick him down stairs, but it is just my way, and you must consent to bear with me.” The braggart behaved himself on that occasion. Now, perhaps this is not the precise way in which we must deal with Popery, but it is preposterous to imagine that we can sustain, as a reason for the Pope’s intolerance, such a statement as this—“ Oh ! it is just my way, I take liberty from all, and I grant it to none. That is my principle.” This is only adding insult to injury. Another argument is thus stated by a leading Popish journal :—

“ In this country we claim nothing but as British subjects—as men who have equal rights with the proudest Protestant in the land. Our religion alone is true, and for that we make sacrifices to which the heretic is a stranger. We have as good a title to our possessions, and as clear a right to the benefits of the constitution as any heretic, be he who he may. It is high time people learnt this truth. We are here as Englishmen, Irishmen, or Scotchmen, and the Protestant has no right to interfere in our private affairs: for with him religion is a private affair. We have a better title than Queen Elizabeth had to her throne, for she was, according to the law of every country in Europe, a bastard; and we must therefore decline to be judged by the laws and maxims of that most wicked and merciless woman. We do laugh at and deny the supremacy of that sovereign in religious matters, and so does every dissenter in the land. Why, then, punish the Catholic for that which the whole population of Scotland, and all the Dissenters of England, boast of and practise with perfect immunity from pains and penalties ?

“ It is a plain fallacy, and we can hardly believe those who put it forth in earnest, to justify this attempt upon the Pope by a reference to the condition of Catholics in England. We are English subjects, and claim such rights as belong to us. When Italian Protestants come forward and demand a site for a church in Rome, it will be time enough to discuss the question ; but even then it will not be a question for British interference. The English Government has no business to meddle in this matter, and if it does so it will be solely on the ground of might, and in pursuance of that policy of ‘ bullying’ which the Whigs have invented, and of which, while pretending the contrary, they are the most resolute defenders.”

The answer to this is also plain. All men have liberty of worship in this country, whatever be their origin, and the Pope actually proposes to send to London a body of Italian ecclesiastics, to whose right of worship no objection will be taken. We are entitled to demand the counterpart of this on every principle, human and divine, in Rome, Lisbon, and Madrid. In regard to the natives of Italy, Spain, and Portugal, the very complaint is, that at present they have not a particle of religious liberty. It is the merest hypocrisy to speak of “ Italian Protestants coming forward and demanding a site for a

church," when it is notorious that all liberty is crushed there by a merciless Inquisition. In a recent oration of Gavazzi, he says :—

" Without the Inquisition, Spain, France, and Italy would at this hour have been Protestant—(applause)—and would now have been embracing each other in the name of the primitive Church of Jesus Christ. The merit, therefore, of the lauded unity and durability of the Church of the Pope is due, not to the sanctity of the doctrines which he teaches, but to the spies of the Inquisition—to the dungeons of the Inquisition—to the horrible punishments and executions of the Inquisition. (Great cheering.) The religion of the Popes leaves no alternative. You must either adhere to it or die in prison or on the pile. With us Italians religion is not allowed to be a matter of conscience, but is an affair of police. (Hear, hear.) We must either believe what is prescribed, or suffer all the cruelties which Papal inquisitors can inflict. And I defy you all,—Oh, bigoted Catholics ! I defy you to deny this : That whoever is born a Roman Catholic, at least in Italy, must die a Roman Catholic. (Great applause.) If he submits to the ignominious yoke of the Church, it may be that he will be allowed to die peaceably in his bed ; but if he only attempt to shake it off, he will still die a Roman Catholic, it is true, but either in the dungeon of the Holy Office or on the wheel."

Here, then, is a great part of our complaint, that the very men who brawl for liberty, nay, for ascendancy in this land, trample down every trace of liberty in all lands in which they have any power. This fact must be proclaimed and rung in the ears of our statesmen until justice is obtained. Nay, we suspect that, as the apostles braved a similar tyranny on the part of old pagan Rome, and overcame it, so must we, by an open determination to preach the Gospel in those countries at whatsoever hazard. " I know," said the apostle, " that in every city bonds and imprisonments await me, but none of these things move me." Meantime, we rejoice to publish the following resolutions, adopted unanimously by the Evangelical Alliance, and to know that public attention is being increasingly turned to this important subject :

" The resolutions were as follows :—

" That this Conference entertains no desire that the religious freedom which the Romanists of this country now possess should be diminished or withdrawn, however exclusive and arrogant the claims of their Church to universal jurisdiction ; and that they therefore all the more deplore, as a grievous wrong, the condition of the inhabitants of Rome, and other countries in which the Romish faith prevails, from whom the like freedom is almost entirely withheld, especially the right to read and to circulate the Holy Scriptures, and openly to preach or hear the gospel of salvation ! and they empower the Council to take all such measures, either directly or by co-operation with other parties, especially the Protestant Alliance, as shall be adapted to awaken the mind of Europe to the greatness of the evil, and to secure its diminution or entire removal.

" That while the Conference condemns the many forms of injustice to which multitudes in Rome, Tuscany, Spain, and other Papal countries are now exposed on the ground of religion, they would express their equal condemnation, mingled with still deeper feelings of shame and sorrow, for all acts of persecution which have been committed by Protestants themselves. They especially offer their deep and affectionate sympathy to their brother, the Rev. F. O. Nilsson, who is under sentence of banishment from Sweden, his native land, for his conscientious dissent from its national church ; and to all others in the north of Europe who may be suffering for conscience sake. They would earnestly invoke all the children of God in those Churches or States which may have been guilty of such wrong, by their love to Christ, and obedience to His commands, as well as by their instincts of justice and humanity, to use their best efforts for the removal of such evils, so dishonourable to the Protestant cause, and so productive of scandal before the world, that they be not part-takers of other men's sins ; and they desire the Council to convey these expressions of their feelings to their foreign brethren in those Churches or States, and if they deem it wise, to the rulers also, in whatever way they shall judge best adapted to the furtherance of justice, truth, love, and unity, among the true followers of the Lamb."

PAPAL MEDALS IN HONOUR OF POPISH MISDEEDS.

Of the collateral and corroboratory sources of history, one of the most important is that furnished by *medals* or *coins*. Struck usually at the time

the events they are designed to commemorate occurred, or during the lifetime of the party whose effigy they bear, or in whose honour they were issued, and composed of materials calculated to resist the corroding tooth of time, they convey to later times an unimpeachable attestation both of the fact that such events did happen, or such persons did live, and also, for the most part, of the light in which they were viewed by the contemporary parties under whose auspices the medal or coin was issued. By this means many important facts in the history of bygone times have been recovered from the oblivion under which otherwise they would have been plunged, and many valuable illustrations and corroborations furnished of statements which, though found in the pages of the historian, would have been imperfectly understood, or perhaps subjected to sceptical doubts, but for the testimony of these humble but honest and incorruptible witnesses. As Pope has sung in his epistle to Addison,—

“The medal, faithful to its charge of fame,
Through climes and ages bears each form and name :
In one short view subjected to our eye,
Gods, emperors, heroes, sages, beauties lie.”

Addison, in the essay which occasioned these verses, has largely pointed out the benefits which have accrued to history from the study of medals. Among other things, he mentions that it is to monumental and numismatic sources that we are indebted for almost all we know of the history of an empire, the magnificent ruins of whose cities, now standing in the midst of a desert, attest its former greatness. “It is by this means,” says he, “that Monsieur Vaillant has disembroiled a history that was lost to the world before his time, and out of a short collection of medals he has given us a chronicle of the kings of Syria.”* Of what advantage the study of medals has been to the explorer of Greek and Latin history and archæology, there is no scholar who is ignorant; whilst for the earlier history of the modern European nations few monuments remain from which equally valuable aid can be obtained. As a collateral evidence also of the authenticity of the sacred records, medals and coins are of great value; in some instances affording proof of the existence of individuals, or the occurrence of events mentioned only very obscurely elsewhere, or nowhere except in the Bible,† and in numerous cases shewing that the sacred writers are correct, “not only,” as Paley remarks, “in articles of public history, but sometimes in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to have been found tripping.”‡

In the department of Church History, Numismatology has also been frequently of service; particularly in reference to the History of the Popes. Medals have long been a favourite medium with the possessors of the tiara of perpetuating their fame, or that of those to whom they were inclined to shew favour. A very large number of pontifical medals are extant; and they afford not only important help in questions of fact and chronology, but also

* *Works*, vol. iii. p. 20. Ed. 1777.

† A remarkable instance of this, in connexion with the book of Daniel, may be noticed by way of illustration. Among other objections urged against the authenticity of that book by Gibbon (*Letter to Hurd*, *Works*, vol. i. p. 463) and others, it is said that it makes mention of Darius the Mede as king at Babylon, whereas there never was such a king. Now to confute this confident assertion there is, besides other evidence, that of a coin, the Daric, struck and issued by this very prince. See Prideaux, *Connection*, vol. i. p. 129. Eighth ed.

‡ *Evidences*, part ii. c. 6.—Comp. Akermann’s *Numismatic Illustrations of the Narrative Portions of the New Testament*. Lond. 1846.

very valuable illustrations of the spirit and temper of the Papacy. Some of them might almost have been designed as satires upon the corruptions or the wicked pretensions of the Man of Sin, and not a few strikingly illustrate the Scriptural descriptions of the anti-Christian system. In some of them, also, we find undeniable evidences of the bloody and persecuting spirit of Rome; for several of the medals of the Popes were struck to commemorate the destruction of those whom the Church of Rome is pleased to designate heretics. The design of the present paper is to bring one or two of these under the notice of our readers. In our second Number we furnished a representation of one of these medals, (see page 39.) The design of this medal was to commemorate the massacre of the French Protestants on St. Bartholomew's Day. It was struck, as the legend on the obverse side attests, by Pope Gregory XIII., who was reigning Pontiff at the time of the massacre. On the reverse the representation is that of an angel with a crucifix in one hand, and in the other the sword of destruction, cutting down a miserable multitude of both sexes, surrounded by the legend—"STRAGES HUGUENOTORUM, 1572."

The Massacre of St. Bartholomew was not the first victory over the Protestants gained by Charles IX., which occasioned transports of diabolical joy at Rome. It came in the train of a series of conflicts waged by that infatuated monarch against the best part of his subjects, whom, in his blind bigotry, he sought to extirpate from his dominions. There can be no doubt that it was chiefly owing to the instigation of the Pope that Charles pursued his blood-thirsty course, as it was in no small degree from the Papal coffers that resources were furnished to enable him to sustain the armies which the valour and resolution of the Huguenots compelled him to keep in the field. Pius V., during the whole of whose pontificate the wars against the Huguenots were carried on, was a persecutor from the beginning. It was his severity against the heretics, when only a Dominican monk, that first earned him distinction; it was this that raised him to the Cardinalate, invested him with "the bad pre-eminence" of Grand Inquisitor, and ultimately secured for him the Papal Chair. The passions he had indulged and the pursuits he had cultivated in humble stations were not relinquished by him when elevated to the highest; on the contrary, he seemed to regard his increased power as only affording him ampler scope and means for the prosecution of the cherished object of his life. His Pontificate lasted for six years, from 1566 to 1572, and during this period he was continually occupied in organizing and encouraging persecutions against those who had seceded from the Church of Rome. Of this truculent Pontiff Charles IX. was a willing agent in the work of persecution, and the Pope spared no exertions to keep him to the work in which he chiefly desired to see him engaged. Of the battles fought between the troops of the king and the Huguenots two of the most important were that of Jarnac and that of Moncontour, both of which occurred in 1569, and in both of which the Huguenots sustained severe defeats. In the former they lost several of their leaders, among the rest the gallant and chivalrous Condé, who, after yielding himself a prisoner of war, was barbarously murdered in cold blood by Montesquieu, captain of the Duke of Anjou's guards. By the battle of Moncontour, the Protestant party sustained the loss of all their artillery, baggage, and stores, besides the numbers that fell on the field, so that they were for a season completely broken and disheartened.

Before the battle of Jarnac the Pope had sent Charles 10,000 pieces of gold, to aid in defraying the expenses of the war. These victories of the Papist party were therefore doubly precious in his eyes, as both a return for his gold.

and a sop to his malice. He accordingly caused them to be celebrated by a medal, of which the following is a copy.*



In this medal we have on the obverse the head of the Pope presented in profile, on the right side, arrayed in his Pontifical robes, surrounded by the legend PIVS V. PONT. MAX. ANNO V. This side, therefore, is exclusively for the glory and honour of the Pope, under his *heathen* title of "Pontifex maximus." On the reverse we have the Pontiff again, but in this case on his knees before the portico of a temple, and casting his tiara on the ground; behind him a body of priests; in the distance a combat; above, God in the clouds; with the legend FECIT. POTENTIAM. IN BRACHIO. SUO: DISPERSIT SUPERBOS, which is the Vulgate rendering of Luke i. 51. If it were not so profane, this thanksgiving of the arrogant Pontiff, for the scattering of the "proud" Huguenots, would be excessively comical. It is the wolf and the lamb of old Æsop, reproduced with an emphasis which the fabulist could not reach, and perhaps never dreamt of.

Coming down about a century later in the history of France we find ourselves in the reign of the Grand Monarque, and at the era of the Revocation of the Edict of Nantes. An event like this was too much to Papal taste to be allowed to pass uncelebrated, and therefore, among other tokens of triumph and gladness, a medal was struck at Rome to commemorate it. Of this the following is a representation.†



The Revocation of the Edict of Nantes took place in 1685, and this very beautiful medal was struck at Rome in 1686 or the following year. On the obverse there is a likeness of the French king with the inscription LUD. MAGN.

* Taken from the *Trésor Numismatique*, 4ième livraison de la 6ième serie, 2de classe, 17.

† Taken from an engraving in the *Giornale de Letterati per tutto l'Anno 1688*.

FRAN. ET NAV. REX. PATR. REST. PIET., that is, "Louis the Great, King of France and Navarre, Father of his Country, Restorer of Piety." On the obverse there is the representation of an altar prepared for the Eucharist, and sustaining the Pope's tiara, beside which stands Louis, in his royal robes, commanding a female, intended to represent France, to bow down to adore the sacrament, and submit to the tiara; with the legend SACR. ROMANA RESTITUTA, that is, "The Roman rites restored." This medal proves at least two things; *First*, that by Rome's own confession France would have been lost to her had she been left to maintain her hold on it by argument and moral influence alone; and, *Second*, that for a king to break his word with his subjects, and compel them by dragoonades and all sorts of persecutions to bow down to the Papal tiara, is to merit the highest honours Rome can confer, and to be pronounced by the so-called Vicar of Christ "The Father of his Country and the Restorer of Piety!"

These medals were struck for the glory of the Poppedom: are they not evidence that the chiefs of that system "glory in their shame?"

MINUTE OF THE WESLEYAN CONFERENCE.

HELD IN AUGUST 1851, CONCERNING THE RECENT ACTS OF PAPAL AGGRESSION.

It is refreshing to see from the following unanimous resolutions of the Wesleyan Conference, that this influential body is, as might have been expected, entirely at one with the other Protestants of the empire, in the present struggle with the Man of Sin.

"I. The Conference, regarding with just indignation the late attempts of the Court of Rome to encroach upon the rights of British Protestants, and to establish a hierarchical rule and authority of its own in this Protestant country, has viewed with unfeigned satisfaction the noble stand which has been recently made against these Papal Aggressions by the Government and truehearted people of this great country: it hereby records its cordial approval of the principles avowed in the resolutions of the Committee of Privileges in November last, and directs that they be published as an appendix to the minutes.

"II. The Conference, being fully persuaded that the prevalence of Popery is not only destructive of pure religion and morality, but is always followed by disastrous consequences to the interests of religions and civil liberty, deems it the sacred duty of every Christian to withstand the open and disguised efforts of the usurping Court of Rome: it therefore solemnly exhorts its ministers and faithful people to use their utmost endeavours to diffuse the principles of the Protestant Reformation, and to counteract the pernicious tenets and practices of the Romish apostasy.

"III. The Conference hails with satisfaction the formation of certain Protestant associations, and especially that denominated the "Protestant Alliance," based on truly Catholic principles, for the purpose of making a united and determined resistance to the insidious advances of the Papal power; and prays that the great Head of the Church may direct and strengthen them in the use of such measures as shall tend to maintain the Protestant principles and institutions of this country, and secure for Christians in other countries the unfettered right of reading the Holy Scriptures, and of worshipping God according to the dictates of their own conscience."

POPERY TEACHING HER CHILDREN THE USE OF THE BLUDGEON.

POPERY has so much influence over her followers, that unless she encouraged them they durst not, as they so habitually do, use the weapons of violence. A friend was once in a Popish chapel. The priest said, pointing to a man—"Barny certainly deserves a good *bating*, but not in the house of God." The people took the hint, and as soon as worship was over the man was nearly killed. Dr. Cahill was lately lecturing at Liverpool, and, in the course of his instructions, gave the following lesson in the use of the cudgel, without any symptom of disapprobation. The Birkenhead riots prove that the Liverpool Papists are pretty well taught already.

"As I have you in such good humour I must tell you an anecdote, and *through you I wish to tell it to the Irish people*. It is this—During the late insane infidel meetings, encouraged by Lord J. Russell, it was arranged that the blessed Virgin should be burned in effigy in a certain public square which you know. The Irish having heard of the scene to be enacted, assembled in great force near the appointed spot, bringing short thick sticks thrust up the sleeves of their jackets; and when asked for what purpose they carried these sticks, one of them replied, 'Why, then, to tell you the truth, avourneen, we were afraid they might not have wood enough to burn the Virgin out and out, and we brought these little *kippeens*, ashore, to keep up the blaze.' (Roars of laughter.) I need scarcely say that the confagrators suddenly changed their mind, and the Irish had to carry the *kippeens* home without making any additional blaze on the square."

No people in the world know so well as the Irish how to reduce such a lesson as this to practice, as the whole history of their unhappy country proves.

THE VEIL CAST OFF.

The "UNIVERS," the leading organ of Continental Popery, lately published the following characteristic effusion from one of the most distinguished Popish writers of France. Such a man blabs out the real truth.

"A heretic, examined and convicted by the Church, used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more natural or more necessary. More than 100,000 persons perished in consequence of the heresy of Wickliff; a still greater number by that of John Huss; it would not be possible to calculate the bloodshed caused by the heresy of Luther, and it is not yet over. After three centuries we are at the *eve* of a recommencement. The prompt repression of the disciples of Luther, and a crusade against Protestantism, would have spared Europe three centuries of discord and of catastrophes in which France and civilisation may perish. It was under the influence of such reflections that I wrote the phrase which has so excited the virtuous indignation of the Red journals. Here it is,—

"For my part, I avow frankly my regret is, that they did not sooner burn John Huss, *but that they did not equally burn Luther; and I regret further, that there had not been at the time some prince sufficiently pious and politic to have made a crusade against the Protestants.*'

"Well, this paragraph might have been better penned; but as I have the happiness to belong to those who care little about mere forms of expression, I will not revoke it. I accept it as it is, and with a certain satisfaction at finding myself faithful to my opinions. That which I wrote in 1838 I still believe. Let the Red philanthropists print their declaration in any sort of type they please, and as often as they please. Let them add their commentaries, and place all to my account. The day that I cancel it they will be justified in holding the opinion of me which I hold of them. (Signed) LOUIS VEUILLOT."

POPISH BELLS SILENCED.

POPISH bells are becoming a great nuisance in many parts of the land, and especially in London, the main object being, we have no doubt, to attract notice. We found lately at Islington, for example, the people greatly annoyed in this

way. Sometimes the bells are tolled slowly, as at a funeral, sometimes with great noise and rapidity, and for a great length of time, and this very often; and therefore, whilst we should object to any interference with the reasonable use of a bell to assemble worshippers on Sabbath, we are glad that this new form of Popish annoyance has been arrested. The following good abridgment of a recent case is from the *Scottish Press*.

"A singular case was tried before Lord Chief-Justice Jervis and a jury on Wednesday last. Mr. Soltan, a London merchant, residing in Clapham, brought an action against Mr. De Held, the superior of a Romish fraternity, called Redemptorists, to relieve himself and the neighbourhood of the intolerable annoyance of having a bell rung at all hours. The Redemptorist Fathers had bought a mansion in the neighbourhood, converted it to religious purposes, and what between matins and vespers, and intermediate services, the bell was kept ringing from morning to night.

"The Chief-Justice in summing up said, in reference to the using of bells at all, that by the common law 'churches of every denomination had a full right to use bells, and it was a vulgar error to suppose that there was any distinction at the present time in this respect.' At the same time, these bells might be made use of in such a manner as to create a nuisance, and in that case a Protestant and a Catholic church would be equally liable.

"With regard to the matter of nuisance, the Chief-Justice said that the mere ringing of a bell so many times in the day did not constitute one. 'The nuisance must be of an enduring and substantial character, not such as would give offence and annoyance to a nervous mind, but which was calculated to cause permanent inconvenience and disturbance to a man of ordinary mind and nerve.'

"The jury gave a verdict for the plaintiff, with forty shillings damages; and the judge thought it was a case in which he ought to certify, which will carry costs. Of course, the amount of damages was no consideration; but the finding will silence the clatter of the bell of the Redemptorist Fathers."

POPERY ATTEMPTING TO SADDLE HER OWN GUILT UPON CIVIL GOVERNMENTS.—In one of the leading Popish journals the following passage was lately inserted:—

"Mr. Dolman has done good service by publishing a translation of De Maistre's 'Letters to a Russian Gentleman on the Spanish Inquisition.' They contain, in a very short compass, a quantity of matter that will be of great use in controversy on this subject. The drift of the argument is to shew, that the severity with which the Spanish Inquisition is charged was an affair altogether of the civil government and not of the Church, and that purely civil reasons had a very great share in causing it; and, secondly, that, even in judging the civil government on this question, the general ideas that pervaded all society at the time must be taken into account. The subject is illustrated with all that richness and vivacity for which De Maistre's writings are so remarkable."

Here is a true sample of the Man of Sin, in first making civil governments, as in the case of Spain, her humble servants to do her bloody work, and then, when it is convenient to repudiate or conceal her monstrous persecuting principles, making them her scapegoats to bear the blame. No doubt, it was the French who lately

butchered the citizens of Rome—the Pope only gave them his cordial benediction, and entered the city, after they had done their dreadful work, over the bodies of his dead subjects. With them of course, therefore, remains all the guilt, with him all the advantage. But God will not thus be mocked when the earth uncovers her dead, and Babylon comes up in remembrance, as "drunk with the blood of saints." No doubt, those who have aided this "mother of harlots" shall not escape. To partake of Babylon's sins is to make sure of partaking of her plagues. The case is precisely that of Ahab. It was Jezebel that planned the murder of Naboth, and dogs did "eat her in the portion of Jezreel." But the prophet also came to the cowardly Ahab, for whose gratification the bloody murder was executed, and said, "Hast thou slain, and also taken possession? Verily, I say unto thee, where dogs did lick the blood of Naboth, shall dogs lick thy blood, even thine." It is easy, at present, to see through this flimsy pre-

tence of Rome. She gets Spain, for example, to determine, as in the recent arrangement, that no religion shall be tolerated there but Popery. To be a Protestant, therefore, is a crime against the State, and is punished accordingly. But this is only adding cunning to cruelty, and in all this Popery only proves what an enemy she is to God's truth and man's liberty, and that in pretending to worship dead saints she never ceases to persecute living ones.

POPISH MODESTY.—A Popish newspaper was lately started in Glasgow with the following title and motto:—“THE FREE PRESS.—‘The Liberty of the Press is the Palladium of all our Civil, Political, and Religious Rights.’” This is pretty well from the adherents of the most intolerant system in the world.

The two following extracts will give some idea of the contents of the journal, and of the love of truth of this Romish print. Such journals, in fact, seem mainly designed to extol, and, in a sense, deify Popish priests and bishops:—

“To a single Catholic priest, the Rev. Mr. Rigg, encouraged by his bishops, assisted by his colleagues, and supported by the Catholic laity of Edinburgh, both rich and poor, is the community indebted for the establishment of these schools, which in every point of view—moral, social, and religious—have contributed more to human improvement than all the General Assemblies that ever capered in the train of a Lord High Commissioner.”

Again—

“It is an established fact—a fact attested by a Protestant writer of undoubted veracity, corroborated by the Commissioner of the *Morning Chronicle*, and never yet denied—that in the deepest recesses of vice in the city of Edinburgh, not a single Catholic was to be found.”

The notorious fact is, that the filthiest and most pestilential dens of vice and crime in all our large cities are occupied chiefly by the unwashed devotees of Rome, and that this is especially the case in Edinburgh.

PAUL CULLEN ON EDUCATION.—The new emissary of the Pope in Ireland

has issued a letter on the subject of education from one of the most ragged head-quarters of superstition, Drogheda. The object is to discourage all education over which the priests do not exercise unlimited control. This is the true spirit of the system everywhere; and moreover, this would be only a step towards extinguishing education altogether. “Ignorance is the mother of devotion,” is the old maxim of the infallible Church. In all Popish countries, the masses are purposely and avowedly kept in a state of brute ignorance; and the Romish schools of this country are only examples of the plan of making a virtue of necessity. We shall by-and-bye give our readers a specimen of education in Edinburgh, under the entire control of the priest.

POPISH PRAYERS TO DEAD MEN AND WOMEN.—Paul Cullen, the Pope's “Primate of all Ireland,” concluded his speech at Dublin the other day with the following intensely idolatrous and somewhat ludicrous prayer. How he could utter such an absurdity with a grave face, must strike Protestants with wonder.

“May the most holy Queen of Heaven—the seat of Wisdom, and mother of good counsel; may our great saints, Patrick, Maclachy, and Laurence O’Toole, bless, direct, and strengthen all our undertakings, and make them beneficial to our country and our religion.”

POPISH DEFENCE ASSOCIATION.—This Association has now been formed, and its operations will no doubt soon be visible.

“We take the following from the *Freeman's Journal*:—

“AGGREGATE MEETING OF THE CATHOLICS OF IRELAND.

“We, the undersigned, request an Aggregate Meeting of the Catholics of Ireland, in the City of Dublin, on an early day, for the purpose of taking into consideration the propriety of establishing an “Association for the Defence of the Religious Rights and Liberties of the Catholics of the United Kingdom.”

“The names appended to this requisition fill seven double, or fourteen columns of the *Freeman*; and at the head of the magnificent array stand the venerated names of the [Popish] Primate and the Archbishops

of Tuam and Cashel, besides eighteen Bishops, five Peers, nine Honourables, twenty-six Members of Parliament, and a host of Barons, Deputy-Lieutenants, Magistrates, Clergymen, and lay Catholics of landed estate and mercantile eminence."

So says the Popish *Standard*. The object is to convulse the kingdom by a new agitation for the purpose of extending Popery and overturning all that is yet Protestant in the constitution. Let our Reformation Societies be up and doing.

BISHOP GILLIS ON THE POWER OF POPERY.—Bishop Gillis seems to get his breath out best when at a distance from home. To see him stealing along the streets of Edinburgh with down-cast eyes no one would believe him to be such a Hildebrand in spirit. We all remember his Dumfries oration; and recently he has been making a speech in Dublin from which we take the following extract:—

"It is not, then, my Catholic friends, of many words from me that you now stand in need; you require but one thing to effect your purpose. *You require but to will the deed, and you will do it.* To insure your triumph you need but perseverance amidst every difficulty in the noble resolve that has brought you here to-day; unanimity of action as well as sameness of purpose; a firm determination to stand or fall together; and, take my word for it, fall you will not. (Loud and continued cheering.) Press on, then, as one man, towards the stronghold of religious liberty."

If a large "will" would secure the object of Popish domination it is pretty evident that that will not be wanting.

The passage, however, otherwise is well fitted to rouse Protestants from their lethargy. We all know what Bishop Gillis means by "the stronghold of religious liberty." It was from Popery that Tallyrand borrowed his famous declaration, that "Language was invented for the purpose of concealing our ideas."

POPISH CHICANERY.—To hear the loud brawling of Popish bishops, one would think that they had not only broken the recent statute, but that they would glory in acknowledging this in a court of law. We shall give no opinion as to whether they have in the *technical sense* broken the law or not, but the following passage from the *Tablet*, their leading organ, will give some idea of their real tactics, and of what kind of martyrs they are likely to be amidst all this outward bluster, if they are put to the test.

"The *Times* would fain make it appear that for us to make full use of all legal and technical advantages the law may offer us whenever a prosecution shall be attempted, would be an act of cowardice. But if such be his object, we can only say, that in this, as in several other things, our excellent contemporary is not a little mistaken. From the beginning and to the end, our intention is, has been, and will be, not rebellion or outbreak, or the dread or threat of such, but constitutional resistance, *the plea of not guilty, the fullest and most elaborate system of technical annoyance if we are called into court*, and the revival of a general agitation which cannot be put down by force of arms, and which must produce its effect upon the Cabinet and the Legislature."

PROTESTANT UNION.

THEY say, that clouds of Papal Rome are rolling o'er our land;

But this we know, our hearts are fixed, and firm shall be our stand:

We look above these earth-born clouds, to light of other days,

And martyrs' fires shine o'er our path, with calm and steady blaze.

From north to south, from east to west, the gospel trumpets sound,

And thousand thousand gallant hearts in highest hopes rebound:

The light of heaven is on our eye, its summons in our ear;

Our God himself is near to aid, and wherefore should we fear!

We know that Error creepeth forth, that reptile of the night;

But we see her turn and shrink appalled, amid the blaze of light.

We mark the flood of evil rush—all fearless is our eye,

For the standard of the Lord of Hosts is lifted up on high.

Before us adverse legions stand—we view their gathering powers;

The battle may be fierce and long, the victory *must* be ours:

'Tis not by might nor power, but by the Spirit of the Lord,

That we press so boldly to the field,—God's truth, our battle-word.

With serried ranks, united hearts, we stand on hostile ground;

Within our lines no dastard heart, no laggard shall be found:

Ay, even now the cry resounds! e'en now we close in fight.

And firm our prayer ascends to heav'n—"May God defend the right!"

THE BULWARK.

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WHEN AND HOW IS THE BATTLE TO BEGIN IN EARNEST?

WE have been labouring to convince our readers that on the side of Popery the battle has begun in earnest long ago. Popery works on the vast scale of continents and centuries, and we are not to expect to mark its progress by any sudden and portentous eclipse. To ascertain its steady march we must look abroad over the continent of Europe, and behold down-trodden Italy, manacled Spain, subservient France, prostrate Austria, complacent Russia—we must look over the world, and see the temples of Antichrist rising in distant continents, whilst the monster dances in triumph over torn and bleeding Tahiti. Nay, we must look back to the history of our own land for only a few years and mark the change. We have before us a curious book, containing the protests of public bodies of all kinds against any relaxation of the laws in regard to Popery towards the close of the last century—some parts of which we shall probably submit to our readers—and the earnest tone of unanimous hatred of this unscriptural system which they all breathe is very striking. How little could these men have imagined that in a few years Popery would be nursed into vigour by large annual grants from the British Government, that it would be found spreading in all parts of the kingdom—a scarlet emissary and spy of the Pope in London itself—its adherents defying the Government—openly grasping at domination, and singing, in their festive orgies, as the other day at Bilston, "There's a good time coming, boys," whilst the Pope himself, in his recent "allocation," seems mysteriously to hint, that whilst he has trampled down Spain he is in the act of dictating terms to Britain. This latter may probably be only one of those swaggering boasts which the Papacy knows so well how to employ for the purpose of fomenting the ardour of her superstitious votaries. At the same time we must by no means trust to this. Our rulers are singularly infatuated on this subject; and the late grant of £700 to a Popish school at Liverpool—understood to be without conditions—a hint in Lord Palmerston's speech at Tiverton that Popery is not to be regarded as in all circumstances the foe of liberty, the recent "feeler" in regard to the endowment of the Popish priesthood of Ireland, and our past experience, are all fitted to put us on our guard. At all events, we ought to consider how ill we are prepared to meet and resist such a movement if attempted. We know that the Popish Defence Association have not only launched a comprehensive programme of operations for securing a perfect triumph to Antichrist, but are setting about the accomplishment of the object in a most practical and

business-like way. Let our readers, for example, ponder the following statement of their plan of operations:—

“In aid of this great work we shall have on our side the prayers and counsel of our venerated hierarchy and clergy, who, without travelling out of their own avocations, will continue to spread sound instruction amongst the people, and in fulfilment of their important duties will *inculcate the strict and religious obligation of selecting as representatives of the people those men who are best fitted, from integrity, ability, and zeal, to support in the imperial Parliament our religious rights*, and to remove the many grievances under which the Catholics of the United Kingdom still continue to labour.

“The lay members of the Association will have their peculiar sphere of action. They never can sufficiently press on the minds of the people the great fact, that all our hopes of redress, under Divine Providence, are centred in *the creation and sustainment of a Parliamentary party, ready to defend at all hazards, with an independent spirit, our civil and religious liberties*. To the accomplishment of this great means of carrying out the objects of the Catholic Defence Association the energies of the laity will be incessantly directed.

“It will become an imperative duty to organize and marshal the elective power of each constituent body so as to ensure *a right direction being given to every available vote*, and thereby to evince in the most solemn manner unalterable attachment to their civil and religious freedom in all its practical reality.”

From this it is evident,—

1. That the entire hierarchy and priesthood of Rome are to become virtually a great political club and canvassing committee for the purpose of securing the triumph of Rome.

2. That all questions of ordinary politics are to be set aside, and the Parliament filled, as far as possible, with a company of trained and unscrupulous Jesuits, who shall devote themselves exclusively to the promotion of the designs of the Papacy.

3. That registration of friendly names is to be carried out to the greatest possible extent, and every Popish vote turned to the greatest possible account.

It requires no prophet to predict that such an arrangement, unless met by the most vigorous and concentrated opposition, must tell powerfully upon next election, and upon the management of public affairs. And the question recurs with redoubled force, What are the Protestants of the empire doing to defend themselves and their country from such a daring conspiracy? They are doing nothing as yet at all adequate to the emergency. They are beginning to open their eyes, but as yet they have neither clear objects, a common understanding, nor thorough organization. We regret exceedingly that so few Protestant branch associations are formed throughout the United Kingdom, and that those which exist do not at once set to work. We rejoice to hear that the London Association is projecting a national movement against Maynooth. We are confident that this would rally the Protestants of the three kingdoms—put Popery on its defence—afford an admirable opportunity for illustrating its true nature and the folly of our rulers—and that the sooner such an aggression commences the better. But meantime we have received an excellent suggestion from a respected correspondent. “Are you aware,” says he, “that the Papists are already organized for the purposes of the next election? It strikes me that we ought *now* to address communications from the Protestant committees to all our Members of Parliament, asking their opinions on specific questions, such as repeal of Maynooth grants and all pay to Popery, visitation of nunneries, &c., with a view to get Protestant candidates ready, and all minor politics should subserve Protestantism.”

This we believe to be the true practical way of beginning. Let Maynooth be the object of universal attack. Wherever there are associations, let them address the existing Members of Parliament on the subject, asking definitely what they intend to do? Where there are no associations, let them at once

be formed; and meantime let individual voters open a correspondence with the members for their own districts. It is plain that Popery anticipates such an attack, and dreads it; and hence, amongst the objects of the Popish Defence Association, we have the following:—"To assist Catholic institutions, and *protect Catholic endowments, especially those established for educational and charitable objects.*" Let not Popery be found to have judged too favourably of our zeal and consistency. And let a great effort be made to circulate sound information on the whole question by means of publications, tracts, lectures, and from the pulpit. We rejoice to know that arrangements for public lectures are being made in various districts, and that special missions to Papists are multiplying. Arrangements are being made for the establishment of such missions at Liverpool, Manchester, Glasgow, Paisley, and Stranraer; and we understand that there is now in the bank upwards of £1600 for the consolidation and enlargement of the Protestant Institute at Edinburgh. A respected correspondent also suggests that something ought to be done to enlighten even the priests of Rome—a noble suggestion, in our opinion. "Could not your committee," says he, "or the Reformation Society, do something in the way of sending tracts to Romanists, especially Romish priests, particularly in Ireland, by *post*? You will find, I am persuaded, many an ear open to hear the gospel in that way which is shut against all other ways of receiving it. A tract can be read in private; and many of the Romanists of our land are, like Nicodemus, afraid to be seen reading or hearing publicly a Protestant tract or sermon, who would gladly receive its message in their closet. Do stir up the praying people of the land to pray much *for the conversion* of Papists. Surely we are lacking in this."

In a word, it is folly for any man to say he will wait a moment for the commencement of the battle. The battle is begun. It is raging on every side. It is most thoroughly planned and perseveringly prosecuted on the side of Rome; and we trust that we shall soon see the entire Protestant army in the field, inspired by all the holy recollections of the past—by the love of Christ and of souls, and armed by "the sword of the Spirit, which is the Word of God."

"I AM SICK OF POPERY."

SUCH was the answer received by a friend of ours lately from a Christian minister of undoubted excellence, whom he was endeavouring to persuade to read our Journal. The feeling which dictates such a remark is by far too common, and although it has contrived hitherto to pass current with many as the fruit of superior wisdom, it is high time that its superlative folly were openly exposed. If the Popish "sickness" of such worthy men had the least tendency to overturn the Pope or to set free his deluded victims, we, for our parts, should not object to having whole "hospitals of such incurables" in every town and district of the empire. But, unfortunately, this method of dealing with the mischief is only like that of children in dealing with lightning, who shut their eyes hard with their fingers, and imagine that they have escaped all danger. "Sick of Popery!"—so are we to the uttermost; but, unfortunately, Popery is not sick of us; on the contrary, it has a keen and excellent appetite for us, our country, our persons, our goods, our liberties, our all! and is seeking to move heaven and earth to secure them. And if we would defeat

this design, we must arouse ourselves and our neighbours, and "contend earnestly," as our fathers did, "for the faith once delivered to the saints." We are certain that, as a general rule, zeal against Popery will be found in the precise degree in which there is enlightened zeal for the cause of Christ and the welfare of souls. And we would earnestly direct the attention, especially of all ministers of Christ, to that remarkable passage in which Paul, after predicting the approach of this very antichristian system, adds—"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nonrished up in the words of faith and of good doctrine, whereunto thou hast attained." From which it seems natural to infer that a man is a *bad* minister of Jesus Christ who *does not* "put the brethren in remembrance of these things." And if this was true when the evil was seen at a distance, and was mainly a matter of prophecy, how much more true is it now that it is a matter of history and of fact, and that the dismal fruits and the grasping efforts of this diabolical system are seen at our doors and on every side of us. It is clear that "sickness" is not by any means the appropriate feeling. Every true servant of Jesus Christ should gird up his loins for the coming struggle with Antichrist, and should live, and, if need be, die like a worthy of old with a "heart-hatred of Popery."

Another form in which this mawkish and sentimental feeling manifests itself is in the proceedings of some of our Home Missionaries. We happened to read lately an extract from the journal of one who labours in a comparatively Popish district of Britain, to the following effect:—

"Your missionary has frequently visited the Papist families from — to —. His practice all along in going into Papists' houses, has been to *shun anything like debate*; and though at first these families have made him unwelcome, and told him they did not wish his visits, and seemed fond of disputing, having their tongues ready to say, 'We go to the only church we ought to go to'—'We never deny our Church or our religion'—'Sure the Catholic Church was the first, and is the only true Church'—'There is one Lord, one faith, one baptism; and you Methodists need not think to make us leave the true Apostolic Church.' Now, when your missionary has told them that he *had not come to argue or dispute with them*, but to press upon them the necessity of seeking and of finding salvation through the blood of Christ, they have listened to all he said with seeming attention and interest; and when he retired, they have asked him to come back again. But it is not to be certainly concluded from all this that there is much benefit done to the poor Papists. For though they listen with attention to what your missionary says, and seem to like his visits, he fears that they hear all that he says with suspicion, and are ready to say, 'We hear you, but we believe only what the priest says.'"

Now, we respect the motive which dictates this line of procedure; we admit that controversy is not to be unnecessarily provoked, and that in controversy all improper anger and asperity are to be studiously avoided, but beyond this we cannot go. The example of Christ and of all his Apostles proves clearly that they never on any occasion "*shunned debate*." Their whole histories, as contained in the inspired records, embody accounts of debating with Pharisees, Sadducees, Herodians, and false teachers of every kind, and Paul makes it an essential requisite of a minister of Christ, that he shall be "able by sound doctrine both to exhort and to *convince gainsayers*." The case was precisely the same with the Prophets before, and with the Reformers afterwards. We cannot recollect a single instance of their "*shunning*" to defend truth when openly attacked. And in fact the very sowing of gospel seed implies a simultaneous process of rooting out weeds and tares wherever they are found to exist. Besides, Papists, as we have found by considerable experience, give a man no credit for being able to argue if he declines to do it. They imagine that he knows them to be in the right, and yet goes about in a sneaking way to turn

them from the "true and only Church." We have spoken to several converted Papists on this subject lately, and they all say that in their unconverted state they despised men who were not prepared to meet them on the ground of their own peculiar principles. They believed that it was because they could not, and we suspect that in many cases they were not, far wrong. Our missionaries and students, and many of our ministers, are unfortunately but ill prepared to meet Popish controversialists, and it is high time that, instead of attempting to maintain unscriptural theories, and to transmit mere ignorant feebleness into virtue, they should set to work, study the whole controversy in earnest, and "be ready to give to every man a reason of the faith that is in them." Some one said that Satan's servants were like himself—give place to them and they will trample upon you, but "resist the devil, and he will flee from you:" and it is remarkable, that in the case of the missionary from whose journal we have just quoted, all his meekness had no effect in securing peace. He would have probably succeeded better had he offered to debate the matter at once with the priest. At all events, no plan could have succeeded worse than that adopted, for the missionary was immediately denounced. A respectable person said to him—"The priest told the folk in my house to throw you out if you dared to come into it again." Strange that this should be in Protestant Britain; and yet the admonitions of this ruffian priest were immediately effectual, for the missionary adds the following description of a scene worthy of the most disturbed districts of Tipperary, for which its cunning author ought to have been visited with condign punishment.

"I have now to mention that very soon after meeting with the priest in Mrs. ——'s house, a violent storm of oaths and curses, and of all sorts of obscene and hellish language, overtook your missionary. The first day of his regular visiting, after the meeting with the priest, and when in No. 70 of the list of families, there was such a *scene as baffles all attempts at placing it in a true light*. Before going into the house, about two dozen of boys and girls, ill-fed, ill-clad, and dirty-looking, as if newly come out of some coal-pit, were gathered round me, hurraing at what they called the *Methodist and Penny preacher, howling, and yelling, and thr wing mud*. All was intermingled with fearful oaths and curses. On going near the door, these children rushed in, and crammed the house. There might be half-a-dozen of grown young lads, and a few females from 16 to 24 years of age; but the greater part of the rabble was composed of boys and girls from 8 to 12 years old. For about five minutes there was nothing but yelling, huzzaing, and swearing; your missionary standing in the midst of the floor. To the question which I asked—Who lives in the house? some one said, 'What business has he to ask the names of folk?' and then there was another round of oaths, hissing, and laughing. Some one put a question of the most obscene description. Some cried, 'The devil had come into the house.' Your missionary then bawled out, 'Most assuredly the devil is in the house.' Yes, said he, there are at least as many devils in this house as there are human creatures. This statement took the attention of some of the grown-up people, who instantly made peace and quietness among the children. Then followed some conversation for a few minutes regarding the depravity of human nature; your missionary representing, in a few sentences, the scene just witnessed, as the evidence of every one being by nature and practice a child of the devil.

"The noise of this scene of wickedness attracted the attention of several Protestant families, who were waiting at their doors eager to see your missionary safe out. He was, however, not the least afraid. For several days at that time, he could not make his appearance without a band of Papist children following him, crying every sort of bad words, which they had heard from others, and throwing mud and small stones. No doubt priest —— is to thank for it all; and some of the Papists, I know, are ashamed of it."

It is high time that all delicacy were laid aside in dealing with this degrading superstition, whose emissaries have become so daring. Let us go forth against it in the name and strength of the Lord of hosts, being persuaded that it is "that Dagon which once already fell before the ark of God in this land, and that no band of iron shall be able to hold him up again."



VICTIMS OF THE MONKS DESTROYED.

From "Popery in Power," by Joseph Turnley, Esq.

"Wherever the Catholic (Popish) Church prevailed, there true liberty followed."—Paul Cullen.

NUNNERIES.

The flagrant opposition of Popery to the Word of God is in nothing more clearly evident than in her doctrine in regard to the celibacy of priests. "It is not good for man to be alone," says God. "It is absolutely essential that priests should be unmarried," says the Popish Church. "Marriage is honourable in all," says the Word of God. "Marriage is eminently dishonourable in priests," says the Church of Rome. And by a singular stretch of inconsistency, whilst Peter is the only Apostle whose "wife" is mentioned in the Scripture, all his pretended successors are forced to be unmarried men. But this is not the worst of it.

It is quite impossible to set at defiance a law of God without entailing a vast amount of complicated mischief. The priestly celibacy of Popery finds its appropriate counterpart in the system of nunneries. It has been said that "if all the priests in the world would marry all the nuns," an immense amount of evil would be prevented. But as the matter stands at present, only think what a concentration of Satanic contrivance to degrade and ruin poor human nature is implied in the whole system of Popish celibacy. A great number of men are forced to remain without wives. A corresponding number of women are forced to remain without husbands. The unmarried men aforesaid are the only men who are allowed to hold intercourse with the unmarried women, whilst they have access to nunneries at all times. The unmarried women are forced to kneel before the unmarried men, and to lay open to them all their most secret feelings, desires, and purposes. All this takes place often, secretly, in the case of persons pampered in idleness, and not only destitute of true Christian principle, but with their consciences drugged with opiates, and taught to believe that these same priests can forgive sins, however enormous. This takes place in the case of hundreds of thousands of priests and nuns in all parts of the world. It would be an insult to the common sense of the most stupid of mankind to imagine that such a system could be productive of any but the most fearful results. Hence the experience of all Popish countries proves that pollution, murder, and many other evils, are the inevitable fruits of this system; and it is remarkable that parents should ever suffer their children to go near such dens of evil, and that the Government should not either insist on their entire suppression, or on their strict supervision. As it is the most monstrous evils may go on within their high walls unchecked. Bishop Burnet, in his *History of the Reformation*, gives some appalling statements in regard to the state of the English nunneries in the olden time. For example:—

"But for the lewdness of the confessors of nunneries, and the great corruption of that state—whole houses being found almost all with child—for the dissoluteness of abbots and the other monks and friars, not only with prostitutes, but married women—and for their unnatural lusts and other brutal practices,—these are not fit to be spoken of, much less enlarged on in a work of this nature. The full report of this visitation is lost; yet I have seen an extract of a part of it concerning one hundred and forty-four houses—houses that contain abominations in them equal to any that were in Sodom."

Again:—

"All the historians of that time tell us that the report which the visitors made to the King was read in Parliament, which represented the manner of these houses so odiously that the Act was easily carried. The preamble bears 'that small religious houses under the number of twelve persons had been long and notoriously guilty of vicious and abominable living, and did much consume and waste their churches, lands, and other things belonging to them; and that for above two hundred years there had been many visita-

tions for reforming their abuses, *but with no success—their vicious lives increasing daily*; so that except small houses were dissolved, and the religious put into greater monasteries, there could be no reformation expected in that matter,” &c.

But to come down to our own day. Mr. Hogan of America has published a book on Popish nunneries. He was a Popish priest educated at Maynooth, and is now, if still alive, an American barrister. He gives the main reason for his leaving the Church of Rome in the following startling narrative:—

“When quite young, and but just emerging from childhood, I became acquainted with a Protestant family living in the neighbourhood of my birth-place. It consisted of a mother (a widow lady) and three interesting children, two sons and one daughter. The mother was a widow, a lady of great beauty and rare accomplishments. The husband, who had but recently died, one of the many victims of what is falsely called *honour*, left her as he found her, in the possession of a large fortune, and, as far as worldly goods could make her so, in the enjoyment of perfect happiness. But his premature death threw a gloom over her future life, which neither riches nor wealth, nor all worldly comforts combined together, could effectually dissipate. Her only pleasure seemed to be placed in that of her children. They appeared—and I believe they really were—the centre and circumference of her earthly happiness.

“In the course of time the sons grew up, and their guardian purchased for both, in compliance with their wishes, and to gratify their youthful ambition, commissions in the army. The parting of these children—the breaking up of this fond trio of brothers and sister, was to the widowed mother another source of grief, and tended to concentrate, if possible, more closely, all the fond affections of the mother upon the daughter. She became the joy of her heart. Her education while a child was an object of great solicitude, and having a fortune at her command, no expense was spared to render it suitable for that station in life in which her high connexions entitled her to move when she should become of age. The whole family were members of the Protestant Church, as the Episcopal Church is called in that country. As soon as the sons left home to join their respective regiments, which were then on the Continent, the mother and daughter were much alone, so much so that the fond mother soon discovered that her too great affection for her child, and the indulgence given to her, were rather impeding than otherwise her education. She accordingly determined to remove her governess, who up to this period was her sole instructress, under the watchful eye of the fond and accomplished mother herself, and send her to a *fashionable school for young ladies*. There was then in the neighbourhood, only about twenty miles from this family, a *Nunnery* of the order of Jesuits. To this nunnery was attached a school superintended by nuns of that order. The school was one of the most fashionable in the country. The nuns who presided over it were said to be the most accomplished teachers in Europe. The expenses of an education in it were extravagantly high, but not beyond the reach of wealth and fashion. The mother, though a Protestant, and strict and conscientious in the discharge of all the duties of her Church, and not without a struggle in parting with her child and consigning her to the charge of Jesuits, yielding in this case to the malign influence of *fashion*, as many a fond mother does even in this our own land of equal rights and far-famed though mock equality—sent her beautiful daughter, her earthly idol, to the school of these nuns. Let the result speak for itself.

“Up to the departure of the sons for the army, and this daughter for the nunnery, I had been ever from my infancy acquainted with this family, and had for them the highest respect and warmest attachment. The elder brother was about my own age, and only a few years between the eldest and the youngest child.

“Soon after the daughter was sent to school, I entered the College of Maynooth as a theological student, and in due time was ordained a Roman Catholic priest, by particular *dispensation*, being two years under the canonical age. An interval of some years passed before I had an opportunity of meeting my young friend again; our interview was under peculiar circumstances. I was ordained a Romish priest, and located where she happened to be on a visit. There was a large party given, at which, among many others, I happened to be present; and there meeting with my friend, and interchanging the usual courtesies upon such occasions, she—sportively, as I then imagined—asked me whether I would preach her *reception sermon*, as she intended becoming a nun and taking the *white veil*. Not even dreaming of such an event, I replied in the affirmative.

“I heard no more of the affair for about two months, when I received a note from her, designating the chapel, the day, and the hour she expected me to preach. I was then but a short time in the ministry, but sufficiently long to know that up to the hour of my commencing to read Popish theology, especially that of *Dens and Antoine de Peccatis*, I knew nothing of the iniquities taught and practised by Romish priests and bishops.

“On the receipt of my friend’s note, a cold chill crept over me; I anticipated, I feared, I trembled, I felt there must be foul play somewhere. However, I went, according to promise, preached her reception sermon at the request of the young lady, and with the special approbation of the *Bishop*, whom I had to consult on such occasions.

“The concourse of people that assembled on this occasion was very great. The interest created by the apparent voluntary retirement from the world of one so young, so wealthy, and so beautiful, was intense, and accordingly the chapel in which I preached was filled to overflowing with the nobility and fashionables of that section of the country. Many and large were the tears which were shed when this beautiful young lady cut off her rich and flowing tresses of hair. Reader, have you ever seen the description which Eugene Sue, in his *Wandering Jew*, gives of the lustrous luxuries and rich head of hair worn by Adrienne de Cardoville, and shorn from her head by Jesuits under the pretence that she was insane? If you have not, take the *Wandering Jew*, turn over its pages till you find it, and you will see a more accurate description of that shorn from the head of the young lady to whom I allude than I can possibly give.

“Turn back to the picture given by this same Eugene Sue of the personal beauty, piety, charity, and many virtues of Mademoiselle de Cardoville, and you will have a correct portrait of this young lady of whom I speak. You may therefore easily judge, from her immolation upon the altar of fanaticism, or, more properly speaking, her personal sacrifice to the idol of Popish and Jesuit lust, the nature of that feeling which such an event must have produced in the mind of every Christian believer.

“Having no clerical connexion with the convent in which she was immured, I had not seen her for three months following. At the expiration of that time, one of the *lay sisters* of the convent delivered to me a note. I knew it contained something startling.

“These *lay sisters* among Jesuits are spies belonging to that order, but are sometimes bribed by the nuns for certain purposes. As soon as I reached my apartments, I found that my young friend expressed a wish to see me *on something important*. I, of course, lost no time in calling on her, and being a priest, I was immediately admitted; but never have I forgot, nor can I forget, the melancholy picture of lost beauty and fallen humanity which met my astonished gaze in the person of my once beautiful and virtuous friend. I had been then about eighteen months a Romish priest, and was not without some knowledge of their profligate lives; and therefore I was the better prepared for and could more easily anticipate what was to come. After such preliminary conversation as may be expected upon occasions of this kind, the young lady spoke to me to the following effect, if not literally so. I say *literally*, because so deep, and strong, and lasting was the impression made upon my mind, that I believe I have not forgotten one letter of her words.

“I sent for you, my friend, to see you once more before my death. I have insulted my God and disgraced my family; I am in the *family way*, and I must die.’ After a good deal of conversation, which it is needless to repeat, I discovered from her confession the parent of this pregnancy, and that the *mother abbess* of the convent advised her to take medicine which would effect abortion; but that she knew from the lay sister who delivered me the note, and who was a confidential servant in the convent, that the medicine which the mother abbess would give her should contain poison, and that the procuring abortion was a mere pretext. I gave her such advice as I could in the capacity of a Romish priest. I advised her to send for the bishop and consult him. ‘I cannot do it,’ said she. ‘My destroyer is my confessor.’ I was silent. I had no more to say. I was bound by oath to be true to him. In vain did the noble sentiment even of the Pagan occur to me—a sentiment sanctioned almost by inspiration itself. It fled from my mind as smoke before the wind. I was one of the priests of the *infallible Church*, and what was honour, what was honesty to me, where the honour of that *infallible Church* was concerned? They were of no account; not worthy the consideration of a *Romish priest* for a second. The almost heavenly sentiment of the noble Pagan, ‘*Fiat justitia, ruat cælum;*’ let justice be done, even if the heavens were to fall, fled from my mind. I retired, leaving my friend to her fate, but promising, at her request, to return in a fortnight.

“According to promise, I did return in a fortnight, but the foul deed was done. She was no more. The cold clay contained in its dread embrace all that now remained of that being which, but a few months before, lived and moved in all the beauty and symmetry of proportion; and that soul, once pure and spotless as the dew-drop of heaven, ere its contact with the impurities of earth, which a fond mother confided to the care of Jesuit nuns, had been driven in its guilt and pollution into the presence of a just but merciful God. All, all the work of Jesuits and nuns!

“This was the first check my Popish enthusiasm met with; and now for the first time did a doubt of the infallibility of the Church of Rome enter my mind. After witnessing these events, I could not help asking myself, can a Church which sanctions and countenances such flagitious iniquities as I have just witnessed, be a Christian Church? Can a body of men who individually practise such deeds of blood, treachery, and crime as those which I have seen, be, collectively, *infallible*? Are these the men whom the Saviour commissioned, in a particular manner, to preach the gospel to every creature? Are these the men, as a body, with whom He promised to be always, even to the consummation of the world? Are these the men who collectively constitute an infallible Church? If so, unprofitable indeed has been my life. It is high time to come out from among them; and if I cannot live the life of luxury and ease, of sin and crime, which a Romish priest can live, let me, at least, live that of an honourable man and a useful member of society.”

—*Auricular Confession and Popish Nunneries*. Fifth Edition. Pp. 19-28.

POPISH MIRACLES.

FATHER NEWMAN'S OPINION OF THEM AFTER AND BEFORE HIS PERVERSION.

"The only real miracle which the Popish Church has ever wrought is the miracle of imposing upon the world so long."—*Gavazzi*.

THE Church of Rome has always claimed a power of working miracles, and has been accustomed to appeal to the possession and exercise of this power, as a proof of her right to be regarded as the only true Church—"the mother and mistress of all Churches." Cardinal Bellarmine represents "the glory of miracles" as one of the notes or marks of the true Church, and professes to give specimens of miracles wrought in the Church of Rome in every age from the first to the sixteenth century. (De Eccles. L. iv. c. 14.) Bishop Milner, in his "End of Religious Controversy," (Letter 23,) declared that "God has wrought many incontestable miracles in favour of the Catholic Church and her doctrines and practices, from the age of the Apostles down to the present age;" and then he gravely and minutely records three miraculous cures effected in England in 1805, 1809, and 1814. No evidence that can be satisfactory to a rational mind, has ever been adduced in support of any miracles alleged to have been wrought "in favour of the Catholic Church and her doctrines and practices." Protestants have always regarded this claim on the part of the Church of Rome, and the means by which it has been supported, as a fulfilment of prophecy—as one of the Scriptural proofs that the Papacy is "the wicked one, whose coming is after the working of Satan, with all power and signs and lying wonders." (2 Thess. ii. 9.) It is one of the most obvious and undeniable characteristics of the Church of Rome, as exhibited in its history, that its priests have invented and propagated, and that its subjects, of course, have believed, an immense body of contemptible and fraudulent legends of miracles. Many of these have not been formally sanctioned by the Church; but their general prevalence through the efforts, or with the concurrence, of the ecclesiastical authorities, may be fairly regarded as an important and peculiar feature in the character of the Romish Church—a leading department in that marvellous system of fraud and falsehood which she has constantly employed for the accomplishment of her purposes.

Papists in general, in modern times, have become ashamed of the legends about miracles which used to pass current in the Romish communion, and have been anxious to escape from the responsibility of believing and defending them. Some of them have asserted that they are under no obligation, as subjects of the Church of Rome, to believe any miracles except those which are recorded in the Sacred Scriptures. This assertion can, we think, be disproved; for it can be shewn, that, upon principles generally held by Romanists, the Church of Rome is responsible for the miracles adduced by the second Council of Nice as arguments for image-worship, and for those recorded in the Breviary which is sanctioned and enjoined as a daily manual for the priesthood. But even if it could be shewn, that there are no miracles except those which are recorded in or sanctioned by Scripture, for the truth of which the Church of Rome has made herself formally responsible, it would still be not the less true, that the fact of the invention and propagation of such a mass of lying legends by the priesthood, constitutes a distinguishing feature in the character and history of that Church, and is a fulfilment of scriptural predictions which afford a conclusive argument against all her claims.

One of the most important aspects in which the claim of the Church of Rome to a power of working miracles, and the specimens she has given of the exercise of this power, can be regarded, is their bearing upon the evidence for the truth of Christianity in opposition to infidels. Some Popish writers have openly maintained, that the evidence for some of the lying legends of the Church, is equal in strength to any that can be adduced in proof of the miracles of the New Testament. This is just to betray Christianity into the hands of its enemies, and it exhibits one of the ways in which Popery and infidelity enter into friendly combination with each other, and afford mutual assistance. Other Papists, who have not ventured to go so far as this, have yet discussed the general subject of miracles in such a way as to provide for the defence of the Romish legends, and have thus done much to throw difficulties in the way of the Christian argument, and to confirm infidels in their rejection of it. It is no unimportant part of the argument for the truth of Christianity, to point out the radical differences, in all respects, between the miracles of the New Testament, and those which have been received in Pagan and Popish countries; and in this department of the argument Popish writers could not fail to take part with infidels, in opposition to the defenders of the Christian revelation. A formal discussion, indeed, of this particular topic has been very much superseded in modern times, because, in consequence of the general prevalence of sound and rational views as to the principles and rules of evidence, Popish writers have generally left the subject of the pretended miracles of their Church in abeyance, alleging that the Church was not responsible for them, and allowing them to shift for themselves. In our own day, however, this claim to a power of working miracles has been more openly advanced, a greater number of pretended miracles has been wrought, and more explicit faith has been professed in some of the old legends, of which Papists, for generations past, seem to have been ashamed. The Church of Rome has evidently no dread of the boasted light of the nineteenth century, and no respect for it. But she may perhaps find that, in this matter, she has carried her contempt of reason and common sense a little farther than sound policy warranted.

These reflections have been suggested by the perusal of the seventh of the "Lectures on the Present Position of Catholicism in England," which Father Newman has lately been delivering in Birmingham. The lecture is entitled "Assumed Principles the Intellectual Instrument of the Protestant View." In the general argument of the lecture there is nothing that is either interesting or formidable. It may be described as "much ado about nothing;" for it consists chiefly of an attempt to invest in the garb of philosophical exposition a few plain truths which no one denies, followed by a brief application of them to the point in dispute, which is marked only by unwarranted assumptions and by gross misrepresentations. The only thing of any interest or value in the lecture, is Mr. Newman's profession of his belief in many of those absurd and ridiculous miracles, of which it might have been supposed that every intelligent Papist would have been ashamed. The following passage will be regarded as a curiosity, when it is remembered that it was spoken and published in this country, a few weeks ago, by a man who was educated at Oxford, and who long held the office of a minister in the Church of England:—

"Certainly the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are

multiplied through all lands, and each particle of each has in it at least a dormant, perhaps an energetic virtue of supernatural operation. At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter; portions of the crown of thorns are kept at Paris; the holy coat is shewn at Trèves; the winding-sheet at Turin; at Monza, the iron crown is formed out of a nail of the cross; and another nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escorial. The Agnus Dei, blest medals, the scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the supplicant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders even in an unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of Lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favours gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are sometimes reported of Saints in their life-time, as well as after death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axe-man was unable to sever St. Cecilia's head from her body, and St. Peter elicited a spring of water for his jailor's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel." (Pp. 285-287.)

"I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard crown at Monza; and I do not see why the holy coat at Trèves may not have been what it professes to be. I firmly believe that portions of the true cross are at Rome and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome too lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to shew devotion to any saint in order to receive special benefits from his intercession. I firmly believe that saints in their life-time have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways." (P. 293.)

These extracts present a very humiliating spectacle, that of an able and accomplished man deliberately sinking himself down to the level of an ignorant, drivelling idiot, and glorying in the thoroughness with which he sacrifices every thing like reason and common sense at the shrine of Church authority. Mr. Newman, before he joined the Church of Rome, published an able and ingenious Dissertation on "the Miracles of Scripture compared with those related elsewhere." He could then discriminate between the evidence of the scriptural and the Popish miracles, and he saw clearly, that in order to establish the reality of the scriptural miracles, it was necessary to throw the Popish ones overboard. It may be interesting to give some extracts from this Dissertation, and thus bring out the contrast between his former and his present opinions. "Of the same character (viz., unworthy of an all-wise Author) are the miracles of the Romish Breviary," some of which he proceeds to enumerate. "Popish miracles, as has been often observed, occur in Popish countries, where they are least wanted, whereas, if real, they would be invaluable among Protestants." "Inconsistency in the objects proposed creates a just prejudice against the validity of miraculous pretensions. This applies to the miracles of the Romish Church, in which miracles are wrought by hostile sects in support of discordant tenets." "The Jansenist cures are also unsatisfactory, as being *gradual*, and for the same reason the professed liquefaction of St. Januarius's blood." "The testimony of witnesses to miracles is suspicious, if desire of gain, power, or other temporal advantage, may be imputed to them. This remark obviously applies to the Romish miracles generally." "A previous character for falsehood is always fatal to the credibility of a witness of

an extraordinary narrative, *e.g.*, the notorious insincerity and frauds of the Church of Rome in other things are in themselves enough to throw a strong suspicion on its testimony to its own miracles." "This consideration invalidates at once the testimony commonly offered for Pagan and Popish miracles."*

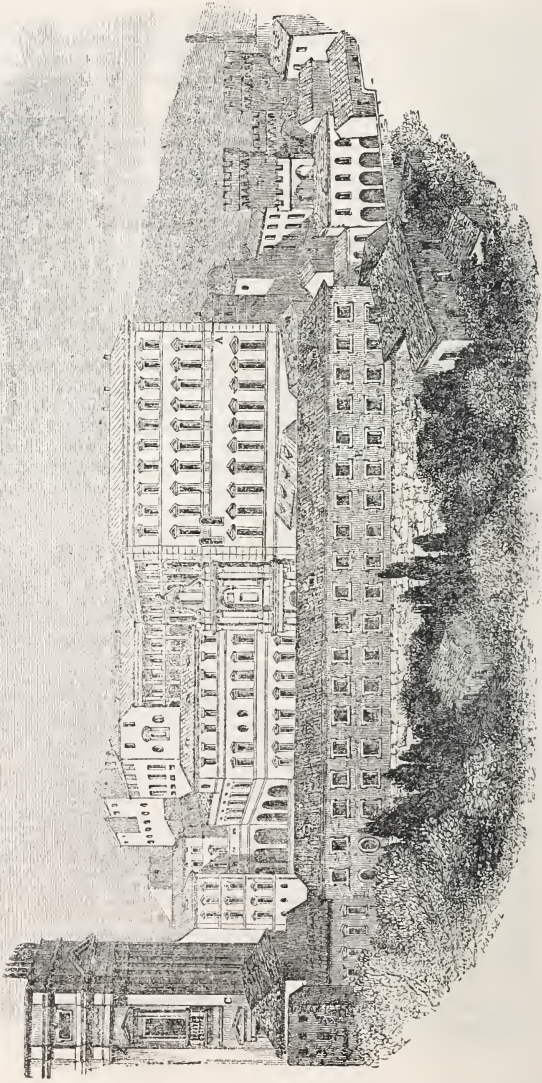
These are the words of truth and soberness. Mr. Newman was then able to meet the adversaries of the Christian Revelation, and to overthrow them. But now, by rejecting the plainest principles of common sense, and the clearest deductions of reason, in regard to the evidence of miracles, and by calling upon men to swallow the whole legendary trumpery of the Church of Rome, he is doing what he can to betray the cause of Christianity into the hands of its enemies. It is a very curious circumstance, that about the time when Mr. Newman joined the Church of Rome, his brother Francis, who had been trained in the same school, and who possesses, in several respects, similar mental characteristics, should have also abandoned the Church of England, and, rejecting all the miracles of Scripture, virtually proclaimed himself an infidel. We have long entertained and expressed the opinion, that Satan does not care much whether men become Papists or infidels, that he is quite willing to allow them to choose whichever of the two best suits their inclinations and tendencies. And in contemplating the history of the two Newmans, we cannot resist the suspicion, that Satan had succeeded in getting the control of these two miserable men, and that he directed the one to become a Papist and the other an infidel, that thus they might work to one another's hands, and cooperate in promoting his cause.

INTERESTING RELIC OF OTHER DAYS.

The following fact in regard to Canterbury Cathedral is stated in a letter to the *Morning Herald*, by the Rev. Stephen Jenner, Teignmouth, and illustrates the manner in which the Protestants of the world assisted each other in former days of trial. It affords a pleasing glimpse of the past, and an admirable lesson for the present.

"There is a fact connected with Canterbury Cathedral which it may be well to make generally known. Few persons are, I believe, aware of it; and it came upon me quite as a surprise. I was attending the service at that cathedral not long since, and went afterwards with a friend to take a survey of the whole building. Directed by my friend I requested to see the crypt—a part to which the verger (I suppose because it brings no additional profit) is never anxious to shew. When I arrived in this half-dark, sub-cathedral region, to my wondering astonishment I found that there was a regular place of worship here, fitted up with pews, pulpit, and communion tables after the Presbyterian fashion, which was used every week. Inquiring, as I very naturally did, what could be the origin and intent of this singular provision, I learned that this was a place of worship for French Protestants, and that they met here by virtue of a permission granted and secured to them by Queen Elizabeth! To confirm all this I discovered upon the darkened pillars of the crypt texts of Scripture in French, after the manner prescribed by our Reformers for our own churches. Such is the fact which I would wish you, Mr. Editor, to bring out into broad daylight. It may be a comfort to the Tractarians to learn that what they account rank heresy is thus put under ground; but still the fact remains, which I think they will find it difficult to reconcile with their exclusive theories and tactics against the present venerated Primate, that all the Archbishops of Canterbury in succession since that time, including the haughty Laud, must have given their permissive sanction to the uplifted voice of foreign pastors within the very walls, and under (certainly under because beneath) the very roof of their own cathedral."

* This Dissertation was originally published in the *Encyclopedia Metropolitana*. It was republished in 1850, subjoined to Bishop Hind's "Rise and Early Progress of Christianity." It is from this republication that these extracts have been taken, pp. 368-394.



A. The Vatican.

B. The Inquisition.

C. St. Peter's.

THE VATICAN.

BULLS.

“High on a throne of royal state, which far
 Outshone the wealth of Ormus and of Ind,
 Or where the gorgeous East, with richest hand
 Showers on her kings barbaric pearl and gold,
 Satan exalted sat——”

MILTON'S *Paradise Lost*, B. ii.

It might seem at first sight to be a question of some difficulty, whether the military or ecclesiastical despotism of Rome ought to be regarded as most injurious to mankind: whether the sword of Rome Pagan or the tiara of Rome Papal has been most destructive to the peace and liberty of the world. Their history presents an awful picture of complicated villany and ferocious crime; but while each has its distinctive characteristics, to the latter we are disposed to assign the “bad eminence” of a superiority in vice. This decision is founded on at least two considerations: the first, that to slay the body, is a far less evil, in itself, than to slay the soul,—and it is the slaying of the body which constitutes the peculiar work of an armed ambition, marching over subjugated nations with its train of mighty mischiefs and woes; the second, that the results of Roman conquest, however deplorable, and, for the time, wide-wasting and terrific, were comparatively limited in extent, in consequence of the world at the period not being in point of population such a world as it is now, and also by the rapid passing away of that mailed and iron empire. On the other hand, Popery enslaves the soul, crushes the freedom of human thought and action, compels men into a covenant with hell, teaches them to hurl defiance at the throne of the Creator, and thus to incur the greatest possible guilt of which human nature is susceptible, by concealing or perverting his word, persecuting his saints, and assuming his prerogatives; and, moreover, has retained, for ages, an immense dominion, and is even still progressive in its influence, boastful of its power, and insulting God and man by its pretensions.

Popery, however, is of a mixed character. It is neither military nor ecclesiastical simply; but both in one. The military element mingles with the ecclesiastical, and the ecclesiastical incorporates the military to enforce what is oddly enough represented as a spiritual dominion. It assumes the name of a Church; yet a Church it properly is not; but a being, if we may personify it, which, with the form and outward appearance of character, is only an imitation, betraying in a thousand ways its harlot countenance, and deceiving the people by its gaudy and meretricious adornments. Popery must be viewed as in fact a great political system, for its object is not truth but power: it seeks not to convince, but to coerce: it aims not at the sanctification but the subjection of the world: it lays the basis of empire in the fears and not in the affections of mankind.

To some persons it appears questionable whether this evil ought to be dreaded or despised. The events of recent times have undoubtedly restrained and crippled it to a considerable extent, so that thousands and tens of thousands of our Protestant brethren suppose that there is no longer any ground of apprehension, notwithstanding its inordinate pretensions. But we think it may well be both dreaded and despised. Looking at its monstrous superstitions and caricatures of religion it is deserving only of contempt, or rather of the pity of pious minds; but observing its insinuating nature, its ingenious

contrivances to obtain influence when it is vehemently denounced and opposed, its numberless duplicities, and the acuteness and subtlety of many of its advocates of a high intellectual order, the love of show and glare incident to the human mind, especially in connexion with religious observances, which it seeks to gratify, the boldness with which it appeals to tradition, and assumes the claim of prescriptive right and authority, the open perversions of truth of which it is guilty, the desperate courage of that folly which is so pertinaciously adhered to by its priesthood, the secret frauds and cajolings of its Jesuitism, and, above all, the unchanged and unchangeable character of its nature,—observing all this, Popery may well be regarded with some feelings of apprehension. It is powerful, but has not the omnipotence of truth. Our best energies are demanded in the encounter in which we have now to contend again for the “faith once delivered to the saints;” but fierce and fulminating as it is, there is no reason for despondency. On the contrary, without the use of carnal weapons the true Christian Church must eventually obtain a glorious and everlasting victory.

But where is Satan’s seat? Where shall we look for the centre of this great mischief? What is the focus of that hostility which burns against the purity and potency of genuine Christianity? Whence come the fiery arrows? The geography and the moral history are involved in a word: the word that heads our article—THE VATICAN.

Primarily, the term was applied to one of the seven hills of Rome. At the foot of the hill Vaticanus, the Church of St. Peter is erected, and there also stands a magnificent palace of the Pope. To both of these the name of Vatican is applied; whence decrees and denunciations have issued under the authority of the chief pontiff and his councils, which have received the figurative denomination of the thunders of the Vatican. We intend, therefore, to apply the term as expressive of the Papal power, and as representative, by a natural and almost inevitable association, of the great Antichristian domination. The name may, therefore, furnish a convenient generalism for the examination and exposure of the proceedings of Popery.

As the term BULL is commonly used with reference to the decrees of the Roman See, we furnish some account of that famous instrument of Popish authority. The word is derived from *bulła*, a seal, or, as some think, from the Greek *βουλή*, council. It corresponds with the edicts, letters-patent, and provisions of princes. There are four kinds of bulls, golden, silver, waxen, and leaden, which were all in use among the emperors and kings of the middle ages. The inscription, thus described by Matthew Paris, “In bulla domini papæ stat imago Pauli à dextris crucis in medio bullæ figurata, et Petri à sinistris,” was sometimes impressed on the solid metal itself, sometimes on wax, and enclosed in a metallic case.

The waxen or leaden bull is the most usual apostolical rescript in affairs both of justice and grace. It is distinguished from a brief or simple signature on paper, by being written on parchment. If the bull is a letter of grace, the lead is hung on silken threads; if of justice and condemnation, it is suspended on a hempen cord. The old round Gothic letter is employed. This is very appropriate, for the monstrous assumptions and absurdities of many of these precious productions can only be regarded as suited to a Gothic and barbarous age. The bull *in cena Domini* is a bull read every year on Maunday-Thursday, in presence of the Pope, and contains various excommunications and execrations against heretics, and those who disobey the Roman See, or who disturb or oppose the exercise of ecclesiastical jurisdiction.

It has not unfrequently happened that the wily chief of the Vatican has outwitted himself in issuing his thunder-clothed anathemas. This was remarkably the case with regard to the bull of Clement XI. against the New Testament of Quesnel, dated September the 8th, 1713, which is now lying before the writer of this paper. Pasquier Quesnel was a French priest of great distinction in the seventeenth century, who devoted himself to the study of the Scriptures, and of the fathers. He was first director of the institution belonging to his order at Paris. He published a work in 1669, entitled "The New Testament, with Moral Reflections upon every verse." Soon after he issued an edition of the Works of St. Leo, with numerous notes, in which he ably defended the sentiments of the Gallican Church against the pretensions of the Romish Church, which gave unpardonable offence to the Papal hierarchy, and the edition was of course condemned. Instigated by the Jesuits, Louis XIV. applied to the Pope for a decree against the "Moral Reflections," whereupon his Holiness established a congregation of cardinals, prelates, and divines, to examine the doctrines which Quesnel had advanced, when, instead of attempting to refute them, one hundred and one propositions were extracted, and not only these, but the book itself was prohibited, and "all other books which have been already or may hereafter be published in its defence." This was the bull called "Unigenitus." The fulminations of this edict not only elevated the author of the condemned work to greater renown, but spread far wider the truths contained in the volume, and united more firmly in the bonds of faith and in the exercises of devotion the Protestants of France. Quesnel was often termed, at the time, the second Luther, and his theological knowledge, bold avowals, and sufferings for Christ's sake, rendered him not altogether unworthy of the honourable designation.

Bear in mind, Christian reader, that Quesnel's illustrations of the New Testament contain such statements as the following, given in the hundred and one propositions selected for anathema by the Romish conclave:—On John xv. 5,—“The grace of our Lord Jesus Christ, the efficacious principle of all manner of good, is necessary for every good action; for without it nothing is done, nay, nothing can be done.” On Mark ix. 22,—“All things are possible for him to whom *Thou* renderest everything possible, by working it in him.” On Heb. viii. 20,—“We do not belong to the new covenant any farther than we have a share in that new grace which operates in us what God commands us to do.” On Mark v. 6,—“Let an obstinate sinner be never so far from salvation, when Jesus shews himself to him by the saving light of his grace, he must of necessity yield, run, and humble himself, and adore his Saviour.” On John v. 29,—“There are only two sorts of love, from whence spring all our words and actions: the love of God, which does all for God, and which God rewards; and the love of ourselves and the world, which does not give God his due, and for that very reason becomes evil.” Rom. viii. 15,—“It is in vain for us to call God our Father, if we do not cry to him with a spirit of love and charity.” On 2 Thess. i. 1,—“What is the Church but an assemblage of the children of God, dwelling in its bosom, redeemed by his blood, living by his Spirit, acting by his grace, and waiting for the peace of the life to come.” On 1 Tim. iii. 6,—“The Church of Christ entire has the Word incarnate for its head, and all the saints for its members.”

Now, then, let us attend to some of the concluding sentences of this famous bull *Unigenitus* :

“For these causes,” (that is, to put an end to disputes, and because Louis

solicited it,) "after having received, as well *viva voce*, as in writing, the suffrages of the said cardinals, and of several other divines, and after having fervently implored the assistance of Heaven, by the private prayers which we have made, and by those public ones which we have commanded on this occasion: we declare, by the present constitution, which is to be of effect for ever, that we do condemn and reprove all and every one of the propositions above mentioned, as respectively false, captious, harsh, capable of wounding pious ears, scandalous, pernicious, rash, injurious to the Church and its customs, affronting not only that but the secular powers, seditious, impious, blasphemous, suspected of heresy, smelling rank of heresy, favourable to heretics, heresies, and to schism, erroneous, near akin to heresy, and often condemned; finally, as heretical, and as renewing diverse heresies, principally those condemned in the famous propositions of Jansenius, taken in the sense in which they were condemned. We forbid all the faithful of both sexes to think of, teach, or speak about the said propositions, otherwise than is permitted by this bull or constitution, so that whosoever shall teach, maintain, or publish those propositions, or any of them, either jointly or separately, or shall treat of them by way of disputation in public or in private, unless it be perhaps to combat them, shall incur, *ipso facto*, and without need of any other declaration, the ecclesiastical censures and other penalties pronounced by law against those who do things of the like nature.

"We moreover command our venerable brethren, the patriarchs, archbishops, and bishops, and other ordinaries of the places, as also the inquisitors of heresy, to suppress and constrain by censures, by the aforesaid penalties, and by all other remedies of right and property, those who refuse to obey, and also to desire for that end, if needful, the assistance of the secular power.

"Let no person take license in anywise to infringe, or the rashness to oppose the aforesaid declarations, condemnation, ordinance, and prohibition; and if any presume to make such an encroachment, let him know that he will incur the indignation of Almighty God, and the blessed Apostles St. Peter and St. Paul."

After the perusal of this document, the reader may be left for the present to his own reflections. We have only just begun to draw aside the curtain.

THE POPE AND HALLEY'S COMET.

GALILEO's treatment by the Inquisition is well known. He maintained the heresy of the earth's rotation, and in doing so he was sufficiently imprudent to shew that the infallible head of the Church might talk absurdities on a subject which he did not understand. For such daring conduct he was given in charge to the Holy Office; and because no truth, but the truth as it is in Jesus, can support a man intelligently and comfortably in the prospect of martyrdom, certain it is that Galileo professed to abjure a physical truth in the belief of which his mind was firmly established. By the way, has M. Foucault, who is so notoriously guilty of holding Galileo's heresy, nothing to fear from the Inquisition in our day?

It must be admitted that the vicar on earth might very naturally feel indig-

nant at the idea of the earth's moving round its axis and round the sun without his knowledge or consent; and did his sinfulness possess the power we might expect an arrest to be put on the earth's rotation, by way of retaliation for its using such unasked liberties. One feels, however, more at a loss to conceive how the Pope could find any plausible excuse for waging war with a comet. Yet the fact of his doing so is well attested, and we believe it should be more noticed. We were made aware of it in listening to prelections from a professorial chair several years ago. We find it referred to in "Olmsted's Mechanism of the Heavens," page 305; and as that work may not be in the hands of many of our readers, we shall give the extract. "In the year 1456, a comet is stated to have appeared of an unheard of magnitude; it was accompanied by a tail of extraordinary length, which extended over sixty degrees, (a third part of the heavens,) and continued to be seen during the whole month of June. The influence which was attributed to this appearance renders it probable that, in the record, there is more or less of exaggeration. It was considered as the celestial indication of the rapid success of Mohammed II., who had taken Constantinople, and struck terror into the whole Christian world. Pope Calixtus II. levelled the thunders of the Church against the enemies of his faith, terrestrial and celestial, and in the same bull excommunicated the Turks and the comet!!! And in order that the memory of this manifestation of his power should be for ever preserved, he ordained that the bells of all the churches should be rung at midday, a custom which is preserved in those countries to our times."

As astronomy is the most perfect of the sciences, we would respectfully recommend some proficient in it to favour the public with an exact estimate of the weight and influence of Papal excommunication—*weighed in the balances of the skies*. The frequent and regular appearance of Halley's comet, and the long period of time that the excommunication has been in taking effect, afford no ordinary facilities for estimating the force of this disturbing element. We propose another problem and are done. If the Pope's excommunication be a matter of moonshine to a comet, why should our solid planet pay any regard to it.

CONVERSIONS FROM POPERY IN IRELAND.

WHILST Popery is struggling for power in Great Britain, it is very refreshing to discover that it is decidedly losing ground in Ireland. Hundreds are there leaving the Church of Rome. A "great door and effectual" seems to be opened, and if it be our duty—as it manifestly is—to follow the leadings of God in our missionary enterprises, and to work with all our might where God is already working, Ireland seems more than ever to present an urgent claim on the Christian enterprise of Britain. It is the stronghold of Popery in these realms, the source of many temporal and spiritual evils to the whole empire, and, apart from the inestimable value of perishing souls, an extensive reformation there would be productive of incalculable advantages in every way. We understand that the Bishops of Tuam and Cashel are most zealous in the promotion of this work, and the success of it is testified alike by friends and foes. We can all understand the significant allusion to it in the "objects" of the Popish "Defence Association:"

"To protect our poor from the odious and heartless system of pecuniary proselytism to which they are at present so much exposed.

On the other hand, the *Times* publishes two interesting letters from an impartial "eye-witness," who went over the whole district, and gives numerous details, summing up the whole as follows :—

"There appears to be a favourable impression towards the Protestants at the present time in all the places I visited. There was no disturbance or annoyance given by the people. The power of the priest is, from some cause or other, on the wane. In what I have written I have merely stated facts. I do not express any opinion as to the movement, but I have merely reported what I have seen and heard. It is reported by credible witnesses, that in the district through which I have travelled for the past week, *nearly 5000 persons have left the Church of Rome.* There were, certainly, large numbers of Romanists, or persons who had left that Church, at all the stations I have visited ; and *with many of these I conversed, who appeared to be sincere and intelligent, and who were quite able to assign reasons for the step they had taken.*"

The districts visited by the *Times'* correspondent were in the diocese of Tuam, and the facts stated by him may account in part for the present rage of the celebrated John M'Hale. On the other hand, the *Clonmel Chronicle* has the following account of conversions to the Protestant Church in the county of Limerick :—

"The Bishop of Cashel held a confirmation at Drumkeen for the Parishes of Doon, Pallasgreen, &c. The church not being large enough to hold the converts, had to be filled twice. His Lordship preached to each congregation, and afterwards administered the rite of confirmation to *270 converts from the Church of Rome.* The greatest interest was excited, and the greatest order and quiet prevailed amongst the population, who assembled in large numbers on this very interesting occasion."

The advantages thus gained, if followed up with energy, may, by the blessing of God, be productive of vast results. We observe that several priests are amongst the converts, who are now zealously labouring as Protestant ministers. The younger and more intelligent of the other converts ought also to be trained to act in the same capacity. They must have a great advantage over other ministers, as not only being quite familiar with the district, but as knowing from experience the real nature of the system with which they are called to deal. Above all, we presume the mass of them can speak the Irish language. The want of this qualification has long acted as a mighty obstacle in the way of Protestant ministers in the south and west of Ireland. It has been proposed to supply this lack by means of trained Protestant Highlanders, whose language is the same with that of the native Irish, and we have no doubt that experience would fully justify the wisdom of such a proposal. But it is far better to get materials on the spot out of which to construct a Protestant ministry for the Irish speaking population, and we shall be greatly disappointed if a training school for this purpose is not forthwith established in connexion with the present most gratifying movement. We are delighted to observe that large funds are being raised in England to prosecute and extend the missions.

THE AVOWED INTOLERANCE OF ROME.

THE *Rambler*, one of the most intelligent organs of Popery in this country, lately published an article whose candour has taken some of our sentimentalists by surprise. All who had studied the Papal system were aware of its unchangeable intolerance and love of blood. But it is well to have so plain a declaration under the hand of one of the representatives of this accursed system. Let our readers calmly mark the following, and say if we are not nursing a deadly serpent in our bosom, and if any fair means should be left untried to prevent the advent of such a system to power :—

"We are the children of a Church which has ever avowed the deepest hostility to the principle of 'religious liberty,' and which has never given the shadow of a sanction to the theory that 'civil liberty,' as such, is necessarily a blessing at all. How intolerable is it to see this miserable device for deceiving the Protestant world still so widely popular among us! We say, 'for deceiving the Protestant world;' though we are far enough from implying that there is not many a Catholic who really imagines himself to be a votary of 'religious liberty;' and is confident that, if the tables were turned, and the Catholics were uppermost in the land, he would in all circumstances grant others the same unlimited toleration he now demands for himself. Still, let our Catholic tolerationist be ever so sincere, he is only sincere because he does not take the trouble to look very closely into his own convictions. His great object is to silence the Protestants, or to persuade them to let him alone; and as he certainly feels no personal malice against them, and laughs at their creed quite as cordially as he hates it, he persuades himself that he is telling the exact truth when he professes to be an advocate of religious liberty, and declares that no man ought to be coerced on account of his religious convictions. The practical result is, that now and then, but *very seldom*, Protestants are blinded, and are ready to clasp their unexpected ally in a fraternal embrace.

"They are deceived, we repeat, nevertheless. *Believe us not, Protestants of England and Ireland! for an instant, when you hear us pouring forth our liberalism.* When you hear a Catholic orator at some public assemblage declaring solemnly 'that this is the most humiliating day of his life, when he is called upon to defend once more the glorious principle of religious freedom,'—be not too simple in your credulity. These are brave words, but they mean nothing; no, nothing more than the promises of a Parliamentary candidate to his constituents on the hustings. *He is not talking Catholicism, but Protestantism and non-sense;* and he will no more act on these notions in different circumstances than you now act upon them yourselves in your treatment of him. You ask if he were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? *That, we say, would depend entirely upon circumstances.* If it would benefit the cause of Catholicism, he would tolerate you; *if expedient he would imprison you, banish you, fine you; possibly, even, he might hang you.* But be assured of one thing, *he would never tolerate you for the sake of 'the glorious principles of civil and religious liberty.'*"

"This candid writer then proceeds to declare, that in his opinion the *right* to civil liberty is a mere delusion; that the only civil liberty which can be defended or allowed, is the *permission* to do such and such things as the law may specify. The right of action, with him, as the right of thought, is simply *permissive* and under license." He then proceeds to inform us that—

"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. . . . It is neither more nor less than a falsehood. No man has a right to choose his religion. . . . None but an Atheist can uphold the principles of religious liberty. . . . Shall I, therefore, fall in with this abominable delusion? Shall I fester that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! *Catholicism is the most intolerant of creeds.* It is intolerance itself; for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

POPISH SCHOOLS AND GOVERNMENT GRANTS.—The following ominous announcement lately appeared in the Tablet, under the head of "Liverpool." Is it possible that the threatened organization of Popery in Ireland is to be met by the old, abortive, and unprincipled policy of attempted "conciliation?" Let the Protestants of Liverpool inquire into this.

"IMPORTANT GOVERNMENT GRANT TO CATHOLIC SCHOOLS.—The Committee of Council on Education have just granted the sum of £700 for St. Anne's Catholic School in this town, in order to defray the expenses towards the building, &c. This is, I believe, the first grant made to a Catholic school in England by the Government, and the Catholic Bishops have only just settled the form of the trust-deed with the Committee of Council. The Lords of the Council do not appear to be actuated by the intolerant spirit which runs in other quarters."

JOHN FRAMPTON.

A STORY OF THE INQUISITION.



John Frampton Tortured.

"Press on as one man towards THE STRONGHOLD OF RELIGIOUS LIBERTY."—*Gillis* (Popish Bishop of Edinburgh.)

It is not often that any of the victims of the Inquisition escape to tell the horrors of that infamous establishment. The present narrative, however, was written by one who had the singular good fortune to obtain his release, and who, being an Englishman, was able to tell his countrymen how he had been treated. It is given by Strype, in his "Annals of the Reformation," from the manuscript of the sufferer, and bears every internal evidence of its authenticity. The simple story is not the less likely to be received with credit by some, that its author does not appear to have been a man of any pretensions to piety. He was a young English merchant, about twenty-five years of age, and appears to have been fully as much concerned about the time and money he had lost in consequence of his imprisonment as anything else. His testimony, therefore, to the atrocities which he witnessed and to the sufferings he endured, cannot, with any show of reason, be ascribed to religious prejudice or fanaticism.

In the year 1560, an Englishman, named Nicolas Britton, a London merchant, was seized in Spain by the Inquisition, and after a severe imprisonment in Seville, was cruelly committed to the flames, for the alleged crime of heresy. His goods, as usual, were confiscated for the good of the Church, which had rid the world of a heretic; and as among these there were some articles belonging to others, the owners sent the young man we speak of, whose name was John Frampton, to recover their property. John had not been long in Spain,

when, on his errand being discovered, the Inquisition, loath to part with the precious goods, and at the same time zealous for the precious soul of the youth who was in search of them, ordered him to be arrested. He was set on a mule, to the saddle of which he was attached by a chain and lock, and conveyed into one of the dungeons of Triana, "God knows," he says, "dull and comfortless enough." Next day he was ushered into the presence of the bishop, and ordered to tell what he knew of himself or any other man, and confess what he or they may have committed against the Holy Catholic Faith of Rome. John replied that he did not know what they meant; that he had nothing to do with matters of faith; he had come to that country on matters of business, and was not conscious of having ever said a word about their faith. The bishop then inquired if he had anything in his chest beside his apparel. "I told him," says Frampton, "that I had a small book of *Cato* in the English tongue. He demanded of me to what intent I brought it. I answered, To pass the time at sea in reading of it. He asked me if I could say my *Ave Maria*. I told him, Yea. Then say it, says he. I said, '*Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Amen.*'* Say forth, said the Bishop of Taragona. I have said all I can say. Then he said, Herein thou dost deny the intercession of saints. I answered, that I never knew more, nor was it ever otherwise taught in England. Then, saith he, There lacketh *Sancta Maria, Mater Dei, ora pro nobis peccatoribus.*† But remember thyself, and declare what thou knowest of thyself and others, for if thou do not, we mean to proceed by rigour of justice."

The result of this and other interviews was that poor Frampton, after being confined about five months, was again brought before the bishop and two inquisitors, who told him that his sentence was that he should be put to the torture. Having been conducted to a dark chamber, two men appeared covered with white canvas from top to toe, and having their faces concealed under vizards. These persons stood dumb beside him, ready to execute the orders of the inquisitors, who next entered and seated themselves at a round table, on which were set two candles. At a given signal the two apparitors stripped him to his shirt, and bound his arms behind him with a small cord, so tight that it cut into his wrists. A pair of fetters were next fixed on his legs, and the cords being first attached to them, and then to a strong rope, hanging from the roof in a pulley, which was worked by a windlass, the poor fellow, thus adjusted, somewhat as the carcase of a sheep is by the butcher, was jerked up with such violence towards the roof, that he declares, "I thought that all my body had been broken in pieces." The inquisitors then called on him to tell the truth; "and," says he, "by reason of the extreme pains that I was in, I willed them to tell what I should say, and I would say it."

The questions put to him turned chiefly on the subject of religion. Frampton told them very frankly what he believed, quite ignorant, it would appear, that he was declaring what they held to be deadly heresy. In the midst of this unconscious confession he was again swung up to the roof, and let down again half dead. While in this condition, one of the inquisitors, the Licentiate Gasco, with a tender care for his salvation, entered into a discourse with the writhing victim on the virtues of holy water! Frampton having expressed his faith in the death of Christ, the inquisitor endeavoured to convince him,

* "Hail, Mary, highly favoured, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Amen."

† "Holy Mary, mother of God, pray for us sinners."

that though he might contrive to be saved by the death of Christ, yet, with the ceremonies of the Church he would be saved more comfortably, as a man walks easier with shoes than barefooted. To enforce this holy lesson the poor Englishman was pulled up a third time, when, he says, "I thought to have made an end of my life." The two familiars now lifted him from the ground, and chafed his arms with hot tallow. The powers of life returned, and the blood sprang from his wrists.

The next day Frampton was summoned by the inquisitors to sign the confession he had made under the rack, and was told that in consequence all his goods were confiscated. But as he freely agreed to "confer with them on religion, and to do whatever they would command him," he was ordered to another prison, and formed part of a melancholy procession, with forty other individuals, charged with different degrees of heresy, with halters about their necks; some condemned to imprisonment, or to the galleys, from six years to the term of their natural lives. While marching with this company, another procession, still more melancholy, issued from another prison. Thirty persons, men and women, came forth, with paper mitres on their heads, and coats covered with rude paintings of flames and devils, and, still more horrible to relate, with wooden gags fastened in their mouths—thus, with diabolic ingenuity, prevented from making the slightest attempt to contradict, with their dying testimony, the slanderous charges brought against them by the infallible Church—painted and paraded, as doomed to eternal flames, while their bodies were to be devoured in the fire—and compelled to submit to the cruellest of all deaths, without the power of giving utterance to the groans and shrieks of expiring nature. These victims, among whom were some learned men and friars, were that same day burned at the stake. As for Frampton, after being confined for two years and four months—during which he lost all his property—he was at length set at liberty. His narrative is only interesting as that of an impartial witness, and may be viewed as furnishing an introduction to a subject which admits of wide and varied illustration.

PUSEYISM, THE PRECURSOR OF POPERY.

PROTESTANT (!) NUNS OF ST. BARNABAS.—THE COLLEGIATE CHURCH OF CUMBRAY.

It would appear that the "ladies" of the institution established by the Puseyite Mr. Bennett, late of St. Barnabas, London, have gone over bodily to the Church of Rome. This is just what might have been expected, and surely proclaims a loud lesson to Protestants in regard to the true nature of such establishments. The Popish paper announces the change under the title of "Most Interesting Conversion," and adds—

"Many of our readers are aware that Mr. Bennett had a sisterhood under his superintendence at Saint Barnabas, and some may know also that these good ladies, after the break-up of Mr. Bennett's ministry, were transferred to Mr. Richard's house, 74, Margaret Street, where they have since been living, without any employment, in Mr. Richard's district, but regularly attending the services of his chapel. The community was composed of three principal 'sisters,' the eldest a lady of noble family, two 'serving sisters,' and several children under their care. They lived, we need not say, as Catholics in all but actual profession. They had their domestic oratory, their images, and sacred pictures, and all other outward appurtenances of a Catholic convent.

"A few days ago, Mr. Oakeley of Islington received a communication from the supe-

riores of this little family to the effect that, *with the sanction of friends and advisers in the Established Church*, she and her household were desirous of submitting to the Church under Mr. Oakeley's guidance and instruction. It may well be supposed that such a proposal was as acceptable as it was unexpected, and by the particular desire of the ladies themselves, their profession of the faith took place on Sunday last in the midst of the evening services. Accordingly, the Vespers of our Blessed Lady of the Rosary having been sung by his Lordship the Vicar-Apostolic of Hyderabad, the public profession took place, Mr. Oakeley receiving the whole of the interesting party at the high altar.

"Not one of the least interesting features of the case is, that the house occupied by the sisters is that in which Mr. Oakeley lived for several years when minister of Margaret Chapel, and which he revisits after six years under these remarkable circumstances. No. 74, Margaret Street, is a favoured dwelling-place; *it has yielded to the Catholic Church five clergymen of the Establishment*, all of whom are, or will be, priests; two Jesuits, one oratorian, and now a whole community of the sisters, who, doubtless, will end in consecrating their lives to God in the Catholic Church, as they had began to do in their measure before they submitted to it."

Turning to a more distant part of the field, we find the brother and heir-apparent of Lord Glasgow erecting a grand collegiate church in the island of Cumbray, arrayed in all the fullest-blown developments of Puseyism, and at a cost of nearly £20,000. It is ominous to see men of this rank so thoroughly bigoted; but what we chiefly intended to notice was the following clause from the "Primary Constitution and Statutes of this Church of the Holy Spirit," viz. :—

"All members of the foundation are requested, *daily*, to offer up a prayer for the *founder*, in these or the like words:—'Shew thy mercy, O Lord, unto him who built and endowed this church and college.'"

There lurks in this clause an immense amount of significancy. There is no limit, it will be observed, set to the time during which this prayer is to be offered, and we presume it is to continue after the "founder" is dead and his eternal state unalterably fixed. "There is no work or device in the grave. As the tree falleth, so it shall lie." But even on the theory of Purgatory, the Cumbray officials might be carrying on their intercession ages after the "founder's" soul had escaped. This seems to be heresy the first. But, besides, men who depart from the Gospel way of salvation are always in a state of uncertainty, and hence their covetous appetency for human intercession. They pretend that they alone are sure of salvation, and yet they never seem to feel the confidence of safety. And above all, whilst we cannot but admire Mr. Boyle's liberality, and should like much to see true Protestants imitating it, why should prayers be bought? Mr. Boyle is to be prayed for in all ages because he spends £20,000; but are the poor, upon Scriptural principles, not as well entitled to our prayers? The theory upon which the whole affair proceeds is very much the old Popish theory of buying prayers, and therefore heaven, by large gifts to the Church, rather than by the blood of Jesus Christ. It is like Paley's theory of the large pigeon, which sat in the centre of the field, and had address enough to get all the other pigeons to feed it. The poor people of Cumbray are in all ages to be helping Mr. Boyle into Heaven because he happens to spend £20,000. This is not "unto the poor the gospel is preached," and seems rather an odd commentary upon the passage, "How hardly shall they that have riches enter into the kingdom of heaven." Besides, there is no "reciprocity" in the proposal. The people of Cumbray are to pray for Mr. Boyle, but Mr. Boyle does not pledge himself to pray for them; whilst, upon the Popish theory, his prayers being those of a person likely to secure canonization, would be of far more value. How long are men to deceive themselves with such unscriptural delusions? "Other foundations can no man lay than that which is laid, which is Jesus Christ."

ONE REMEDY FOR PUSEYISM.

GEORGE ATKINSON, Esq. of Thornton, in the diocese of Exeter, has published a proposal for the "establishment of a Scripture Readers' Society," for staying the tide of Puseyism in that part of England. Devonshire is being largely ripened for Popery; but there is a noble spirit in many of the people. Mr. Atkinson says,—

"The state of things in this diocese urgently calls for the interference of the laity. We must not rest in bare protests—we must be up and doing. A large body of the clergy are now setting the laity at defiance, and are virtually impugning the law of the land; not only so—they are, to use the expressive language of our good archbishop, when Bishop of Chester, *undermining* the foundations of our Protestant Church, and thus paving the way for the utter annihilation of Protestantism itself."

To meet this state of things, he says,—

"As one of the remedies for counteracting the evils we deplore, I know of none more calculated to benefit our population, in a spiritual point of view, than that of establishing a Scripture Readers' Society in connexion with the Town Missionary and Scripture Readers' Society in London, or, at least, forming an association upon the same principle, independently of it, for the diocese of Exeter. I scarcely need remind you that the Society in question is composed of Churchmen and Dissenters, acting together as in the Bible Society, with the simple object of bringing sinners to the cross of Christ. Such an association as I am now describing is in active and most useful operation in the county of Gloucestershire; and among the committee are to be found the names of the Right Hon. Earl Ducie, Lord Moreton, Colonel Kingscote, H. Kingscote, Esq., Colonel Hutchinson, Robert Kingscote, Esq., and A. H. Phillpotts, Esq., &c., a sufficient guarantee for the orthodoxy of such a Society. Their Sixth Annual Report, lately published, gives a most encouraging account of their proceedings. I now make the proposition for the establishment of a similar institution; Exeter, as being the chief town of the county, seems to be the most natural locality for its formation."

We cannot doubt that "Scripture Readers" would be most useful, especially in a rural district, if they were men of intelligence as well as of decided piety, previously trained in the Popish controversy, and prepared to "convince gainsayers." Mr. Atkinson adds in a note,—

"There is no greater proof of spiritual ignorance than the delusive idea of limiting 'the guardianship of the truth' to ecclesiastics. The statement lately made by the Dean of Bristol, quoting from Father Ambrose, that 'there is scarce a heresy that has ever entered into the Church of Christ, except through the way of the clergy; but the truth and simplicity of the Gospel have been retained by the fidelity of the laity,' should at least quaiify the overweening confidence of the Tractarians upon this point."

THE REAL OBJECT OF THE POPE.

It would appear that Mr. Spencer (Father Ignatius) is at Rome, and has had an interview with the Pope, who smiled complacently on the devotee as he unfolded his scheme for the restoration of England to the darkness and degradation of the middle ages. When Dr. Townsend spoke of an alliance of all Christians, Antichrist not unnaturally contemplated him with a ghastly smile of contempt; but when Spencer speaks of England kissing the Pope's toe, he at once finds the key to his heart. Hear Spencer:—

"I was presented to his Holiness by Mgr. Galbot, and the interview lasted half an hour; during which time the Pope listened to me with the greatest kindness and affability, while I spoke to him of our crusade for the conversion of England. I presented to him a translation of my propositions on this crusade, and a memorial requesting leave to proclaim it wherever the Bishops should kindly consent, and a recommendation to the pious charity of the faithful for the new monastery at the Hyde, near London. Before I departed, his Holiness was pleased to tell me that I might again return to him if I had anything more to say on the subject. Never on any occasion have I met with one who heard me with more kindness, or shewed less appearance of being troubled by my presence, than the great Pontiff who bears upon his shoulders the weight of the business of the whole world."

SECRET MACHINERY OF ROME IN BRITAIN.

POPERY is wont to boast much of its arrangements in behalf of the poor. The commentary upon this is found in the swarms of beggars in all Popish countries, and which existed in our own whilst under the dominion of Rome. Jesuitism, however, is seeking to steal back into the land under the garb of charity; and Protestants cannot be too much on their guard. These remarks have struck us whilst reading a report lately published of the Edinburgh "Brotherhood of St. Vincent de Paul," a so-called charitable institution. They say,—

"Other and kindred labours also have been set on foot, through the exertions and co-operation in a great part at least of its members, and in which, therefore, it may justly claim a share. *Such, for instance, are the United Industrial School, the Association of St. Margaret, the Society of St. Elizabeth; all of which institutions have for their object the relief of human suffering and destitution, in some form or another, and are thus closely associated with the Brotherhood of St. Vincent of Paul, in the possession of a common aim, pursued by means essentially similar.*"

And they go on to add,—

"His Holiness, the sovereign pontiff, has been graciously pleased to testify his approbation of the Brotherhood by *blessing a crucifix for its use, at the especial request of one of its members, who had the honour of an audience, shortly before the holy father was driven from Rome; the Pope also appended his autograph, at the same time, to a petition, praying that this crucifix might be enriched with all the privileges and indulgences of the Via Crucis, or the Stations of the Passion, for the spiritual benefit of the members of the Brotherhood. His Holiness also sent them his blessing. While this sheet is passing through the press, news has reached the Brotherhood that the holy father, in consideration of the extension of the Society's operations throughout the Christian world, has just appointed his eminence, Cardinal Fornari, to be its Cardinal Protector.*"

"The Brotherhood is grateful to our Lord for having lately chosen one of its active members to the *distinguished grace of being enrolled among the Society of Jesus. Since the publication of the last report, also, another has joined the congregation of the Oratory in England, and a third has been ordained a secular priest.*"

What preposterous superstition is here! The Pope, just about to flee as a "flunkey" from Rome, and unable even to save himself, is blessing crucifixes to save the people of Edinburgh, and Edinburgh, on the other hand, is supplying from amongst the old clothesmen of the Cowgate Jesuits for Rome, and all under the garb of charity! Only think, besides, of a "Cardinal Protector" for the Grassmarket!

MAYNOOTH.

THE following letter is from a highly intelligent and earnest correspondent, who has done much to promote the Protestant cause. It contains a piece of important information in regard to Maynooth College, as illustrative of our duty and of the ordinary policy of Popery. Popery is the true daughter of the horse-leech, never saying "it is enough." We cordially agree with the conclusion to which our respected correspondent has come.

"TO THE EDITOR OF THE BULWARK.

"———, 16th October 1851.

"SIR,—I observe in your October Number a sketch of Maynooth College, and you mention that a large and handsome addition is being made at present to the building. It is an entire new building. I think it would be desirable that you should obtain from your correspondent in Dublin a ground sketch of the old and new buildings, stating the numbers accommodated in the present, and to be accommodated in the new. Having visited Maynooth College this summer, I would observe—

"1. That the old buildings consist of three sides of a square, and that through the centre of the principal front it is proposed to make an entrance to the new College, but to retain in use all the old buildings.

"2. That the new buildings were designed to form a large square, three sides of which only are yet built, the main front of the new buildings facing the back of the main front of the old, and the unbuilt side being the north side.

"3. I incline to think that your sketch exhibits the principal front of the new building, and that the tree on the right of the sketch conceals the unfinished or north end of the principal, or east, front of the new building.

"4. It is understood that the new building cannot be finished for want of funds. It is an enormous pile, and as yet there is not one single article of furniture in it, nor a shelf in the library; and this brings me to the remark which occurred to me when on the spot, that British Protestants may lay their account with a grant being proposed, or smuggled through Parliament, by those Ministers who would govern Ireland through the agency of the Pope and the priest, to finish the building, and to furnish it. It may be that the grants which have been paid since 1845 may have been perverted, and that the present unfinished state of the building is the result of a shrewd calculation on the gullability of John Bull as a means to obtain additional funds. Whatever be the cause of the present state of matters, I certainly expected to have found the new buildings in full operation, instead of finding them in a state to form a pretext for farther grants.

"5. That the new buildings are unoccupied, unfinished, and unfurnished, is certain. It is equally certain that farther grants will be asked, and that, therefore, the warning note should go forth timeously to resist every such proposal, with a farther intimation that the only effectual way to prevent farther grants is TO REPEAL THE PRESENT GRANT."

THE PAPACY: ITS AUTHOR AND AIM.

By the Rev. S. A. Walker, Trinity College, Dublin, and Pastor of St. Paul's English Episcopal Chapel, Aberdeen, late Rector of Gallo, Meath. Edinburgh: W. P. Keunedy.

OUR Irish friends have had the best means of knowing Popery as it at present exists. Mr. Walker has had this advantage in a peculiar degree, and, besides, has evidently studied its true nature thoroughly in the history of the past. His work is full of well-condensed information on the main aspects of Popery, which may justly be called the "question of the day;" and as it is not expensive, we trust it will be extensively read.

THE PAPACY: ITS HISTORY, DOGMAS, GENIUS, AND PROSPECTS. By the Rev. J. A. Wylie. Edinburgh: Johnstone & Hunter.

OUR readers may be aware that this Essay received the first prize from the Evangelical Alliance. Its author has made a thorough study of the Popish system, and has brought out such a powerful and comprehensive development of its hateful peculiarities as is well fitted to exert a great influence on the Christians of Britain. We most cordially recommend the work as one of great research, and of much value to the Protestants of the empire, and cannot doubt that it will obtain a large circulation.

"THIS IS MY BODY."—When our Lord uttered these words he was silent about his soul and divinity. But the doctrine of the Church of Rome is, that "in the most holy sacrament there is, truly, really, and substantially the body and blood together

with the soul and divinity of our Lord Jesus Christ." If then the Church of Rome interprets our Lord's words literally, and professes to confine herself to what he said, she ought, for the sake of consistency, to say nothing about his *soul* and *divinity*.

THE BULWARK,

OR

REFORMATION JOURNAL.

THE MOVEMENT AGAINST MAYNOOTH.

MR. LORD, Secretary to the Protestant Association of London, in a letter addressed recently to the "Morning Herald," makes the following statement:— "When lately attending a meeting of Protestants in the Town-Hall of Birmingham, there was no suggestion received with such vociferous cheers and acclamations as 'the duty of withdrawing the grant to Maynooth College.'"

We have no doubt that the cheers of the Birmingham Protestants will be cordially re-echoed by their brethren over the entire empire, and that no news will be more welcome than the news of a great national effort to overturn this gigantic nuisance. We have been too long befooled by the infatuated course of worldly politicians. It is notorious that every one of their pretences and predictions have proved—as might have been anticipated—ludicrously false; whilst every statement made by Christian men, on the authority of the infallible Word of God, although branded by the political owls as the fruit of bigotry and fanaticism, has proved true to the very letter, or rather short of the truth. The time seems, therefore, to have fully come for strenuous and determined action; and as we have now the advanced guard of the Roman army landed on our shores, led on by a cardinal prince, and breathing open defiance against our religion and liberties, it will be a most appropriate commencement of the struggle to break down at once the hostile encampment in the centre of the field, erected, manned, and supported by the singular infatuation of our own rulers. The command of God is, "Come out of her, my people; be not partaker of her sins, that ye receive not of her plagues." There cannot be a more direct method of becoming partakers in the sins of Babylon, than by giving a nation's wealth for her support. All endowments to Popery, therefore, are palpably sinful, and the most aggravated form of this guilt must consist in training up, at the public expense, a whole race of priests, to ruin the souls of the people and destroy the nation. It is delightful therefore to discover how, in the adorable providence of God, the very activity of evil has become an effectual means of rousing Christians to the discharge of a long neglected duty. Our slumbering Protestantism has been effectually stirred from its guilty slumbers by the recent aggression of the Pope, and now we hope to have the entire kingdom united in a war against Maynooth. The following is an account of the proceedings of the Protestant Alliance of London:—

“ At a meeting of the General Committee of the Protestant Alliance, held November 4, 1851, at the Caledonian Hotel, Adelphi, the Earl of Shaftesbury in the Chair, the following Resolutions were unanimously adopted :—

“ I. That in the judgment of this Committee the time has now fully arrived when the principles adopted at the formation of the Protestant Alliance, on the 25th June in the present year, should be brought before the Protestants of all parts of the British empire, with a view to their being carried effectually into operation, both in regard to the discontinuance of Government favour to Popery, and to the promotion of religious freedom in Roman Catholic countries.

“ II. That in relation to the former—the discontinuance of Government favour to Popery—it appears to be the most obvious duty at the present moment to propose to the country at large an united appeal to the Legislature for the repeal of the Maynooth Endowment Act of 1843 ; and that irrespectively of the general question of endowments, about which there is a difference of opinion among evangelical Protestants, the following are among the grounds on which such an appeal may rest :—

“ 1. That it appears from the records of the Irish Parliament, that the annual grant to the Romish College of Maynooth, which had been first made by that body in 1795, was only pledged by the Act of Union to be continued for a term of twenty years, which term expired in 1821 ; that various other grants, similarly pledged for a like term, were gradually discontinued between 1821 and 1830 ; and that the vote to Maynooth, though still proposed to Parliament by the Government, was always objected to, and seldom carried without a division.

“ 2. That, in 1845, Sir Robert Peel, partly to terminate these annual discussions, but chiefly with a hope of conciliating the Romish priesthood in Ireland, proposed to Parliament to augment the annual allowance to Maynooth, and to charge it on the Consolidated Fund, thus obviating the necessity of an annual vote. This measure Sir R. Peel only succeeded in carrying after encountering the strongest opposition on the part of the people of Great Britain that has ever been manifested to any similar proposal.

“ 3. That the open and strong repugnance of the people to this endowment of Maynooth was manifested, at the general election in 1847, by the rejection of many members of the House of Commons who had supported Sir R. Peel's measure ; while that statesman's hope, that thus he had pacified Ireland, was proved to be ill-founded, by the tumults, seditious meetings, and all but open rebellion, which marked the summer of the following year.

“ 4. That the subsequent and present conduct of the Romish bishops and priests of Ireland has shewn how vain was the hope of that statesman, that, by any measure short of the concession of absolute dominion, he could propitiate that ambitious priesthood ; while, by abetting the grossest insults to the laws, the Government, and the Legislature, they have placed Great Britain in the humiliating position of appearing to pay tribute, through fear, to the agents and emissaries of a hostile power.

“ 5. That there is no reason to doubt that the repugnance of the people of England to the endowment of the Romish College of Maynooth is as deep and as fervent as ever ; and that it appears advisable at once to call forth an expression of this national feeling. In the hope that the Government and the Legislature will no longer persist in training up, out of the funds of the nation, a priesthood, so many of whom are distinguished by turbulence and disloyalty ; that with this view a public meeting be held in London, in the month of November, for the purpose of petitioning Parliament for the repeal of the Maynooth Endowment Act ; and that it be recommended that similar meetings be afterwards held in the great towns of England and Scotland.

“ III. That in relation to the second great object of the Protestant Alliance—the promotion of religious freedom in Roman Catholic countries—the Committee are of opinion that it essentially comprehends as well the assertion of the rights of conscience to be enjoyed by the subjects of Popish Governments, as the vindication of the claim of British Protestants resident in Papal countries to possess the same amount of liberty of worship and of burial as is conceded to Romanists in Great Britain ; and that this object in its two branches may be advanced in various ways, and especially in the following :—

“ 1. By earnest, though at the same time respectful and dignified appeals to Governments which sanction or permit persecution ; such appeals being accompanied or not, according to circumstances, by the exercise of the diplomatic influence of our country.

“ 2. By enforcing on British Protestants the duty of holding out the hand of brotherhood to all those Christians who are persecuted for conscience' sake in Popish countries ; by affording pecuniary relief, where it is needed, to the families of those who are cast into prison for religious causes ; and by offering a refuge to those who are exiled for similar reasons.

“ 3. By doing honour, as occasion offers, to governments, which, like the Piedmontese, up to the present time, protect liberty of conscience, and resist the exorbitant claims of the Romish priesthood.

“ 4. By communicating with our fellow-Christians in the United States of America, and in the Protestant nations of continental Europe, with the view of concentrating, as far as possible, the public opinion and moral influence of the sound portions of Christendom upon all cases requiring united action.

“ IV. That while this Committee earnestly recommend the diligent prosecution of the

objects of the Protestant Alliance, according to the plan sketched out in the foregoing Resolutions, they would keep before their own minds, and proclaim to all the members and friends of the Association, that the success of their enterprise entirely depends upon the blessing of God, sought by prayer through the one Mediator; and they would, therefore, call upon them to strengthen one another in the Lord for this great conflict; in the belief that, however formidable and inveterate an adversary it may be—Popery is a doomed thing, and is hastening to its final overthrow.

“JOHN MACGREGOR, Honorary Secretary.

“No. 9, Sergeants' Inn, Fleet Street, London.”

On the day previous the Scottish Reformation Society had resolved as follows:—

“At a meeting of the Acting Committee, held in Edinburgh on the 3d November 1851, the following Resolutions were unanimously adopted:—

“That whilst this Committee adheres to all the principles, and resolves to prosecute all the objects, detailed in the Petition of the General Committee of this Association presented to the House of Commons on the 27th day of March 1851, they are yet convinced that it is their duty to concentrate their chief efforts, in the first place, on one prominent object, and therefore resolve,

“1st, That inasmuch as all direct support of Popery by the Government of this country, in any part of the empire, is flagrantly opposed to right principle; and inasmuch as the annual grant to Maynooth is an aggravated instance of such support—has always been opposed by the great mass of Protestants, and has resulted only in unmixed evil—this Association shall use every effort during the ensuing session of Parliament to procure the passing of a bill for the entire withdrawal of said grant.

“2d, That with a view to the accomplishment of this object, this Association shall adopt immediate measures to enlighten the public mind in regard to the true history and results of this endowment—to stir up other Associations to adopt similar measures for its abolition—to ascertain the opinions of members of Parliament on this subject—and to call upon the electors of Scotland to support, at the ensuing election, only those men who are prepared both to vote against the Maynooth grant, and in every right way to resist the aggressions of Popery.

“3d, And this Association being deeply persuaded that the cause in which they are engaged is pre-eminently the cause of God, and that without his blessing all their efforts must be vain, earnestly implore Him in whose hands are the hearts of all men, to vouchsafe his guidance, and to command success in this undertaking, and that the Man of Sin may be speedily destroyed by the spirit of His mouth and the brightness of His coming, and all his deluded votaries set free.”

It is quite certain that Dublin, Manchester, Liverpool, and Glasgow will quickly follow the example. A great meeting has been held in London on the subject, and meetings in the other towns will rapidly succeed. Let us humbly offer some advice to our readers in regard to the mode of conducting this important struggle, which, after all, is only a skirmish of outposts with Rome.

1. Having taken our ground, we must maintain it with determined resolution. It is admirable to have discovered a basis of such thorough agreement; and as the members of Parliament are sensitive in the prospect of a new election, a better time could not probably have been selected. But all mere politicians may be expected to shrink from our proposal; and unless the Christians of the empire are resolute, and prepared to sacrifice mere secular politics, to secure a great object, there is little hope of immediate success. Rome will offer every form of opposition. She has commenced the war already; and it would have been better never to have taken up the present ground, than to allow ourselves now to be driven from it.

2. Whilst it is most important to load the tables of Parliament with petitions, we must bring our utmost influence to bear on the members of Parliament themselves. A petition, however large, can easily be bundled away under the Speaker's table. We must try to secure the living men who, under God, rule our land. Rome understands this well, and spends little money or labour on mere petitioning in comparison of what she spends in seeking to fill the Parliament with her own emissaries. It has often been said that forty determined men can carry any measure in the House of Commons; and Rome expects to send seventy from Ireland at next election, in consequence of the

lowering of the franchise there. But this whole theory rests on the assumption that the other members of Parliament are comparatively indifferent on the particular subject at issue. The wedge will penetrate a soft substance; but if it meets the granite rock, it will not be so successful. And so the forty, or even seventy Papists, if opposed by twice forty or twice seventy zealous and determined Protestants, will find all their efforts baffled. Let all Protestants, therefore, deal with their members. Let showers of letters be written; and if the present men, or any of them, are incorrigible, let new ones be provided against the approaching election.

3. Let every effort be made to maintain a spirit of love and union amongst true Protestants. "Divide and conquer" is the old maxim of Rome, and already she has indicated that her tactics in the approaching struggle will consist largely in an effort to sow dissension in the Protestant ranks, upon the abstract question involved in endowments. Let us not be "ignorant of her devices." One thing is plain, that no defence can be set up for the endowment of Maynooth, or of such a system as Popery is in any form or degree. Upon that we are all agreed, there let us take our stand, and not be driven from it by all the craft of our unscrupulous adversary, until the shout of victory echoes throughout Europe.

The times are most eventful. We see the gigantic power of Russia united with the legions of the Pope, and the vast shadows of a double despotism thrust forward across the whole face of Europe and touching the very shores of Britain. We see a Roman prince setting up his camp at London, and taking infetment of this Protestant country on behalf of the Man of Sin. Are we to stand and quarrel with each other on the eve of such a tremendous struggle? Are we to be carried aside by peculiarities, however important, or divided by cunning at such a time as this? No, on the well-trodden field of former victories, with the Word of God in our hands—the graves of martyrs beneath our feet—the spirits of confessors beckoning to us from above, let us meet the common foe. We need not ask, "What shall the end of these things be?" Babylon is doomed, "Strong is the Lord God that judgeth her." The great stroke from heaven shall soon smite the gigantic image of cruelty and guilt, and its remains shall be swept out of Europe as dust from the summer thrashing-floor. Blessed are they who shall be found faithful in this great and final struggle of the Church of God.

PALPABLE FOLLY OF THE MAYNOOTH ENDOWMENT.

THE guilt and folly of the Maynooth endowment are singularly well expressed in the following extracts from the "London Record:—

"What have we done, and what are we still doing, after our hard-won success? We have prohibited a few Episcopal titles. We have forbidden the Cardinal to style himself Archbishop of Westminster; and if he is kind enough to give us legal proof of his doing it, we may even be able to fine him a hundred pounds. But we are training men to wear these forbidden titles at our own cost. We are fining ourselves three hundred times as much to provide a full supply of law-breakers, who will, as a point of conscience, scoff at our prohibition, and teach millions more to scoff at it like themselves. We complain that the late act of the Pope proves him a real enemy to our rights and liberties; and we kindly provide him with a host of trained generals, to carry on his campaign against us. Our eyes are at length opened. We see that Popery is essentially persecuting, domineering, and aggressive. We therefore pay it some hundreds of thousands, to strengthen it for new assaults on our liberty and peace. We call its doctrines idolatrous, and help it largely to spread the idolatry. We call them absurd and unreasonable, and then train up hundreds and thousands of priests to put out the understandings of the people. We

denounce it as a persecuting system. We then endeavour to secure public harmony and peace, by nursing thousands of teachers to disseminate with all their skill these maxims of persecution. We reproach the Jesuits with the maxim of doing evil that good may come; and shew our sincere abhorrence by adopting it in both Houses of Parliament, and propagating doctrines that we despise and detest, in the vain hope of rendering Ireland more manageable to our rulers. And then we call ourselves sincere Protestants! Yes, protestors against the maxim that we practise ourselves, and against a creed that we propagate, by our votes and our money, through the length and breadth of the land. * * * * The worship of the Virgin, however sentimental and refined, is creature worship, and therefore is forbidden idolatry. The worship of the wafer is a gross, stultifying, heathenish idolatry. This every one of our Protestant legislators either knows, or ought to know. They are guilty of moral blindness if they do not know it. Yet they are compelling us every day, by their own act, still in force, to perpetuate and extend this rebellion against the commands of God, this destruction of the souls of men. Every day the Maynooth grant remains, our statute-book is adding fearfully to our national sin. We are direct accomplices in teaching systematic rebellion against the second commandment. We are parties to the guilt of inflicting a vast religious fraud upon the reason and consciences of our fellow-countrymen. And will the vain pleas, by which the bill was passed, of conciliating Ireland by hush-money to the priests, and providing 'religious consolations' for the deluded peasants, screen us in the eyes of the holy and righteous God? Unless the laws of his moral government had been reversed for our special benefit, our sin was sure to find us out."

THE SABBATH IN FRANCE.—France affords a striking example of the demoralizing effects of Popery, and of the inability of those who have long been under its influence, to see their way in questions of principle. Take for example the following:—

"The committee for the better observance of the Sunday and *fête* days has presented to the Assembly a project of law, of which the following is the substance:—"The public works of the State, and all works contracted for with the State, shall be suspended on Sunday and *fête* days. They may, however, be continued, in case of urgency, by order of the prefects or mayors. All works on high-ways or roads are also to be suspended, except in cases of urgency. All contracts for hiring, and all regulations interfering with the liberty of the workmen to suspend work on Sundays and *fête* days, are void. This condition is applicable to workmen belonging to all the sects recognised by the State, for the day of religious rest of each sect. This provision does not, however, extend to works of urgency or necessity, nor to callings which require, from their nature, a daily and continuous labour, and which will be indicated by a regulation of the public administration. On Sundays and *fête* days a sufficient time will be afforded to soldiers and sailors, except in cases of urgency on service, for the performance of their religious duties."

Popery is notoriously one of the greatest Sabbath-breakers in the world. She makes void the law of God by her traditions, and makes the Sabbath the great day of amusement and sin. Some time ago we were in a Popish district where there was a marriage on the

afternoon of Sabbath, and a drinking and dancing match, at which the priest presided. In the above extract we have a proposal to repress Sabbath profanation, but "*fête* days" are still mixed up with Sabbaths, and "urgency," a very vague and uncertain word, is substituted for "necessity." There is, properly speaking, no Sabbath in any Popish country, and in proportion as Popery prevails in this country, may we expect to lose our Sabbaths as well as our liberty and our Bibles.

POPISH ADROITNESS.—A large, fierce looking Irish Papist, very like the sort of men that come to make disturbances to please the priest, lately came to the door of the meeting of the Irish Mission in Edinburgh, but seemed greatly taken aback when he found two policemen drawn up inside. He instantly retired, muttering the following sentence, in which a truly Irish attempt is made to turn the tables,—"*Och, and sure this is a quare religion that needs the police to protect it.*" What ought he to think of the superstition against which the protection is required, and of the Pope himself, who needs the armies of two nations to protect him from the violence of his own children?

THE EMANCIPATION OF THE VAUDOIS:

To the Protestant, the valleys of Piedmont, inhabited by the Vaudois or Waldenses, possess an interest unequalled by any other spot in Europe. They



The Balsille.

lie about thirty miles south-west of Turin, along the frontiers of France, occupying a space of about twenty-two miles in length by sixteen in breadth, and present a variety of beautiful and stupendous scenery, not surpassed in any other quarter of the globe. These valleys have again and again been the battle-field for the truth. Rome has in vain tried, by persecutions unnumbered and unparalleled, to extirpate this small band of witnesses which, hid in the fastnesses of the Alps, preserved the pure gospel, in opposition to her multiplying corruptions, and who have often supplied a triumphant answer to the question—“Where was your Church before Luther?”

In the fifteenth century Pope Innocent VIII. leagued the kings and princes of the earth in a

crusade against the so-called heretics of the valleys, offering plenary indulgences and other favours to all who should engage in it. But the small and feeble flock proved victorious over the great armies of Papal Europe. After enduring barbarities altogether unheard-of under Louis XIV., Rome believed that she had at last succeeded in extinguishing the light, and in exiling these confessors for ever. But though they had found an asylum among generous-hearted friends in Switzerland, their hearts turned to their own valleys. They mustered at the Lake of Geneva; and, under the guidance of their pastor-chief, Henri Arnaud, on the evening of the 16th August 1689, they knelt down by the shores of that lovely lake, and resolved, in the strength of the Lord, to regain their country. They did so. The return of the eight hundred Vaudois across the mountains of the Alps is a page in modern history which throws into the shade the retreat of the Ten Thousand of Xenophon. Their first resting-place was Filli, in Savoy, a representation of which is found below, where the *Curé* liberally supplied them with refreshment, refusing all remuneration; and in setting out on their march, the Papists shouted “God go with you!” Having reached the Valley of St. Martin, they found an army waiting to oppose

them. From the plateau of the rock of the Balsille, an exact view of which is given in the woodcut, these eight hundred men, for nearly seven months, resisted successfully the attacks of the allied troops of France and Savoy, amounting to twenty-two thousand; and their retreat at last from their rocky fortress, and re-establishment in their own smiling valleys, is one of those signal events which makes the Christian patriot exclaim, "What wonders hath the Lord wrought!"

In these days a new miracle has been wrought in their behalf. The revolutions of 1848 have been diligently turned to account by the Papal power, and made the pretext for forging new chains for the nations of Europe. In one favoured spot only has there been a lightening of the bondage. The Vaudois, by the constitution granted by Charles Albert to his Sardinian subjects, have been delivered in some measure from the grievous restrictions under which they had so long groaned. They are no longer shut up in their own valleys, but can now claim the right to erect places of worship for those who hold the same faith throughout Piedmont.

It is this happy change in their circumstances which occasioned the late visit of their Moderator to this country. A Protestant Italian Church for his countrymen has just been commenced in Turin, the capital of Sardinia, and M. Revel was commissioned by his Synod to go to Britain for the stones wherewith to build it. Every true Protestant must bid "God speed" to such a mission; for it is the planting of the standard of Gospel truth and religious liberty in Italy, and that too by those who, though martyrs and protesters against the errors of Rome, are yet not of the Reformed Churches, but have been witnesses for the truth from the days of the Apostles.

Such an enterprise could not fail to meet with a determined opposition from the Romish Church. But the Government has stood true to its engagements, and the building is now rising up, despite the outcry that has been raised, and the influence of the Romish press. The spirit of their arguments may be gathered from the following concluding sentence of an article in the *Armonia*:—

"In fine, to permit Protestantism to establish itself in Piedmont, would be to degrade the dynasty of Savoy, whose chief merit is to have combated that barbarous and destructive heresy, and to have always kept its states free from it. A Protestant Church in Piedmont would be an insult to our constitution and an insult to our kings."



Filly, Savoy.

IMPORTANCE OF KNOWING POPERY—AUTHENTIC SOURCES OF THIS KNOWLEDGE.

It is our desire and purpose, in conducting this periodical, to make it the channel of bringing before the British public accurate views and lively impressions of what Popery is, whether contemplated in its inherent and unchangeable characteristics, as settled by its own infallible authorities, and exhibited in all ages and countries, or as practically developed among ourselves, in the skilfulness of its adaptations to existing circumstances, and in the zeal and energy of its present efforts. It is scarcely to be expected, that the community will be roused effectually to a right sense of their duty in regard to Papists and Popery, unless they are made familiar with Popery as it is, with the indications it is at present giving of its true character and tendencies, and with the nature and results of the efforts it is now making to strengthen and extend its influence. At the same time, men cannot be said to know Popery thoroughly, and therefore cannot be expected to discharge fully and permanently the duties incumbent upon honest and intelligent Protestants, unless they are accurately acquainted with the doctrines and practices which the Church of Rome has formally and officially sanctioned, and with the leading grounds upon which these doctrines and practices may be refuted and exposed, and the Protestant principles opposed to them may be established. For these reasons, it is our wish and intention to endeavour to exhibit in this periodical a combination of the past and the present, of solid instruction as to the established and unchangeable principles of Popery, and of interesting information as to its present phases and operations,—in short, to attempt to bring out and to press upon public attention “things new and old.” With this view we mean, while giving much prominence to what Popery is now doing, and to what its present doings suggest as to our present duty, to furnish from time to time expositions of its leading doctrines and practices, and of the evidence by which they can be proved to be justly chargeable upon the Church of Rome, with a refutation of the scriptural grounds on which they are commonly defended, and a statement and defence of the opposite Protestant truths.

There is, of course, a class of persons to whom an exposition of the leading principles of Popery, in the popular and compendious way alone suitable for such a publication as this, may seem useless and commonplace, and to whom it may present nothing with which they are not already familiar. But there can be no reasonable doubt that the community in general need instruction in the very elements of this subject, and that there are few amongst us who are so well acquainted with it as to be able to embody in words distinct and accurate conceptions of Popish errors and of the opposite Protestant truths, and of the grounds on which Protestantism should be maintained and Popery rejected. The Papists in this country have a considerable number of adherents who are so trained as to be able to state readily and fluently the substance of the most plausible arguments that can be adduced in support of their tenets, while few, even of educated Protestants, are able to answer Popish arguments, or to defend their own cause. This state of things ought to be remedied, and the only remedy is, to bring as extensively as possible before the community brief but accurate statements of the tenets of Protestantism and Popery, and of the arguments by which they are respectively defended and refuted. With this view we propose giving, from time to time, a series of articles upon the leading doctrines and practices of the Church of

Rome, and the Protestant principles which are opposed to them. Our main object in these articles will be to furnish Protestants who may be brought into contact with intelligent Papists, with the principal facts and arguments which may serve best for the refutation of Popery and the defence of Protestantism.

At present we propose giving merely a brief account of the principal sources from which the doctrine of the Church of Rome is to be ascertained. Every Popish priest, at his ordination, swears to the "Profession of Faith" imposed by a bull of Pope Pius IV., after the Council of Trent, and this profession contains a brief statement of some of the leading doctrines of the Church of Rome. In this profession, besides, every Popish priest swears that he "unhesitatingly receives and professes all things delivered, defined, and declared, by the sacred canons and the œcumenical councils, and especially by the Holy Synod of Trent." On this ground we are fully warranted in holding the Church of Rome, and all her priests, to be formally and officially responsible for everything laid down in the sacred canons, and œcumenical or general councils. The sacred canons are just the canon law, the full establishment of which in England, Cardinal Wiseman has avowed to be the chief object of the recent Papal aggression. Most Papists hold that there have been eighteen œcumenical and infallible councils, but they differ among themselves as to what particular councils are entitled to this character; the French divines in general maintaining that the councils of Pisa, Constance, and Basle, were œcumenical, and the Italians denying this, and ascribing, instead, infallibility to the councils of Lyons, Florence, and the fifth Lateran. The Pope has never ventured to give a formal decision of this question, as to what councils are œcumenical and infallible; and the Popish priests of this country have never ventured to tell us, whether, in swearing to receive "all things defined by œcumenical councils," they mean to follow the French or the Italian list of the infallible eighteen. This is one among many subjects which expose the hollowness of the pretence that the Church of Rome affords full certainty and complete security, in matters of faith, to all who submit to her authority. Here is a matter affecting the very standard of faith, on which opposite opinions are professed by her most eminent writers, and on which she has never given, and dare not give, a deliverance.

The Catechism of the Council of Trent, though not formally sworn to by Popish priests in their ordination vow, is generally admitted to be an authoritative exposition of doctrine, to the accuracy of which the Church of Rome is pledged.

But, besides the sacred canons, the œcumenical councils, and the Trent Catechism, there are other sources from which we can derive doctrinal decisions, for which the Church of Rome, as such, and of course all her subjects, may be held to be responsible. We are scarcely entitled indeed to hold all Romanists responsible for all the doctrinal decisions which have been pronounced by the Popes, for some of them openly deny that the Pope is infallible; and the controversy carried on among them upon this point, is another proof of the absurdity of the profession made by the Church of Rome of giving full security to all her subjects in all matters of belief. But almost all Romanists admit, that the formal decisions of the Popes, when assented to, or not dissented from, by the Church, that is, by the body of Bishops over the world, are to be received implicitly as articles of faith. There have indeed been many disputes among themselves, as to whether particular doctrinal decisions of Popes have or have not been accepted by the Church; and this is another element of uncertainty affecting the standard of the Romish faith.

But there are some instances, as, for example, the famous, or rather infamous, Bull Unigenitus issued by Clement XI. in 1713, in which it can scarcely be disputed that the Pope's doctrinal decisions were accepted by the Church, and may therefore be justly charged upon all Romanists.

There are some of the tenets of the Church of Rome which are not very fully developed in any of her symbolical books, in any of those documents which the Church has formally sanctioned and imposed, and for the full knowledge of which, therefore, we must have recourse to the writings of her most eminent and generally approved authors, and to the catechisms and manuals of instruction which she puts into the hands of her people.

It should also be remembered, that besides the books which set forth formally the doctrinal views to which the Church of Rome has committed herself, she has prepared and sanctioned other books, chiefly intended as Directories for regulating the huge mass of ceremonies which constitute her authorized worship, that afford authentic indications of her principles and practice, especially the Missal, the Pontifical, the Ritual, and the Ceremonial. The Breviary, too, furnishes many interesting materials for forming an estimate of the sentiments and spirit of the Church of Rome. This is the authorized Prayer-Book of the priests, and every Popish ecclesiastic is bound, under pain of mortal sin, to read a prescribed portion of it every day, the perusal of which requires an hour, or rather about an hour and a half.

These are the principal sources from which we shall draw our representations of the doctrines and practices of Romanists.

The Church of Rome, while prohibiting individuals from interpreting Scripture, and claiming to herself the exclusive right of doing so, has taken care to give no interpretation of any considerable consecutive portion, for which she can be held to be responsible. There are of course some interpretations of scriptural statements embodied in her authoritative decisions on doctrine, but these are not very numerous; and for her views of the meaning of Scripture, we must have recourse to her approved commentators and controversialists. Every Popish priest swears at his ordination that "he will never interpret the Scriptures otherwise than according to the unanimous consent of the Fathers." But every man of learning among them must know, that in regard to many important scriptural statements, the meaning of which is controverted between them and Protestants, this unanimous consent of the Fathers has no existence. Since, however, they have all made this solemn profession, we are entitled, in arguing with any Popish priest about the meaning of any text of Scripture, to insist that, before he venture to explain it, and to apply it to his purposes, he must produce the unanimous consent of the Fathers as to its import, a demand with which, in most cases, it is impossible for him to comply.

THE MAN OF SIN.

BEING CRITICAL REMARKS AND OBSERVATIONS ON SOME VERSES IN THE SECOND CHAPTER OF ST. PAUL'S SECOND EPISTLE TO THE THESSALONIANS. BY PROFESSOR DUNBAR.

[We have much pleasure in inserting the following communication from Professor Dunbar. It is interesting and satisfactory to find that an examination of the passage, upon strict philological principles, by a distinguished Greek scholar, who is not a professional theologian, confirms the interpretation that

has been generally put upon this important portion of Scripture by Protestant divines.]

VARIOUS opinions have been stated by commentators and others respecting the meaning and application of St. Paul's prophecy of *the Man of Sin*, in his Second Epistle, second chapter, to the Thessalonians. The most general opinion is, that the passage has reference to the Papistical heresy and the corruptions of the Romish Church, and that the *Man of Sin* is the Pope, or the succession of persons who have occupied the Papal chair. In no period of the Church, since the days of our Saviour, can the words of the Apostle apply to any other apostasy save that of Rome, because none of them rose to such a height of power, and exhibited such corruptions and delusions as that hierarchy. Some modern expositors, indeed, coincide in opinion with Dr. Bloomfield, who says in his Note on the passage, "that what is here spoken of *has not yet taken place*; though there is much to warrant us in thinking that the *mystery*, or secret principle of iniquity and apostasy, is *now actually* working, and that, when Almighty Providence shall please that the τὸ κατέχον shall no longer impede the *full working* of the principle—the *apostasy* (no doubt consisting of a series of acts though marked by the article as *one whole*) will rapidly display itself." As Dr. Bloomfield and the other expositors who hold this opinion seem to have no clear views of the import of the expressions τὸ κατέχον and ὁ κατέχων; and as our common version does not convey the precise meaning of the original, I shall analyze and translate some of the verses. Verse 3. The Man of Sin, ὁ ἄνθρωπος τῆς ἀμαρτίας, is also denominated ὁ υἱὸς τῆς ἀπωλείας. It may be a question whether the term ἀπωλείας may not be understood in an *active* as well as in a *neuter* sense, *the son of destruction*—ruin, or, *the destructive son*, as well to others as to himself. In this sense it is used by St. Peter, Second Epistle, ii. 1, Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ἡμῖν ἴσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας,—*pernicious heresies*. The following verse is very inaccurately translated:—ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεόν, καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός. In the common version the first part of the verse is rendered, "Who opposeth and exalteth himself above all that is called God, or that is worshipped." If such had been the meaning of the Apostle he would have used the preposition ὑπὲρ with the *genitive*, not ἐπὶ with the *accusative*. It is evident that the latter preposition depends for the construction on the first participle, ἀντικείμενος, and not on the latter. The verb ἀντικίμαι very often signifies *to lie in wait against*. The word Θεόν, without the article, does not mean the *Supreme Deity*, but any *deity* that was worshipped, and σέβασμα has a reference to that worship. In the next clause the verb καθίσει is considered to be *neuter*, as καθῆσθαι; but it is here evidently *active*; so that he seats himself in the temple of τοῦ Θεοῦ, *the true God, the Supreme Deity*, shewing himself that he is (not *God*, but) *a god*; a false god, similar to the Pagan deities. The verse should be thus translated, "Who opposeth and exalteth himself above and against all that is called a god, or the object of worship, so that he seats himself in the temple of God, shewing himself that he is a god." Verse 7. Τὸ γὰρ μυστήριον ἧδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται. The term ἀνομία properly signifies *lawlessness, a disregard of all laws, ordinances, and authorities*; not *iniquity*, in the abstract, and this meaning brings out more correctly the idea of the Apostle. There is something faulty in the construction of the latter clause of this verse, which has not been adverted to by expositors and commentators. When in the

Greek language the article is construed with a participle it is equivalent to the relative with the indicative in Latin and in English.* As the *relative* in Latin must have an *antecedent*, either expressed or understood, so also must the *article* with the participle in Greek. The antecedent must, of course, be construed with a verb. In the above verse we have neither antecedent nor verb as correlative with ὁ κατέχων. Perhaps these may be found in some of the different readings, or early editions of the New Testament, but I have not the opportunity at present of consulting any of them. I at one time thought that ἄρξει might have been substituted by a careless transcriber for ἄρξει (ΑΡΞΕΙ), and the meaning would be, *shall rule*, or *have power over* the mystery, &c., *until*, &c. It is clear that some verb, denoting the continuance of a *future* act, must be either expressed or understood, otherwise ἕως, pointing to a future event or contingency in connexion with that act, has no protasis or leading part of a proposition.—The words μόνον ὁ κατέχων are very inadequately rendered, “only he who now letteth *will* let.” The primary meaning of the verb κατέχω is to *hold down*, to *keep down*, to *repress*, *check*, *control*, ὁ κατέχων ἄρξει, therefore, signifies, *He who just now keeps it down, checks it, will keep it down, or check it.* The future of the same verb may be here supplied, if it is not expressed in any copy, viz., κατασχήσει. The adverb of time, ἕως, with the subjunctive, requires the particle ἄν, when the time is uncertain, ἕως ἄν ἐκ μίσου γένηται, “until such time as he may be taken out of the way.” Now, as the Apostle uses the present participle, τὸ κατέχων, and ὁ κατέχων, it is evident that the *controlling power* was then *in existence*, and that controlling power could be no other than the *Roman Emperor*. The mystery of insubordination, probably to the ordinances of the gospel and lawful authority, was then working, and continued to work, but was checked and kept under as long as the Roman Empire existed, even under the rule of Christian princes. But when the western empire was subverted by the inroads of the Barbarians, and many of these were converted to little more than a nominal Christianity, the Bishop of Rome became a temporal prince, and assumed a superiority over every other. As his temporal power was limited, he had recourse to every engine of superstition and fraud to extend and support his spiritual supremacy. The following description of the Apostle is applicable to him, and can be to him alone, “οὗ ἐστὶν ἡ παρουσία κατ’ ἐνεργείαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ σημείοις καὶ τέρασι ψεύδους, κ.τ.λ.,” whose appearance, or presence, (not coming, for παρουσία rarely has that meaning,) is according to the working of Satan, with all power, and with signs, and miracles of deceit, or false miracles! &c. The words in verse 8, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ

* This construction appears not to be well understood by several editors of the Greek Classics. All of them, whether German or English, who have edited the Nubes of Aristophanes, have given the following line (373) with a false construction: Ἄλλ’ ὅστις ὁ βροντῶν ἴστι, φράσον. But ὅστις is a *relative* and sometimes a *responsive* pronoun, and, therefore, cannot be the *antecedent* to the article ὁ, construed with the participle βροντῶν. They have been led into this error by supposing that the rule promulgated by Dawes in his *Miscellanea Critica*, and adopted by Porson and others, is liable to no exceptions, viz., “that a short vowel before a mute and liquid, in Comic Poetry, always remains short.” I have shewn in the Second Dissertation subjoined to my Greek Prosody, that there are several exceptions to this rule in the Plays of Aristophanes. The line should be read, Ἄλλὰ τίς ὁ βροντῶν ἴστι; φράσον κ.τ.λ. The interrogative τίς is the nominative to ἴστι,

and the antecedent to the article ὁ. The following is similar, l. 378: ὁ δ’ ἀναγκάζων ἴστι τίς αὐτᾶς, οὐχ ὁ Ζεὺς, ὥστε φέρεσθαι; and in Demosthenes’ Oration for the Crown, Ἄλλὰ τίς ἦν ὁ βοηθήσας τοῖς Βυζαντιοῖς καὶ σώσας αὐτούς; τίς ὁ κωλύσας τὸν Ἑλλησποντον ἀλλοστρωθῆναι κατ’ ἐκείνους τοὺς χρόνους; and, when the sentence is not interrogative, ὁ μὲν γε φίλος καὶ σύμμαχος ἦν τοῖς Βυζαντιοῖς, πολιορκῶν αὐτούς ἰωρᾶτο ὑπὸ πάντων.

στόματος αὐτοῦ, καὶ καταργήσει τῆ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, may be rendered, "Whom the Lord will consume by the breath of his mouth, and utterly destroy by the conspicuous manifestation of his presence," not certainly, *the brightness of his coming*. The first part seems to point to the efficacy of the Spirit and Word in destroying the influence of Popery, and the latter to indications of the Saviour's presence and countenance in support of his Word, by which the Man of Sin and his idolatries shall be swept from the earth. The following are the judicious observations of the late Mr. Scott, in his Commentary on the above passages:—"The Roman empire, which then 'letted' or *hindered* the full effect of this great apostasy, by keeping the Church under persecution, and curbing all authority but its own, would continue to retard this event, until it should be removed out of the way. The conversion of the Roman Emperors to Christianity in the beginning of the fourth century tended greatly to prepare things for this apostasy, by giving scope to the ambition and avarice of the ecclesiastics, and by multiplying exceedingly merely nominal Christians; but it was not till the subversion of the Western empire by the northern nations, and the division of it into ten kingdoms, that way was made for the full establishment of the Papal usurpation at Rome, the capitol of the empire."

PAUL CULLEN ON THE VIRGIN MARY.

THERE is no end to the monstrous heresies of the adherents of the Man of Sin. When calmly examining them, one does not wonder at their anxiety to conceal the Word of God from their blinded votaries. The slightest acquaintance with that inspired record would unmask the imposture. The worship of the Virgin Mary is one of the prominent peculiarities of modern idolatry; and in a recent address on this subject the Papal representative in Ireland boldly put forth the Popish theory, that the body of Mary actually rose from the dead, and is now in glory. Lest our readers should imagine that we are exaggerating, we quote the following from the

"PASTORAL ADDRESS OF THE PRIMATE, THE MOST REV. DR. CULLEN, UPON THE FESTIVAL OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

"Paul, by the grace of God and favour of the Apostolic see, Archbishop, &c., Primate of all Ireland, to the Clergy and Laity of the diocese of Armagh.—The day is now approaching on which we celebrate *the assumption of the Holy Virgin Mary into heaven*. The Church on this occasion invites us to commemorate an event which is the cause of joy to the whole universe, and raises our minds above all the transitory things of this world. Yes, this festival recalls to our recollection the last moments of the great mother of God upon earth, and puts before our eyes the sublime spectacle of her passage into heaven—her pilgrimage through this vale of tears is at an end—her trials and sufferings are terminated—the sword of grief shall no more pierce her tender soul. She passes from the darkness of this world to the regions of eternal bliss, where she receives from her divine Son a crown of glory and an eternal reward, corresponding to the greatness of her dignity and the sublimity of her merits, and where she shall be for all ages the health of the weak, the consolation of the afflicted, the refuge of poor sinners, the source of all spiritual graces and favours. *Her body, which had been the temple of the Holy Ghost, and given human flesh to the Redeemer, exempted from the lot of the other descendants of Adam, is not condemned to moulder into dust, but united again with her pure soul, is, by the Divine power, translated into heaven, and placed at the right hand of her eternal Son*. Here, to use the words of Scripture, she appears 'bright as the morning rising, elect as the sun, beautiful as the moon, terrible as the array of battle.' (Cant. vi. 9.) The angels and saints of heaven, filled with astonishment at the splendour of her majesty, cry out, 'Who is she that cometh up from the desert flowing with charms and delights, leaning upon her beloved?' (Cant. viii. 5.) With what raptures do all the celestial spirits receive their queen! With what exultation do the patriarchs and prophets, and all the saints, rise up to greet her through whom they received their Redeemer, and to whom they were thus indebted for their glory! Oh, how on this happy occasion the earth itself rejoices! its fruits are no longer the fruits of malediction. 'The land that was desolate and impassable shall be glad,' says the Scripture, 'and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise.' (Isaiah xxx.)"



Taking the Veil.

NUNNERIES.—IMPORTANT MOVEMENT TO THROW THEM OPEN.

“It is known that a nunnery is a prison, that the inmates cannot escape; that lofty walls, and strong bars, and iron gratings effectually confine them; that females of the most tender years, even at the very age when the world looks brightest, are placed there, and seen no more; that, however their minds may change, they cannot change their residence; however they may change their religious opinions, they cannot change their Church; however unhappy in their feelings, insulted, injured, or oppressed, there is no opening, no way of escape—all is silence, and the hopelessness of silence for ever.”—*Rev. M. Hobart Seymour's Pilgrimage to Rome*, p. 138.

POPERY is indeed a “mystery of iniquity;” and even those portions of it that are garnished over by the fairest plausibilities, are found, upon examination, to be among the more detestable. When Rome is peculiarly solemn and sentimental, she is especially to be suspected, for the parts of the sepulchre that are whitest without, are generally the foulest within. Nothing, for example, can be more apparently graceful, so far as the young lady is concerned, than such a scene as our woodcut represents—a lovely girl abandoning her friends and all the enjoyments of life, that she may devote herself to retirement and to God. We do not say that such a proceeding has the slightest warrant from the Divine Word, which declares that God made woman to be the delightful companion and friend of man, and assigned her her duty, not amidst the dark shades of a cloister, but amidst the activities and enjoyments of domestic life. But where mere sentimentalism is substituted for the Word of God, “taking the veil” can easily be made to assume a very plausible and interesting form. The rude hand of experience, however, has torn aside this veil in the most unceremonious way; and perhaps in the whole history of human depravity there is nothing more truly revolting than the actual state and results of nunneries. Inexperienced, unsuspecting girls, full of noble enthusiasm, perhaps, but decoyed by artful priests and their hackneyed female co-adjutors into living prisons, and there discovering, when too late, that they have been stripped of their property and robbed of their liberty, that their retreat has been cut off, and that they are now the helpless victims of craft and impurity—it is scarcely possible to imagine a more hollow and degrading deception than shall hereafter be disclosed “when the earth uncovers her dead,” or one that illustrates more powerfully the true nature of the mystic Babylon, which is emphatically called in Scripture the “mother of harlots and abominations of the earth.”

The case of Miss Talbot has thoroughly awakened general attention to this subject, and proved clearly that young ladies, and, above all, wealthy ones, are liable to be thus entrapped, especially if they have no powerful friends to protect them. Henry Drummond, Esq., M.P., has appended to the authentic copy of his famous speech a great mass of evidence, demonstrative of the true nature of the nunnery system. We recommend his extracts to general perusal, and perhaps shall hereafter lay some of them before our readers. But meantime we rejoice to have it in our power to announce that a number of zealous Protestant ladies have determined to make an united effort to throw open the nunneries. There could not be a more appropriate or hopeful division of labour than is implied in the Protestant gentlemen of the kingdom setting themselves to overthrow Maynooth, whilst the Protestant ladies endeavour to break open the mysteries of the cloister. As a preliminary step in this important movement, an admirable “Address to British Protestant Females” has been issued, of which the following is a copy:—

“ While Popish aggression has stirred the Protestantism of Britain to its profoundest depths, in the good providence of God circumstances have also occurred to call the attention of the country to some of the evils of conventual institutions. The women of England have long been plied with artful representations of the purity and happiness of convent life ; and in too many instances the deception has succeeded. Many British females have been allured into nunneries ; and it is well known that some of these are detained there unwillingly, having been too late awakened from their dream of blessedness to the fearful reality of utter desolation. And, shame on Protestant Britain, there is no arm to rescue the sufferers ! Prisons, and hospitals, and schools are open to inspection ; but there are, in our *free* country, dungeons which the light of day cannot penetrate—dens of iniquity which British law cannot reach.

“ *One*, in the shining circle of England’s nobility, has indeed been plucked from the melancholy seclusion ; but there are few who have the Chancellor of the kingdom to break their chains. Let the women of Britain bestir themselves in behalf of their weeping sisters, whose very cries for liberty do but commit them to deeper dungeons. Let the case of the oppressed be carried to the foot of the throne. Let the Queen of England be petitioned to recommend to the consideration of Parliament a measure for the opening of the convent cells ; not to force out of them any who may wish to remain, but to give free egress to those who pine in the chains of the priest and the abess. The genius of British liberty detests the underground mysteries of the convent. If all be *right* which is enacted there, why is not all *open* ? If the inhabitants remain willingly, why are they shut in with high walls and iron bars ? Are they prisoners, or lunatics, or both ? Both, we believe. Many a nun dies insane. Some stay voluntarily, to seek, as they vainly think, the way to heaven. Let them stay. It is only the constrained, the oppressed, the wretched that we would liberate.

“ No mother in Britain can tell how soon her daughter may be allured into one of these bastiles. How can she bear to think that the voice which once gladdened her fireside may cry for help, where the only reply shall be the echo of the dismal vault ;—that the being over whose childhood she watched may be enduring despair and degradation, and a lingering death, where all efforts shall be expended in vain to pierce the mystery in which she is enshrouded !

“ Rome’s emissaries are working, concealed or openly, all around us. Their wiles we do not know. They may be acting unseen in the most happy families, to convert them into scenes of weeping and desolation. Let them have no fastnesses whither to carry off their victims, and from which to defy the rescue. Let the holds of the robbers be thrown open ; and if the prey remain, let it be *voluntarily* ; unchained, unbarred, unbolted.

“ It is proposed that, before next session of Parliament, female petitions, from all parts of Great Britain and Ireland, be presented to the Queen, praying for the arrangement of an effective and constant system of supervision of all nunneries, whether Popish or ‘ Protestant,’ in the United Kingdom.

“ The work is already commenced in some country towns and rural parishes both of England and of Scotland. They have not waited for metropolitan example, but it is hoped that from London and Edinburgh numerous signed petitions will be transmitted. There are women in various places who have time and influence and philanthropy enough to set on foot such petitions ; and there are noblemen in our land who will willingly convey these prayers to the foot of the throne. They will assuredly awaken a responsive chord in the heart of our beloved and benevolent Sovereign.

“ *Note.*—The *Catholic Standard* has announced the preparation of an address by Popish ladies to her Majesty, praying for the inviolability of their prison-house. This is doubtless a priestly trick, and proves all the more that there is need of light where light is so much dreaded.”

The proposal is, in the first place, to address Her Gracious Majesty the Queen, who cannot fail both to understand and to sympathize with such a movement ; and the following form of an Address has been prepared, we understand, under legal sanction :—

“ TO THE QUEEN’S MOST EXCELLENT MAJESTY.

“ May it please your Majesty,—We, your Majesty’s devoted and loyal subjects, the female inhabitants of ———, are deeply sensible of the blessings of civil and religious liberty which, under your Majesty’s government, we enjoy. But we observe with regret that, from one class of our fellow-subjects these blessings are withheld, in consequence of the conventual system, as practised in your Majesty’s dominions of Great Britain and Ireland, a system altogether opposed to the pure and benevolent character of our holy religion, and by which young and inexperienced females, when immured in nunneries, are stript of their property, placed under unnatural restraint, deprived of free intercourse with relatives and friends, and of the pleasures of social life, exposed to concealed dangers, and from which, if they should repent of vows taken in ignorance or rashness, or under the influence of designing persons, escape is nearly impossible.

“ We, therefore, your Majesty’s devoted and loyal subjects, in full reliance upon your Majesty’s benevolent care for the welfare of all classes of the community, do most humbly

and respectfully petition your Majesty to take such steps as are consistent with the constitution of these lands, for dissipating the mystery which enshrouds these conventual institutions, for opening them to the full inspection of the civil magistrate, so that no individual may be received into, or detained in, or dismissed from them, without his knowledge; and for depriving them of that character of constraint, and concealment, and compulsion, which they at present possess, and which contrasts so painfully with the precepts of the Christian religion, and with the liberty enjoyed by all other classes in your Majesty's happy dominions.

“Signed in name and by appointment of,” &c.

We trust, however, that, in addition to such an appeal, the matter will be brought, in the same way, by petition before the Houses of Parliament, for two reasons,—first, because by this means the whole question will be subjected to the wholesome ordeal of public discussion; and, secondly, because it so happens that there is a sort of legislative fence thrown around nunneries at present, by the terms of the Emancipation Act of 1829. This fact, we suspect, is not generally known, and it illustrates in a very striking way the cunning of Popery, the extent to which our statesmen have of late years been subject to Papal influence, and the anxiety of Papists to conceal the interior of nunneries. The Disabilities Act, 10 Geo. IV. c. 7, makes the following notable declaration in regard to Jesuits and monasteries:—“Whereas Jesuits and members of other religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom, and it is expedient to make provision for the gradual suppression and final prohibition of the same therein, Be it therefore enacted,” &c. But the very same Act, sect. 38, declares, “Provided always and be it enacted, that nothing herein contained shall extend or be construed to extend, or in any manner to affect any religious orders, community, or establishment, consisting of females bound by religious or monastic vows.”

The various Protestant and Reformation Societies will be engaged in the first instance in pressing the case of Maynooth upon the attention of the Legislature, and in shaking off that intolerable incubus; but the Protestant ladies of Britain cannot in the meantime do a more important service to the cause of truth, than by pleading in behalf of their incarcerated Popish countrywomen. We have by far too long been merely passive in regard to such abuses as this. We have been by far too exclusively defensive in our policy. We must now become decidedly and strongly aggressive in dealing with the Man of Sin. Let committees of ladies be formed then at once in every city; district petitions can easily be got up, and will be very cordially subscribed. We shall soon have the full gaze of the country intelligently fixed upon one of the grossest abuses of the Papal system, and as the early result, at the very least, the darkest Popish corners of the kingdom laid open to the daylight of judicial inspection, and the inmates of nunneries, like those of Innatic asylums, made to feel that “there are no slaves in England.” We shall return to this subject.

STATE OF THE PROTESTANT ORGANIZATION OF BRITAIN.

“Invaded darkness fled as light increased—
Each day the press gains ground upon the priest.”

TINGS of the enemy's doings are necessary to excite our watchful activity, but the fire of energy may be damped by confining our attention only to the strength of our opponents, and even a resolute faith may thus be tintured with despair. For our encouragement, then, let us glance along the ranks of our fellow-soldiers, and mark those more forward than ourselves in the struggle.

But there is need for care in doing this ; for we are prone to rest satisfied with a complacent reviewal of our forces—to be indolent, because we are not alone—to be content to lag, if we are not the hindmost—to abate our efforts, because our allies are many and strong. There is much of what is cheering which may not be published without imprudence, and yet consenting to forego this, we have enough to shew that the tide of Protestantism is beginning to flow steadily, though perhaps it had seldom previously ebbed so low.

The great feature of the commencing agitation is "Union," a feature no less novel than important. In its first development, it appears in a quiet meeting of earnest men, whose hatred to Popery is their common bond of union. If such men meet and part even without disagreeing, they have at least advanced a step. If they print their names side by side as a Committee, they have made decided progress. If they can really commence work as Protestant fellow-labourers, the imputations of the Papist are so far refuted, and the backwardness of lukewarm Protestants improved.

Strenuous propagation of principles of union is the next stage of their progress ; and we may safely regard the plant as mature when it scatters seed, and pronounce the Protestant feeling of a town to be healthy and vigorous, when Churchmen and Dissenters heartily co-operate—give time, energy, and money to the work—attack Popery in its stronghold of ignorance—preach against it—write and speak intelligently against it, and collect the masses to hear it exposed and denounced from the pulpit, the platform, and the press. Omitting for the present those districts which are still dormant, there is a large number of towns in Britain which have advanced beyond that lowest stage of Protestantism, a mere individual anxiety on the subject of Popery. In many of these places meetings have been held, and at some of them men meet as strangers, though for years they had laboured apart within sight of each other in the Gospel field, and these men have parted as Protestant friends. In attributing to individual towns their respective intensities of antagonism to Popery, we of course do not imply that the positions now assumed by those only just beginning to move will be resting-places, but rather that their progress will be steady and rapid ; and we would remind our readers that the latest stage of progress which we can record, is necessarily that of several days anterior to the date of publication of our monthly numbers, and that before these pages are read, many places mentioned in them as only in "a waking state," will have rivalled in activity those which have been before them in the field.

In London the General Committee of the Protestant Alliance consists of nearly 200 laymen, clergymen, and ministers, of all the Evangelical denominations, and presents an array of names of men of influence in their respective religious bodies, the like of which has never been banded together since the days of the Reformation. This Metropolitan Alliance has resolved to express the sympathy felt in this country for the sufferings of Protestants persecuted abroad under the influence of Popery, and to commence a vigorous agitation against the endowments granted to Popery at home, especially at Maynooth. The Scottish Reformation Society in Edinburgh, and the Glasgow Protestant Society, are in perfect accord with the London Alliance, and the lists of their Committees indicate the powerful combination which Popery must contend with in Scotland. In Manchester there are three associations at work, and a very large and spirited public meeting was held there during last month. Liverpool is very cordial, although not thoroughly organized. Birmingham is effectually aroused, and practical operations are conducted with activity by a united committee.

The Protestant Alliance of York was inaugurated early in last month by a crowded public meeting, at which the Lord Mayor was chairman, and many excellent speeches were delivered. The Newcastle-upon-Tyne and North of England Protestant Alliance is conducted by an efficient committee, and the eloquent address issued by them indicates that they will be satisfied with no half measures. In Wolverhampton lectures upon Protestant subjects are being delivered in rotation by clergymen and ministers of the several religious denominations. The Protestants of Derby are most active and united, and have renewed the efforts of former years with additional vigour. In Sheffield, Shrewsbury, Worcester, Bristol, and Nottingham, combined committees are organized and in operation. Similar associations have been formed in Hereford, Burslem, Warwick, Stafford, Leicester, Devizes, Plymouth, Cheltenham, and Oxford. There are good reports from Hull, Carlisle, Portsmouth, and Southampton; but Norwich and Cambridge are inactive. Meetings have been held to establish Alliances in Gloucester, Cirencester, Tewkesbury, Stroud, Rugby, and Northampton. Reading has supplied crowded audiences to lecturers upon Popery; and the well-known Protestant spirit of Bath will, we trust, soon be consolidated into a regular united alliance. Chester, Chippenham, Durham, Monmouth, and Newport may be looked to hopefully. Brighton is working with energy, and there is an important association in Kent and at Tunbridge. The Islington Protestant Institute is still labouring successfully in that part of London, and besides the visits of missionaries and the distribution of tracts, simultaneous sermons are preached against Popery. In Devonshire it may well be supposed that Protestantism is not asleep, and good intelligence has reached us from the distant county of Cornwall.

The secretary of the Scottish Reformation Society, along with Dr. Andrew Thomson of Edinburgh, lately visited and established agencies in Dundee, Arbroath, Montrose, and Aberdeen, whilst the secretary alone visited Kirriemuir and Brechin. The spirit of opposition to Popery in all these places is cordial and unanimous.

Protestant tracts and pamphlets circulate extensively. Protestant sermons are multiplying every day. Protestant articles constantly appear in the most influential newspapers, and Protestant meetings over the whole of England and Scotland will no doubt signalize the close of this eventful year. We trust that our readers will give us credit for every desire to be accurate in giving this detailed information. If there are towns whose activity in the struggle has been understated, we shall be only too happy to receive authentic accounts indicating a more advanced progress; and if we have unintentionally given to others a more favourable position than they deserve, we must only hope that they will not be content to remain any longer in a lower rank than we have assigned to them.

POPISH REFORMATION.

It is melancholy to find that an apostate son of the celebrated Wilberforce has been lecturing at Birmingham on what he calls "Reformation in the Catholic [Popish] Church," on which occasion he is reported to have said:—

"How is it possible to have a reformation in the Catholic Church, which is infallible? and the answer to that question was, that there could not be a reformation in doctrine, because if the Church set about such a reformation she would have to say, I have hitherto been teaching wrong upon certain points. I have been in error, and you have been believing erroneously. Now, that was utterly impossible. *There never was, never could be,*

any reformation in doctrine so long as the Church existed. It was necessary, therefore, for them to have that question clearly settled and fixed in their minds, and they would be enabled much more easily to see what sort of reformations could be effected. The Church could effect a reformation in the lives of her children, make bad Catholics good, good Catholics still better, and lead the latter to still higher perfection."

Now, this is so far candid, and ought to silence the folly of those who imagine that an infallible Church can change, or that Rome has abated one jot of all the haughty, impious, bloody, and lying doctrines which she maintained during the darkest ages. But the question recurs, How then can she reform? And in answer, Mr. Wilberforce gives us a towering eulogium upon Ignatius Loyola and the Jesuits as the true reformers of the Church of Rome. A man whose soul was cast in the darkest mould of a demon, and a system which has degraded human nature to the lowest level of moral debasement, are chosen as illustrative of what Popery means by reformation, by a man who was but yesterday a Protestant minister. It is a truly humbling spectacle, but proves that the Irishman was uttering no joke when he said that Popery could only make progress by becoming "worsed and worsed."

UNSCRUPULOUS TACTICS OF POPERY.

HOWEVER Rome may change her creeds, she never changes her weapons,—fire and faggot "when heretics are weak," evil speaking, lying, and slandering, "when they are strong." The following article from the *Lamp*, of October 18, 1851, in regard to the Rev. Mr. Minton of Liverpool, is very instructive, when the whole circumstances of the case are known:—

"PARSON MINTON'S VERACITY.—It will be fresh in the memory of our readers, that some few weeks ago, we had occasion to repudiate a false charge which Mr. Minton sought to fasten upon the *Lamp*. Some friend has kindly sent us a copy of the *Darlington Times*, from which it appears that Mr. Minton has been enlightening 300 people in the north, by retailing some of the stereotyped slanders and blasphemies against Catholicity; and, amongst others, he actually reproduced the one for which he had apologized in a private note to ourselves. The passage we allude to is most ingeniously worded; but the dastardly intention of this man is evidently to deceive his hearers, and to injure us. How truly has a learned Divine said, '*falsehood is the basis of Protestant tradition!*' But how long shall these bearers of false testimonies against their neighbours be allowed to deceive? It is for an enlightened public to decide. Can any of our readers inform us whether this Mr. Minton was ever at Brentford? If so, we shall feel obliged; thereby hangs a precious tale."

The simple facts are these:—In a lecture delivered at Birmingham, Mr. Minton, who has greatly distinguished himself in the Popish controversy, quoted the now notorious passage from the *Catholic Vindicator*, warning Protestants, that if they "believed the professions of loyalty to heretical thrones made by Catholics," they would be "great simpletons." A newspaper reporter, by mistake, attributed this extract to the *Lamp*. Upon which, Mr. Minton immediately wrote to the editor, informing him that it was the reporter's mistake; who not only replied in a most insolent letter, speaking of "*your false statement*," "*your calumny*," &c., but also wrote to the Birmingham paper in a similar strain, pronouncing it "a foul calumny," "a libel," and "a lie," but without the slightest allusion to the letter which he received, informing him of its being merely an error in the report. This was followed up by a scurrilous article in the *Lamp*, headed, "Protestant calumnies." A few weeks afterwards, Mr. Minton was lecturing at Darlington, and related the above facts, producing at the same time a copy of the very number of the *Catholic Vindicator*, in which the obnoxious passage occurs.

Now, let any honest man read over again the article we have just transcribed

from the *Lamp*, and say whether he ever saw such a congeries of deliberate misrepresentations compressed within so few lines. It is no case of mere ignorance, rashness, or exaggeration. The writer *knew* that Mr. M. had *not* "sought to fasten a false charge upon the *Lamp*;" that what he "reproduced" was *not* a "slander," but a literal fact; that he had *not* "apologized in a private note to ourselves," there being nothing to apologize for, and that his "intention" was *not* "to deceive his hearers," or to "bear false testimony," but to acquaint them with the actual circumstances of the case,—circumstances which, it cannot be denied, *are* rather calculated "to injure us." The most thoroughly characteristic feature in it, however, is the assassin-like attempt in the last sentence to stab their adversary in the dark, without incurring the risk of being prosecuted for libel. Mr. Minton never was at Brentford: but all the readers of the *Lamp* will, at least, suspect that he was, and that while there he was guilty of some crime. "The passage is most ingeniously worded; but the dastardly intention is evident."

We give the above specimen of genuine Popery merely as one of the latest. When we find our opponents driven to such transparent artifices as these, in order to excite prejudice against Protestant controversialists, still more when we find the old stories about Mr. M'Ghee having *forged* a Pope's bull, and Dr. M'Neile having called the Queen Jezebel, which every one knew years ago to be utterly without foundation, reiterated at the present day, time after time, in almost every Romish periodical that issues from the press,—we may well thank God for the evidence thus unwittingly afforded, both of the true nature of Popery, and how little real "occasion or fault" can be found against those of our countrymen, who stand prominently forward in opposition to the Papal Antichrist, and in defence of Protestant truth.

POPISH INROAD ON LEEDS.

WE observe that the Papists are making a determined effort to secure influence in Leeds. They have sent there the five Episcopalian ministers who lately apostatized to Popery, who have published an Appeal, to which a leading Popish paper refers in the following terms:—

"This appeal emanates from Messrs. Minster, Ward, Crawley, Rooke, and Combes, late Protestant ministers at St. Saviour's in Leeds, and now, through the divine mercy, converts to the Church of Christ. They are well warranted in expressing their conviction that the announcement which they make of the formation of a Catholic Mission in the vicinity of the Anglican Church of St. Saviour's, under the care of the 'Oblates of the Immaculate Mary,' will be received with sincere gladness of heart by the Catholic body; and we are well persuaded that the fervent appeal they make for support of this infant Mission will meet with a generous response from the friends of our holy religion to whom it is addressed. The authors of this appeal have peculiar claims on our sympathy, and their project is warmly recommended by their diocesan—the Bishop of Beverley."

In the Appeal itself it is said—

"We feel called upon to do our utmost to forward this good work for many reasons, among which let us mention the claims which the district of St. Saviour's has upon our grateful exertions in its behalf, as the spot where we and so many of our dear friends received the priceless gift of a knowledge of the Holy Catholic Faith; let us also add, that many of our former congregation at St. Saviour's have become strongly impressed with the truth of the chief portion of the Catholic doctrines, and will, in all probability, follow in the way in which God has led us, when the new Mission is commenced in the midst of them. Moreover, a Mission established in this neighbourhood will be a very great blessing to the large number of poor Catholics who live within its precincts."

We trust the Protestants of Leeds will arouse themselves and meet with energy this new invasion of the Roman Antichrist.



Popish Torture—The Wooden Horse.

HORRORS OF THE INQUISITION.—THE WOODEN HORSE.

MANY of our readers may be apt to shrink from such an appalling exhibition as our woodcut represents. They may, and some do exclaim, "By all means exhibit Popery in its true light, but don't distress us by such dreadful representations." Unfortunately, however, this is impossible. Popery cannot be understood as truly "the Mystery of Iniquity" without knowing the history of the Inquisition. We cannot fully understand otherwise the fearful significance of those words, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Popery has, in fact, a great advantage in argument from the circumstance, that some of her horrors are too appalling for the decency of a public exposure, and she knows it. But so long as the Inquisition stands close beside the Vatican—so long as we know that Rome has never till this day professed any repentance for her past atrocities—so long as we know that some of the escaped victims of the Inquisition are in our own land—that multitudes are still immured, the echo of whose groans we can hear even at this distance,—that when the prisons were lately opened at Rome the calcined bones of the dead were discovered, we are not to be hood-winked. The point is a very sore one with the advocates of Rome in Britain, and it is instructive to mark their attempts at evasion. Take for example the following from the Popish "Free Press," Nov. 15, under the title of

"THE INQUISITION VIEWED AS IT OUGHT TO BE.

"Of the many arguments which the enemies of the Church have produced against her, none have proved more effective in rendering her the object of odium and hatred than the burnings of the Inquisition and the intolerance of some Catholic princes.

"The present, when compared with former ages, is gentle and tolerant. *Our laws are more humane, and our ideas about the infliction of punishment have been materially altered.* If, then, the sudden exhibition of the severities and cruelties of another and barbarous age, if all the melancholy scenes that occurred in different places, and were spread over a long period of time, were to be grouped into one exaggerated picture—if we were reminded that dungeons, instruments of torture, burnings, and the other appliances of cruelty, were used in the name of the God of peace and love—the result upon hearts must be pity for the unfortunate victims of such cruelty, and a conviction that the clergy, magistrates, kings, and Popes, of those remote times, were like a troop of executioners, whose pleasure consisted in tormenting and desolating the human race. This is precisely the light in which Protestant writers of the present day would have us view the acts of our Catholic forefathers. The feelings are moved without convincing the reason, the indignation of the multitude is excited, and the Church is easily made responsible for all that has been done in her name. But is it just to make the Inquisition, or the intolerance of the legislation of some countries, the groundwork of an accusation against the religion of Rome? Or what is there in common between Catholicism and the excessive severity employed by this or that king, in maintaining the tranquillity of his states, and securing his conquests from all danger? Atrocities have been committed in the name of the Catholic Church, but this ought not to give any trouble to her apologists."

If the laws of Britain are "more humane," no thanks to Rome, but to the diffusion of the Bible and of Protestant principles. The same bloody cruelty still reigns at Rome and Naples. Besides, although a change of times may be pleaded on behalf of Protestantism, an infallible Church can urge no such plea. Either she was not infallible when the Inquisition was at its height—in which case her whole mass of falsehood falls to the ground at once—or if she was, the entire cruelties of the Inquisition are justly chargeable against her, and then she appears more like a synagogue of drunken demons than anything approaching to a Church of Jesus Christ. The description of the torture represented in our plate is thus given in the "History of the Inquisition," published by P. Dixon Hardy, &c.; Dublin:—

"The torture of the rack, also called that of water and ropes, and the one most commonly used, was inflicted by stretching the victim, naked as before, on his back along a

wooden horse or hollow bench, with sticks across, like a ladder, prepared for the purpose. To this his feet, hands, and head, were strongly bound, in such a manner as to leave him no room to move; in this attitude he experienced eight strong contortions in his limbs, viz.—two on the fleshy parts of the arm above the elbow, and two below, one on each thigh, and also on the legs. He was besides obliged to swallow seven pints of water, slowly dropped into his mouth on a piece of silk or ribbon, which, by the pressure of the water, glided down his throat, so as to produce all the horrid sensations of a person who is drowning.* At other times his face was covered with a thin piece of linen, through which the water ran into his mouth and nostrils, and prevented him from breathing. Of such a form did the Inquisition of Valladolid make use, in 1528, towards Licentiate Juan Salas, Physician of that city.†

THE SWEETS OF PAPAL GOVERNMENT.

A VERY valuable "History of the Pontificate of Pius IX." has just been published by Nicolini. It illustrates most strikingly the peculiar blessings in store for this country if ever Cardinal Wiseman and his coadjutors succeed in re-establishing in Britain the abominations of the canon law. The personal histories of the Popes is sufficiently instructive, and we think of supplying our readers with a few sketches of some of the more notable of the "infallibles," as a tolerably effective way of exposing the system of which they are the representatives. Meantime we recommend the study of Pio Nono as delineated by Nicolini. Personally, he stands the scrutiny somewhat better than his profligate and drunken predecessor would have done. But there is a craft and a reckless cruelty about him that is singularly instructive; and when we see the old fox of Rome, outwitted by his own cunning, making his disgraceful retreat from the Vatican, locked in the embrace of the old hyena of Naples, carried back on the bayonets of republican France over the dead bodies of his own subjects, and now revelling amidst the groans of the best sons of Italy, we see a picture so horrible that it is a shame to speak of Christianity in connexion with it. Besides, if a system may be best known by its fruits, and if the fruits of Popery have been most fully developed in Italy—if God made this the test of his own government in Judea, that in proportion as His laws were obeyed, blessings were showered down upon the people, what shall we say of a system so detestable in all its practical manifestations, that those who know it best, hate it most thoroughly—a system which has changed some of the fairest regions of the earth into wildernesses—blasted and cursed every soil and people that have been subjected to its sway? Let our readers just calmly read the following picture, and say if they would like the scene transferred to happy Britain,—

"And here I beg to be permitted to give a short and true account of the state of affairs in the Pope's dominions, in order that our actions and conduct may be the better appreciated. What I relate is the strict truth, without exaggeration or embellishment. You Englishmen, who live in this happy land of liberty, feel a sort of horror at the bare idea of revolution. And certainly no punishment would be too severe for the man who should propose having recourse, in a country governed like yours, to this last resource of a down-trodden people. But, unfortunately, all countries are not so well governed. Look, for ex-

* *Orden de Processar*, fol. 29. *Suarez de Pax Praxis*, tom. i. part v. cap. iii. The statement to be drawn up, according to a marginal note of said Order of Process, is as follows:—"He shall set down in what manner they ordered his arms to be bound, the number of turns given to the rope, how they ordered him to be extended on the horse, and to have his legs, head, and arms bound, and in what manner this was done; how they commanded and applied the screws, how these were tightened, and whether against the leg, thigh, arms, &c. He shall further write down what was said on each of these occasions; and how the piece of silk was put into his throat, how many jars of water were poured down, and what each one contained."

† *Llorente Anales de la Inquisition*, cap. xvi. n. 119.

ample, at the Roman States,—my own unhappy land. There a man may be imprisoned by any one of at least five different authorities, perhaps without even knowing why. Does he eat a cutlet instead of a mackerel on a Friday?—the curate, or the rural vicar, (*vicario faraneo*,) may, and in the small towns does, send him to prison. Does he miss going to the confessional at Easter?—his name is posted outside the church-door, and the parson may, and often does, send him to prison. Does he take a fancy to read a book which the priests have declared he ought not to read?—he may be imprisoned, and generally is, either by the parson, the vicar, or the Inquisition. Does he love, and design to marry?—if any of these reverend gentlemen happen to be smitten with the bright eyes of his intended, he is forbidden to visit her, on the pretence that it might raise a scandal; and should he disobey, he may be, and is, thrown into prison. Does an unfaithful wife obtain the favour of the curate or the vicar?—the aggrieved husband must keep the dishonoured creature under his roof, if they so will it; and if without their authority he separates himself from her, he is sent off to prison, while she remains mistress of his household. For all these, and many other causes, a man may be sent to the ecclesiastical prison by the Church authorities, and this without being interrogated, without knowing either accuser or witnesses, and often ignorant of the nature of the accusation. The civil authorities also, which are numerous, from the Brigadier of the Carabinieri to the Delegato, may, and do, incarcerate much in the same way, and for the same and other similar offences. For a description of the prisons and forms of procedure observed in the courts, I beg to refer to Mr. Gladstone's pamphlet, with this observation, that in the Church courts the accused has not even the consolation of having a trial, no matter how irregular,—that his friends may never learn to which of the many dungeons he has been sent to pine away his miserable life—nor what his crime was.

“We have not, strictly speaking, any criminal code, but are governed by edicts and proclamations, some of them (will it be believed?) as old as the times of the Emperors. Of course, every possible offence and crime is mentioned in these edicts;—as for the punishment, that depends entirely on the person who passes sentence. Every edict and proclamation, including both those proceeding from the higher authorities, which apply to the whole State, and those made by any petty governor for his own district, after fixing for a specified crime a specific punishment, ends thus—*ed altre maggiori pene, secondo il nostro arbitrio*;’ (*and other greater punishments according to our free will.*)

“In criminal matters the civil judge has no jurisdiction whatever over any person connected either directly or indirectly with the Church. Thus not only priests, monks, nuns, &c., but even the young urclin who has assumed the sacerdotal garb, and received what they call the first order, are all protected from the lay tribunals. I may here mention that in Italy, children destined by their parents for the Church are clothed in the priest's habit when only six or seven years old, and these, after having been once, I should say, consecrated, and entered in the first order, provided they fulfil certain easy conditions, are ever after entitled to the privilege of Churchmen, even should they become soldiers. *‘Semel abbas, semper abbas,’* is their motto. But this is not all. The very servants of a Bishop, Prelate, or Cardinal, and even their servants' wives, are not amenable to the lay tribunals. They may insult, rob, and murder, but no one except the Bishop has power to punish them.

“In civil matters, besides these privileged persons, all widows, orphans, and charitable institutions, are also under ecclesiastical jurisdiction, and in all their litigations have the privilege of bringing their opponents before their own exclusive courts of judicature. It would require volumes to convey an adequate idea of the intricate organization and cumbersome forms observed in these tribunals. Suffice it to say, that all the cavillous and interminable proceedings of your Chancery Court are, when compared with even the lowest of the tribunals of Rome, a model of clear and expeditious procedure. And besides all this, we Romans are blessed with an *‘Uditore Santissimo,’** an official who, while an unhappy litigant is congratulating himself on seeing at last his case decided, and the suit at an end, grants his adversary a rescript, which compels him again to undergo the same ordeal. Add to this, that all the judges of the higher courts are priests, utterly ignorant of law, or of the management of public affairs; and even then a stranger can have but a faint idea of the way in which we are governed, or rather misgoverned. Now I ask any dispassionate Englishman whether, if he lived in a country like ours, he would, or would not, be a revolutionist?—which means,—would he, or would he not, attempt to amend his lot by the only means left to him?”—Pp. 49-53.

DR. SLEIGH'S LECTURES ON POPERY.

DR. SLEIGH has been delivering a series of effective lectures to crowded audiences in several towns of the north of England, and in Edinburgh, on the

* “Everything that appertains to the Pope, including even his dinner, his carriage, and his horses, is called *santissimo*,—most holy.”

nature and present aspects of Popery. We understand that he intends to devote himself to this work, and we cordially wish him all success. The more information on the subject the better. We give the following extracts from the report of his lectures, containing some startling disclosures:—

“ His next subject of remark would be the Jesuits. Who were they? The secret pioneers of Popery. Their oath permits them to assume any religion in order to accomplish their objects. So detrimental have they been considered in Europe, that from almost every kingdom in it they have been banished; and although, in 1829, Sir R. Peel put a clause into the Emancipation Bill requiring all Jesuits in this country to register their names, places of abode, and what they are doing here, yet in February last Sir G. Grey, in reply to a question of how many had so registered themselves, said he had never been applied to by one; and in reply to Sir H. Inglis, the Attorney-General said, with a sneer, it was not very likely that he was going to prosecute. And yet there is an army of Jesuits in this country. An army, did he say? Why, the Pope within the last two months has established what he thought proper to call a garrison in England, composed of foreigners speaking all the continental languages. He would tell them an anecdote that happened within the last few months. A gentleman of very extensive fortune in Italy had rendered great service to an English gentleman who resided some time at Rome. Last winter, the latter happened to be walking about Buckingham Palace, and he there recognised amongst some labourers his Italian friend. At first he thought it impossible, but at length being convinced, he accosted him thus—‘ Dear sir, I am grieved to find you in this position. What change of fortune has so reduced you? I beg you will tell me. I am not insensible to the kindness you shewed my family and me whilst in Italy. How can I best serve you? The answer was—‘ The greatest service you can render me is not to recognise me.’ (Sensation.) . . . They might ask, where is the Inquisition here? He did not say they had a building erected for the purpose, but would they allow us to go under ground into their convents; they have got the officers of the Inquisition here, with the oaths administered to them; and there can be no doubt, although their operations are not openly carried on, that they are so to some extent. But we will not believe that which we have not yet seen! Well, who ever saw the Inquisition except its officers and its victims? Until we became one or the other, then, we would not believe that the Inquisition is established in this country! How did he prove it is? Besides the existence of the Dominicans and Franciscans, the Inquisition orders in this country, he found in the Roman Catholic Register of 1850, which he held in his hand, a list of Roman Catholic nunneries, colleges, and chapels in England and Wales. Amongst these are specified seventeen houses, which they say are for religious men. What are those houses for? On looking into a work lent him by his reverend friend the Chairman, he found that the very term ‘ religious houses’ had been applied for years—and for aught he knew it might still be retained—on the Continent, to the courts of the Inquisition themselves. The Register tells where all the nunneries, chapels, &c., are situate, but not where the seventeen religious houses are. (Hear, hear.) When the Spanish Inquisition was thrown open, 400 prisoners were set at liberty, and among them were 60 well-dressed young women, retained as the private property of three of the inquisitors, and of whom they had robbed the most respectable families of the city and neighbourhood. (Sensation.) One of them afterwards married an officer who had assisted in destroying the Inquisition, and her account of the sufferings she and her companions endured at the hands of those monsters was such that he really dared not read it. He next directed attention to the bull of Pope Clement V. establishing the Inquisition, in which he decreed, laying it as a duty on their consciences, that the inquisitorial powers therein conferred should be exercised by diocesan bishops as well as by inquisitors deputed by the apostolic chair. The bishops, in fact, were sworn to observe this bull. He quoted the authority of a gentleman who had been a Roman Catholic priest, to the effect that he and other priests, at a conference held by the Roman Catholic Bishop of Ossory in 1815, were required to bind themselves by solemn oath to become ministers of the Inquisition. He thought he had shewn there is reason to believe that the operations of the Inquisition are carried on in this country as far as they could be with impunity. If Cardinal Wiseman had his wish realized of carrying out the normal and canonical laws of his Church, there could be no question the existence of the Inquisition would soon be proved by our missing friends around us. At his meeting in Cheltenham in February or March last, the vicar in the chair, a gentleman named Clarke came upon the platform and said he had been acquainted with a respectable widow, who had a niece and nephew living with her. The niece was entitled to considerable property. The nephew became a Puseyite—the first step to Popery—(cheers)—and then went into the Church of Rome—fittest place for him! (Great cheering.) Shortly after he became a Roman priest, and went abroad, having sent his sister to London. The aunt went after her; but although her brother had written her that she was in a convent there, she could get no tidings of her anywhere. (Sensation.) He reminded his audience, too, of the fact that scarcely a week passes but there appears in the *Times* a reward for intelligence of this or that person missing; and although, when they disappeared, they had no money about them, and were perfectly sober, yet nothing more is heard of them.”

POPISH IDOLATRY.—Popish newspapers abound with instances of the extent to which idolatry prevails amongst all classes of Papists. Mr. Pugin, for example, the celebrated architect, writes a letter only the other day, from which the following is an extract:—

“On perusing the review of my Screen-book, in your last *Tablet*, I was pained to perceive that my remarks on the modern images of St. Joseph should have been misconstrued into a want of due veneration for that saint. In common with other Catholics, I have ever held St. Joseph in great veneration, and, for many years, have never omitted his daily invocation.”

Our readers are aware that the person here called St. Joseph was the husband of the Virgin Mary. If Mary is worshipped because of her supposed influence with her son, Joseph is worshipped because of his supposed influence with his wife. But how utterly dishonouring to Him who says, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Still it proves that men of talent, intelligence, and refinement may be the slaves of a most debasing and unscriptural superstition, and that there is security against Popery only in Scriptural knowledge, and in the grace and Spirit of God.

POPISH HATRED OF THE BIBLE.—The following extract from a letter by a priest near Clonmel, in the *Dublin Evening Post*, illustrates the fell hatred which Popery cherishes against the word of God. The man is bewailing the wreck and ruin of his congregation by the judgment of God, and his main source of consolation is, that none of them have fallen into the hands of the “Bible-mongers.”

“Two-thirds of the people have left me for a new world, or the other world, or for the workhouse. My chapel always overflowed—there is hardly a third of it occupied at present—and the showy gowns and ribbons, and the flashy kerchiefs, have almost disappeared. There is instead squalor and rags, tottering old age and no children. You must not conclude that any of my people have been taken away by the Bible-

mongers. I believe they are active enough in other parts of this diocese, (I am speaking of the Protestant diocese of Cashel,) but not hereabouts. The spoiler has not yet come to our poor fold—but we may expect a visit from him some day. The parson of this parish is a good pious man, I believe,—he has little to do, and he does it,—but it is no part of his disposition to encroach upon his neighbour’s manor.”

THE AMERICAN AMBASSADOR AND THE BIBLE.—The American Ambassador, at a late meeting in Galway set forth, that if the Bible had only free course it would be found a cure for many social evils. In the report of the speech this sentence was omitted. The Ambassador says that this was done by the newspaper editor—the newspaper editor says it was done by the Ambassador. Whichever is correct it must have been done to please Popery, and this is another evidence of its undying hatred of the word of God. The following extract from the Galway Popish paper proves the animus:—

“The introduction of the Bible into the speech of Mr. Lawrence was quite irrelevant to the subject of the address, for it mentioned nothing about religion, nor was it necessary to lug it into such a document and upon such an occasion; and it is, therefore, natural to suppose that Mr. Lawrence, having travelled a little out of his way, would be anxious to correct the slight error into which he had fallen. If he carried a little of the bigotry into Galway which animated him at the mayoralty dinner in London, it is only natural that he would not wish it should be wafted on the wings of the press, throughout the length and breadth of that land so opposed to such sentiments, and through which he was about to make a tour.”

A NEW VIEW OF PROTESTANTISM.—In giving an account of his arguments addressed to the Irish, when urging them to pray and labour for the conversion of England, Mr. Spencer says:—

“One of my chief arguments to persuade them to this work of charity was as follows:—Your people have lately received a grace quite unexampled in history. It has been esteemed almost an impossibility to reform even an individual drunkard. God has sent an Apostle of Temperance among you, who, in two or three years, has brought your nation, from being a proverb in the world

for their intemperance, to the practice of heroic sobriety; and with this virtue all other moral virtues appear to be gaining ground, so that there is a promise of Ireland being a sort of moral paradisa if these beginnings are well followed up, and, at the same time, the prospect of great temporal prosperity."

This is pretty well, especially when we know that Popish Ireland is still the same scene of degradation, rags, and filth that it ever was.

"But," adds he, "what does Almighty God, who does nothing in vain, propose by granting this grace to your people? I propose to you an object fully adequate for it to be exercised upon, the making a return to England for the long-continued attempts to rob you of your faith, by giving her that faith. If something of this kind be not done, you may expect the fulfilment of the terrible threatening contained in the discourse of our Lord concerning the devil who was cast out of a man, and who after-

wards, finding the house which he had left empty, came back with seven others, worse than himself. You have been delivered from the Irish vice. That may return, and may come accompanied by the more grievous, because deeper, English vices of pride, covetousness, cold-heartedness, unbelief, &c., from which your people have been so free hitherto; or these may come in place of the former vice in case you do not fall back into that."

The simple English of this is, that Protestantism, called here "unbelief, &c.," is a "worse devil" than drunkenness. Rome will tolerate anything sooner than Christianity. She absolves drunkards, but burns saints. As to what is here called "covetousness," or the thrift of England, Popery will take good care to make the introduction of that impossible so long as she reigns in Ireland.

THE YOUNG CONFESSOR.

FROM out of babes' and sucklings' lips our God doth perfect praise,
And oft to minds unlearned and rude reveals his wondrous ways;
And vainly Rome attempts to spread her dark Egyptian night,
O'er lands and hearts where God has said, "Let there be gospel light!"

An Irish girl had sought the school where Bible truths were taught,
And there had read the hallowed page with wisdom's lessons fraught;
And, as she read, by grace divine was led her heart to give
To him who left the courts of heaven, and died that she might live.

Her grandam was an ancient dame in Romish fetters bound,
Who knew not of the precious friend the simple child had found;
But mourned and feared her little charge had cast her soul away,
Because she would not go to mass, nor to the Virgin pray.

"You must not to that school return," from day to day she said,
"Tis taught by wicked heretics, who from the Church have stray'd."
At times she added tempting gifts, at times in anger chid,
But still the child contrived to go, and would not be forbid.

At length the dame in terror cried, "The Virgin will be wroth,
If you persist and I permit, and so will punish both."
"I fear her not," the child replied, without the least alarm,
"She does not know, or if she did, she could not either harm."

"Hush! say not so," the frightened crone rejoined in solemn tone,
"Tis sinful thus to speak of her who fills the eternal throne;
The Virgin is the queen of all, and she must surely know
Whate'er is done in heaven above, or in the earth below."

"Nay, nay," returned the fearless child, "no royal state has she,
The Saviour's grace converted her, as it converted me.
She knew no more on earth than did the rest of womankind,
For three whole days she lost her son, nor could the wand'rer find!"

Written for the "Bulwark" by DR. HUIE.

THE BULWARK.

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MAYNOOTH—WHAT WILL THE MEMBERS OF PARLIAMENT DO ?

THE agitation for the entire withdrawal of the national support from Popery has at length commenced in earnest. The London meeting, as our readers are aware, was a most triumphant one. Lord Shaftesbury, who presided over it, we regard as one of the best and most enlightened types of Protestantism, being zealous at once for the spiritual and temporal elevation of the people. This is a point we fear too much in danger to be overlooked. Popery degrades its victims in both respects; it is the parent of filth, beggary, and degradation, as well as of every spiritual evil. "Godliness," on the other hand, "is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." All Protestants, therefore, are entitled and bound to aim at both objects. We are convinced, besides, that the great danger of the country from Popery, arises from what have been called the "uneasy classes," who are steeped in ignorance and neglect, and who have nothing to lose, and that in the event of an outbreak or threatened invasion, (for we must now contemplate even the possibility of that,) our danger would be found to arise chiefly from that quarter. We repeat it, therefore, the noble chairman of the London meeting seems to us remarkably to embody and combine the necessary elements; he "knows the times, and what Israel ought to do." It is impossible to imagine greater enthusiasm than prevailed at the meeting itself, from which hundreds were forced to retire without obtaining admittance. The intellectual strength of England seemed fully represented on that noble platform, whilst the earnest multitude of intelligent men continued, for five consecutive hours, to applaud every speaker with unabated vehemence. Nothing could have been more successful as a beginning. And it is absolutely pitiful to find the London prints serving up their old state platitudes, in answer to such an overwhelming exposure of the folly and guilt of our national coquetry with the "mother of harlots." "O," says one, "Maynooth has not had time yet to do all the good that was intended;" as if a longer training in perjury, persecution, and sedition, could ever be expected to issue in good. Has Popery had time to do its work at Rome, and what is the result? Does not all history prove that the longer it continues, and the greater its power, the more palpable and intense the curse that springs from it? Says another, and that the "leading journal" of England, "You'll give them a good pretence for having a college of their own." "By all means," say we, "let them build Maynooths, if such institutions are to exist at all, with their own money, and not with ours." Do not such men see that all their foolish pandering has not prevented this from being done at present? And the

fact that they can build a college of their own, proves conclusively that they have no need of our money, as they ought not to get a farthing of it. But it is sickening to wade through this imbecile array of worldly wisdom which rejects the plainest dictates of Scripture and experience, lays it down as a principle that we may "do evil that good may come," and impiously follows, for political purposes, in the steps of "Jeroboam the son of Nebat, who taught Israel to sin." We are glad to find that the London meeting has been promptly followed by others, large and enthusiastic, in Edinburgh, Glasgow, and Newcastle. Other large cities will immediately follow, as will be seen from another article, and especially, a large meeting is arranged for Dublin early in this month. It is of vast importance that the whole kingdom should stir at once without waiting to be aroused from head-quarters, and accordingly the Metropolitan Committee have adopted the following resolution:—

"PROTESTANT ALLIANCE.

"The EARL OF SHAFTESBURY, *Chairman.*

"At a meeting of the Managing Committee, held December 3, 1851, it was resolved, 'That while this Committee desire warmly to congratulate the members and friends of the Protestant Alliance, on the auspicious circumstances attending the first public recognition of their Society, they would earnestly press upon all Protestants the importance of taking immediate steps for the formation of similar organizations in the several cities and towns throughout the kingdom. They trust that the broad and unsectarian basis upon which the Alliance is founded will be universally approved of and adopted, as it is only by the union of all classes of Protestants, bound together by the ties of common faith, that an efficient stand can be made before the world in defence of the Scripture doctrines of the Reformation and the great principles of religious liberty.'

"JOHN MACGREGOR, *Hon. Secretary.*

"9, SERJEANT'S INN, FLEET STREET,
"December 1851."

Next to enlightening the public mind by means of meetings and publications, and concentrating the strength of Protestantism by means of associations and alliances, by far the most important thing that can now be done is to apply at once to every Member of Parliament to see what he is prepared to do about Maynooth. Upon the 650 men who represent the nation in the House of Commons, the fate of Maynooth, humanly speaking, depends. Over those men every elector has an influence which ought not only immediately to be exerted, but exerted with a clear intimation, that in a question so vital they are determined to set all considerations of ordinary politics aside. The Scottish Reformation Society has already taken the initiative in this. They have written to both the Members for Edinburgh, the Member for Leith, and for the county of Mid-Lothian. We subjoin a copy of this communication, subscribed by Mr. Hawkins, late Judge in India, with the answers of Mr. Cowan, M.P. for Edinburgh, and the Lord Advocate of Scotland, M.P. for Leith. The other two have not yet replied.

EDINBURGH, *November 1851.*

SIR,—As chairman of a meeting of the Acting Committee of the Scottish Reformation Society, held on the 3d inst., I am directed to transmit to you copy extract from their Minute of that date, and of the petition therein referred to, and respectfully to inquire whether you are prepared to support a Bill during the ensuing Session of Parliament for the repeal of the Act authorizing the annual grant to the College of Maynooth, and also to vote against any further grant to that institution. I am farther instructed to request the honour of an early reply to this communication.—I have the honour to be, &c.

(Signed) J. HAWKINS.

EXTRACT MINUTE OF 3d November 1851.

"The meeting directed that copies of the resolutions be sent to the Members of Parliament for the city, Sir William Gibson Craig and Mr. Cowan, with a letter to each in name of the Committee, to be signed by Mr. Hawkins, as chairman, and to inquire whether, during the ensuing Session of Parliament, they are prepared to support a Bill for the entire withdrawal of the Maynooth Grant, and also to vote against any further grant to that institution, and to request an answer.

“At a subsequent meeting similar letters were directed to be written to the Lord Advocate and Sir John Hope.”

AIRDS HOUSE, NEAR APPIN, Nov. 19, 1851.

DEAR SIR,—I beg to acknowledge receipt of your letter of 3d curt., with the inclosures contained in it, to which your letter refers.

If I had been in Parliament at the time of the proposal of the permanent endowment of Maynooth, I should have strenuously resisted it, and certainly all that has since occurred, must make all of us the more deeply regret the step which was then unhappily taken.

I was one of the minority which voted against the last annual grant, (for repairs, I believe, upon the said college,) which sum is in addition to what is charged by Act of Parliament on the Consolidated Fund. This grant was only carried by a majority of two! 121 to 119, I believe.

I hope this will prove satisfactory to the Scottish Reformation Society; for I dislike, at all times, to give specific pledges as to how I shall vote upon any public question, and I hope you will excuse me for declining to do so in this case.

I shall be very glad to meet with the Committee on the subject before the meeting of Parliament.

It is likely that we may return to Edinburgh in three weeks at most from this time.—Believe me, my dear Sir, with great regard, very truly yours,

CHAS. COWAN.

You would have had an earlier reply, if I had not been absent in Mull for some days.

J. HAWKINS, Esq.

15, GREAT STUART STREET, *Edinburgh*, Dec. 1, 1851.

SIR,—I regret that my engagements have prevented me from returning an earlier answer to your communication of the 12th November.

To the question there put, I am afraid I can only reply that I respectfully decline to give any pledge, or express any opinion, on the subjects to which it refers, as I cannot recognise any right in your Committee to make such a requisition, however much I may respect the gentlemen from whom it comes. I should follow that course equally where I may differ as where I may agree with the views of those who make the demand. Had it come from my constituents, I should have been, and shall always be ready, to put them in possession of my sentiments on the subjects to which you allude, or any other public topic on which they may wish to know my views.—I have the honour to be, your most obedient servant,

J. MONCREIFF.

J. HAWKINS, Esq.

Mr. Cowan's answer is very good, and we have no doubt he will be entirely with us. The Lord Advocate evades the question, and refers to his constituents. We now look to them to extract the necessary information, which we have reason to believe they will do immediately. The same thing may be said in regard to the two who have sent no answer, which is always an unfavourable symptom, to say the least of it.

We would implore our friends over the entire kingdom to adopt a similar course. In that case our statesmen will see that we are thoroughly in earnest. Every elector can do this by the outlay of a single penny in the way of postage. And it is high time that the state of the case—we may say the very worst of the case, in regard to our Members of Parliament—were fully known, as much may be done to remedy the evil at the approaching general election.

We may rest assured that it is no insignificant battle in which we are engaged. The point at stake may seem small—a “paltry £30,000 a-year,” as the Papists pretend to say—but the principle involved is vastly great; it is whether the strength of this mighty nation shall be given to help forward the great apostasy and the triumph of despotism and falsehood over Europe and the world? When we see the great sweep of Europe groaning already under the yoke of this gigantic spiritual tyranny—even France converted into a great encampment; the last embers of freedom trodden out under the hoofs of cavalry; her press manacled; her best men incarcerated, and nothing heard, amidst the universal wreck, but the shout of drunken soldiers and the ill-suppressed titter of exulting priests—is it time for us to “halt between two opinions?” When the poor captives of Antichrist are straining their eyes through the bars of many a European dungeon to catch a glimpse of distant Albion,

and envying the liberty of our happy people, shall we continue to clasp to our bosom the very vampire which is remorselessly sucking the life-blood of the nation? It is not too late to make a stand. The great heart of England is stirred to its depths, and the enthusiasm of her mighty people rises to the greatness of the occasion. Although the struggle is with the greatest enemy of God and man flushed with victory, and although the "snorting of their horses is already heard from Dan," in the face, if necessary, of Europe in arms, let us disdain all sinful compromise, and know that, in the path of duty, "greater is He that is for us than all that can be against us." Hitherto, by the folly of our rulers, the tide has gradually and steadily been rising on the side of Rome; and so long as we continue to send out a hundred trained emissaries of Antichrist a year, what can we expect but defeat and disaster? But let the great voice of awakened England arrest at once the current of this folly and crime, and drive it back. "Thou shalt come no farther, and here shall thy proud waves be stayed." As the lights of truth are extinguished over the Continent of Europe, let the martyr-fires of England burn with brighter lustre. Perish the infamous policy of attempting to bribe the implacable foe of God and man, and employing the hard-earned fruits of a nation's toil to weave the fetters of the people's bondage, and Britain shall be the glory of nations. God himself, who scattered of old the proud strength of Spain, shall be our hiding-place in the cloudy and dark day; "He shall keep us free from trouble; He shall compass us about with songs of deliverance." Everything will depend, however, humanly speaking, on our own immediate energy, and on the Protestants of Britain acting together in the bonds of an unflinching alliance. The great wheels of Providence are moving on with extraordinary rapidity. A little more slumber, and the Protestants of these lands may awaken some morning, like the citizens of Paris, only to discover, when too late, that their liberties are gone, and that the day of their "merciful visitation" is past.

PROTESTANT ORGANIZATION OF BRITAIN.

GREAT progress has been made during the month which has passed since our last intelligence was given under this head. Associations then at work have increased their labours; others only forming then are now healthily alive. Attention is aroused in localities hitherto inactive, and a desire for energetic combination is manifested where a month ago there was only individual zeal. The Manchester Protestant Alliance has been formed, to be inaugurated early in January, by a meeting at the Free-Trade Hall, where 6000 persons can assemble. Similar meetings, to adopt petitions against Maynooth, are being arranged by the Birmingham Committee, the Wolverhampton Protestant Alliance, and the associations at York, Cheltenham, Stroud, Ryde, Colchester, and Nottingham. An active alliance is organized for East London, and another for Brentwood. Norwich, which was styled in last month's summary as "*inactive*," has now a large committee in operation. A public meeting is determined upon there; and Cambridge, it is hoped, will not long remain behind. A committee will be organized for Surrey. Pentonville and Clerkenwell will soon have an Alliance—opening schools for Papists, circulating tracts, and arranging for the preaching of sermons and delivery of lectures. Jersey is cordially at work. Guernsey has an Alliance zealously engaged. Also South Shields; and one is organizing at St. Albans.

The London Alliance, inaugurated by the public meeting noticed elsewhere in our pages, has been successful in its first efforts to succour the persecuted, by obtaining the liberation of Dr. Marriott, imprisoned at Carlsruhe for the circulation of tracts against Popery. Lord Palmerston readily listened to the statement made by the deputation appointed by the Managing Committee, and immediately complied with their request for his prompt interference. Urgent letters from Protestants suffering under the tyranny of Popery on the Continent, stimulate the London Committee to those heartfelt expressions of sympathy which they are led to believe alleviate the sorrows of their foreign brethren. On the other hand, Continental Governments possessing moral courage enough to permit them to act independent of the Vatican, will be greatly encouraged by exhortations from powerful Protestant combinations in this country. For both these purposes, to sympathize and encourage personal communication with the Protestants of foreign states, measures will be determined upon.

Home affairs flourish also. Supporters of Maynooth in 1845 have seen their folly, and are doing their utmost to retrieve the false step then taken. The conduct of the Repeal of the Endowment of Maynooth Bill through Parliament is a matter of deep interest, and receives the consideration which its importance deserves. Petitions to the Legislature on this subject are circulating, and will before long be numerously signed. Let each reader of these lines get at least ten signatures. Great things are within our grasp if we will but work and pray for them. Ample scope is here given for the most vigorous energies of the patriot and the most fervent zeal of the Christian. Who would not help this work with a hearty hand, and breathe for it an earnest prayer?

BIRMINGHAM.

(From our Correspondent.)

It gives us much pleasure to state, that in Birmingham the good cause is making progress; and that in spite of *obstructive* newspaper articles, the anti-Maynooth, as well as the anti-Papal feeling, is greatly on the increase. Last winter this midland Metropolis, having a Protestant Association already in full operation, led the way in the agitation against the Papal Aggression, and gave a tone to the whole neighbourhood. It was predicted both by friends and foes, that it would be impossible to keep up the excitement *this* winter; but the prediction, thus far, is anything but verified. The Italian Reformer, Gavazzi, has six times filled the Town Hall; and by his powerful denunciations of Romish error, told upon many minds which ordinary English and Scottish eloquence could not move. With such effect were his telling statements given, that the remembrance cannot speedily pass away. It was surmised that the peculiarity of Italian oratory would vitiate the public taste, and render anything of a colder nature unattractive. But in this, as in other matters, the calculation was a wrong one. Dr. Cumming lectured on the Romish miracles on the evening of December 16, to as large and enthusiastic an audience as has, on any of the former occasions, been crowded into the immense hall. In the meantime, the work of organization is not neglected. The Protestant Association has had its numbers increased by nearly two hundred; and the Protestant Alliance, though it encountered some storms when first putting out from the harbour, is now safely afloat, manned by leading men of every denomination.

POPISH INDULGENCES—THE SHOEMAKER OF HAGENAU.

TRANSLATED FROM THE GERMAN.



THE dealers in indulgences had settled in the year 1517 in Hagenau. The wife of a shoemaker, taking advantage of the permission of the Pope's legate, had, contrary to the will of her husband, purchased an indulgence, and paid a golden florin for it. Shortly thereafter she died; and as the widower neglected to have masses read for the repose of her soul, the priest accused him of being a despiser of religion, and had him summoned before the judge of Hagenau. The shoemaker went into court with the indulgence granted to his wife in his pocket.

"Is your wife dead?" asked the judge. The shoemaker answered in the affirmative.

"What have you done with her?"

"I have buried her, and committed her soul to God."

"But have you not had masses read for the salvation of her soul?"

"No, I have not done so, it was not necessary; for at the moment of her death she entered heaven."

"How do you know that?"

"Here is the proof."

With this the shoemaker drew the indulgence out of his pocket, and read, in the presence of the priest, that the woman who had received this would, at the moment of her death, not go to purgatory, but direct to heaven. "If the priest pretends that masses must still be read," said the shoemaker, "then my wife has been deceived by our holy father the Pope; if, however, she has not been deceived, then the priest intends to cheat me." No reply could be made to this defence, and the man was acquitted. His good sense enabled him to escape the intended fraud.

The Apostle Peter said to Simon—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

RULE OF FAITH.

PROTESTANTS and Romanists differ materially in regard to what is commonly called the Rule of Faith, that is, the source from which men may derive a certain knowledge of God's will, or the standard to which an appeal should be made, whenever a dispute arises as to what God's will, with respect to any particular subject, is. This is a topic of fundamental importance, it naturally occupies the first place in an exposition of the differences between Protestants and the Church of Rome, and it was the first controverted point that was taken up and decided by the Council of Trent.

There is no difficulty in ascertaining what are the leading tenets of the Church of Rome upon this subject, and there is therefore no occasion to make quotations to establish them. The subject divides itself into two heads:—1st, What is the rule or standard of faith and practice? and 2d, How is this rule or standard to be used or applied, so as to serve its intended purposes?

With respect to the first of these questions, viz., What is the rule or standard of faith and practice? Romanists and Protestants are agreed in this general principle, that it must be something which comes from God, and is stamped with his authority, and may therefore be said to be God's Word. Protestants maintain that we have no Word of God, but what has been committed to writing, and is contained in the canonical Scriptures. Papists, while admitting that the Sacred Scriptures are the Word of God, and that all that they contain is true and binding, maintain that there is another equally certain and authentic channel, through which God has conveyed to us a knowledge of his will, viz., tradition. The Bible they commonly call the written, and tradition the unwritten, Word of God. The Council of Trent in its fourth session decreed, that we must "receive and venerate with equal affection of piety and reverence," (*pari pietatis affectu et reverentia,*) the books of Scripture and "the unwritten traditions which, received by the Apostles from the mouth of Christ, or from the Apostles themselves, the Holy Ghost dictating, have come down even to us, transmitted as it were from hand to hand."

Let us first see how far we are agreed with the Church of Rome in regard to the written Word, the Sacred Scriptures, and what fairly follows from this agreement. It is a very important matter to be satisfied as to what are the books that are entitled to a place in the canon of Sacred Scripture. Now, in regard to the New Testament, the Protestant and the Popish canons are identical, that is, both parties are agreed as to what the books are, which, being written by the Apostles and immediate followers of Christ, ought to be received as stamped with God's authority, and therefore infallibly true. The Popish New Testament is the very same as the Protestant one, and both parties concur in receiving it all, upon grounds that appear to them satisfactory, as the Word of God. It is different with the Old Testament. The Church of Rome has added to the books of the Old Testament which Protestants reckon canonical, a good many others commonly called the Apocrypha, which Protestants regard as possessed of no authority whatever, but as merely ordinary human compositions. The apocryphal books had not, previously to the time of the Council of Trent, been declared, by any authority that represented and bound the Church, to be canonical and inspired. It was an open question in the Church of Rome, in regard to which her most eminent and approved divines took opposite sides, without exposing themselves to censure. The

decree of the Council which imposed a belief in the canonical authority of the apocryphal books upon the Church of Rome as an article of faith, was passed when there were fewer than fifty bishops present, and of these some refused to concur in it. Of course, every Papist is now bound to profess, and to believe if he can, that the apocryphal books are canonical; but this doctrine is so utterly destitute of all rational foundation, that some of the more honest and learned among them, have given pretty plain indications that they were ashamed of it, and did not like to undertake to defend it. These apocryphal books were not written, and do not exist, in the Hebrew language, in which the canonical books of the Old Testament were composed, and they have never been received by the Jews as canonical, while it is evident that our Saviour and his Apostles gave, by plain implication, their sanction to the accuracy of the canon of the Old Testament adopted by the Jews of their time. It has also been proved that "the apocryphal books contain many things which are fabulous, and contradictory to the canonical Scriptures in facts, doctrines, and moral practice."*

The fact that the Council of Trent established it as an article of faith, not only without any evidence but against all evidence, that the apocryphal books are canonical and inspired, affords of itself a sufficient proof that the Council was not infallible. In this way it may be said to overturn the whole pretensions of the Church of Rome, for if it can be shewn that the Church has erred in defining and imposing any one doctrine whatever as an article of faith, all her claims to authority and infallibility are thereby at once demolished.

Although Protestants reject the doctrine of the Church of Rome, which ascribes canonical or divine authority to the apocryphal books, they do not admit into their canon any which the Church of Rome rejects, so that the whole Bible, as received by Protestants, is also received by Romanists as the Word of God, and as therefore infallibly true and authoritatively binding. This is an important consideration, and it may be proper to point out some of the consequences which, in sound logic and in common fairness, result from it.

It follows at once from this consideration, that all legitimate discussion between Romanists and Protestants must start from the written word, and from the written word as received by Protestants, as its origin or first principle. It holds universally true that legitimate discussion among men who differ in opinion from each other, must start from some principle or principles which they hold in common. Any man with whom we may be called upon to argue, is entitled to insist, that we go back to some principle or standard which he admits, and endeavour to convince him, by the fair use or application of this principle or standard, that he ought in right reason to advance to the point at which we stand. If in discussing any religious question, our opponent should deny the divine authority of the Sacred Scriptures, we cannot avoid undertaking to prove this, and it is only when the validity of the proof is admitted, and the divine authority of the Bible is conceded, that we can legitimately employ it as a common principle or standard, from which the discussion may proceed. The Church of Rome indeed claims implicit submission to her authority, from all persons who have received baptism, even among heretical Protestants. But Protestants do not admit this claim, and demand that it be established to their satisfaction. They insist, of course, that the process of

* We use here the words of Horne, who, in the Appendix to the first volume of his valuable "Introduction to the Critical Study of the Holy Scriptures," has given an excellent summary of the reasons for rejecting the Apocrypha.

argument in support of it shall start from some principle or standard which they admit, and which is received by both parties; and the only common principle in which they agree, is the divine authority of the Sacred Scriptures. Upon these obvious grounds, Protestants are entitled to insist that Papists, in arguing with them—1st, shall not go farther back than the Sacred Scriptures, by raising questions and difficulties about their divine authority; and, 2d, shall not stop short of the Sacred Scriptures, by refusing to establish from their authority all that they call upon Protestants to believe. Popish controversialists are accustomed to transgress both these rules, though they are manifestly fair and reasonable.

They transgress the first, by raising difficulties about the evidence of the divine authority of Scripture, and by calling upon Protestants to produce the proofs on which they receive the Bible as the Word of God. No intelligent Protestant will ever allow Popish controversialists to succeed in their common artifice, of trying to drag him into a discussion of the evidence for the divine authority of the Sacred Scriptures. This is a mere trick to waste time, and to involve the proper subject of dispute between the parties in obscurity and confusion, and it should always be regarded and treated in this light. When Papists ask us, as they often do, How can you prove the divine authority of the Sacred Scriptures? We answer them, 1st, This demand is irrelevant to the points in dispute between us. We are not infidels, whatever you may be. We believe in the divine authority of the Scriptures, as you profess to do. We think we can give good reasons for this belief, and when we come into contact with infidels we will produce them. But we have no controversy with you on this point; and unless you openly avow yourselves infidels, we must decline at present to discuss it. 2d, If you wish to know how Protestants prove the divine authority of Scripture, you can consult the books they have written upon that subject, and there you will find that they have established the truth of this great principle as conclusively as ever Papists have done, and, indeed, by the same arguments which Papists do and must employ when arguing with infidels. Papists and Protestants, in arguing with infidels, with a view to convince them of the divine authority of the Scriptures, must of necessity follow the same process, and adduce the same proofs. There are Popish writers who have done this successfully, and who have done so without attempting to introduce into the argument any of the peculiar views and principles of Popery. When Papists are honestly endeavouring to establish against infidels the divine origin of the Bible, they do not found upon any grounds peculiarly Popish, because they know that infidels do not admit them any more than Protestants. They then argue fairly upon common principles, and the general rules of ordinary evidence; and if a Protestant should ever condescend to answer the demand of a Popish controversialist, calling upon him to prove the divine authority of the Scriptures, he might produce his proofs in the words of a Popish defender of the Bible against infidels, and then challenge his Popish opponent to refute them.

There is one course of argument upon this subject, and only one, which it is lawful and honest for Papists to employ, viz.,—to bring forward the arguments which both Papists and Protestants adduce against infidels, and attempt to shew that these very arguments, if fairly followed out, require Protestants in consistency to admit some of the peculiar principles of Popery, such as the authority of tradition or of the Church. If Papists take this ground, and adhere to it, then Protestants are certainly bound to meet them, and to shew, as can be easily done, that they do not employ, and do not need to employ, in arguing with infidels, any proofs which require them in consistency to

concede any point of which a Papist can legitimately take advantage. But the competency of this particular line of argument affords no defence to the common practice of Popish controversialists, in dragging in the whole deistical controversy, in urging as plausibly as they can all the ordinary infidel objections, and in requiring their Protestant opponents to answer them. The way in which many Papists are accustomed to conduct this branch of the argument affords good ground to believe that they are infidels at heart, and that they are quite willing to sacrifice the Bible in order to serve their own selfish and malignant purposes.

But Popish controversialists often transgress also the second of the rules which we laid down as fair and reasonable, by stopping short of the Bible, and trying to escape from the necessity of bringing all the peculiar principles which they hold in opposition to Protestants, to be judged by that common standard. They have made many shifts to get something like a sanction for the authority of tradition and the Church, without establishing them directly and conclusively from Scripture. We may afterwards have occasion to advert to some of these, but for the present, we can only remind our readers, that we are not only entitled but bound to insist, that the Church of Rome shall bring every claim and pretension she advances, to be tried at the bar of Scripture, *the one only common standard which both parties acknowledge*, and that until she has succeeded in establishing from Scripture some of her peculiar principles, which invest her with a controlling authority over the understanding and conscience, we are also entitled and bound to interpret the Scriptures for ourselves, in the exercise of our own faculties, and upon the principles of common sense.

THE EFFORT TO OPEN THE NUNNERIES.

WE rejoice to intimate that this important movement is making steady progress. On the 13th of December a large meeting of ladies was held in Edinburgh, when it was unanimously resolved to set to work in getting up a memorial to the Queen, and petitions to both Houses of Parliament on the subject. A president and two secretaries were appointed; and it was even suggested that a deputation of ladies should personally wait upon Her Majesty. Similar movements are in progress at Newcastle, Glasgow, Perth, Dundee, Port-Glasgow, Portobello, Dunfermline, Helensburgh, Greenock, Aberdeen, Kelso, Appleby, Frome, Cambridge, Reading, and other parts of England. We shall be glad to chronicle from month to month the progress of this enterprise, and to receive information and suggestions on the subject. Letters may be directed to the Secretary, care of "James Nichol, bookseller, Edinburgh."

ROME MOST SENSITIVE IN REGARD TO NUNNERIES.

It is in strict accordance with human nature, and yet not the less wonderful on that account, that the same men who deny all liberty whatsoever wherever they have the power, should greatly abuse the liberty granted them by others. This wild license, both in speaking and writing, was brought out in the fullest development, by the discussions of last Session in regard to nunneries. The Papists seem to be fully aware that the history of nunneries will not bear

investigation, and they broke out into a perfect storm of indignation at the references made in Parliament to those dark and revolting institutions. This ought only to indicate the direction towards which some wholesome legislation should immediately be directed. Take a few samples from the Popish newspapers of last spring:—

“On last Thursday a scene of a different kind took place in the same House, but the offender being a Protestant *his conduct that of the lowest blackguard*, and the persons offended being only Catholics, a different rule obtained, and it was decided that the *most atrocious insults*, expressed in the coarsest language, and directed against everything that is most dear in the honour of Catholic families, and most venerable in the Catholic religion, are not a violation of the rules of the House, but are strictly within the right of every Protestant member, and may be persisted in at the discretion of *every brute and ruffian* who may chance to have bribed his way into Parliament, or to have been elected by constituents of his own character and disposition.

“Of course our readers know that in this latter statement we have been describing the now world-famous, or *world-infamous*, Drummond incident—an incident absolutely unparalleled in the history of legislative assemblies, including, so far as our recollection serves, the beastliest periods of the French revolution.

“We have, first, the insult itself; an insult consisting *partly of blasphemy*, partly of an assertion that the sisters, daughters, and other female relations and friends of sixty or seventy members of Parliament, are prostitutes living or educated in brothels.

“Then we have the attempt to call to order the filthy person by whom this language was used.”

The following letter, in reference to the Kildare meeting, is of the same cast, and yet to hear the agents of Rome speak, when they have a purpose to serve, you would think them the meekest lambs in the world:—

“Dublin, April 26th, 1851. MY DEAR FATHER TIERNEY,—I have learned, by mere accident, that a requisition is in course of signature, convening a meeting of the Catholics of Kildare to petition against the ‘Ecclesiastical Titles Bill,’ and also, I presume, to protest against the *insolence of ‘mummary Russell’s atrocious letter, and the unredeemed blackguardism of ‘Brothel Drummond’s’ infamous speech.* As the eldest son of an old magistrate and resident of your county, I may, perhaps, still be recognised as sufficiently a Kildare man to authorize my signing the requisition. If so, pray affix my name thereto. A long deprivation of ordinary health renders utterly impossible on my part any active participation in a public meeting; but it would be a source of regret to me to go to my grave without in some way testifying my abhorrence of the present gross and unprovoked attempt to reforge the fetters which THE O’CONNELL burst. I trust in heaven that the Catholic and liberal Protestant electors of Kildare, and of Ireland, may vow a vow, and keep it too, never to extend political pardon to the *black-hearted renegade Russell*, or to any man, be he marquis, lord, or untitled commoner, who will not now and henceforward pledge himself to make that *contemptible apostate’s political annihilation* ‘a point of honour.’—I am, my dear Father Tierney, yours very faithfully, JOHN ALEXANDER MANSFIELD.”

Another calls Mr. Drummond “the most shameless of all calumniators;” and the Rev. Mr. Malone says,—

“These infamous measures may indeed pass into law—that is, into English law—but I tell you that law shall be treated as it will deserve to be treated. I tell you, Sir, that I would joyfully trample upon it as upon a noxious reptile of the earth, with scorn and contempt, and I would seize every opportunity of doing so. (Great applause.) And, what is more, I would tell that headless little statesman at the head of the administration, who would dare to shackle, and manacle, and circumvent the religion which is essentially Catholic, essentially universal, by the very ordinance of its Divine founder—I would tell him that I heartily despised every measure coming from him. What, in the name of heaven, can be the object of the vile government in proposing such a measure as the Nunneries Bill? Surely it cannot be for the purpose of gleaning information concerning the rules and habits of the pious Nuns, because Protestants as well as Catholics are welcome to visit these establishments. It cannot be for the purpose of releasing any lady that there might be kept in confinement, contrary to her will or inclination, because I don’t believe that Lord John Russell, or any other one, is so brainless as to imagine for a moment that there is, or ever was, throughout the whole length and breadth of conventual institutes, any lady placed under such restraint. But let the minister carry his iniquitous measure into law, and let there be a community of religious ladies in this town to-morrow, and let him appoint the day of visitation for his official, I, too, would be there on that occasion, and I would expect that, if necessary, there would there be also five hundred of the good, and virtuous, and the brave young men of this parish—(loud cheering)—I would take my stand upon the very threshold of the door, and defy the Russell beadle to enter. (Immense cheering.) I would put him to the necessity of bringing 100 of her Majesty’s forces to effect his entrance; and should he demand access to the innocent victims of his wanton

barbarity, I solemnly say before this august assembly, I would stand between him and them, and only give him access by the sword or the bullet. (Immense sensation.)”

The very Rev. B. J. Roche of Galway speaks on the subject in a tone almost resembling the furious jealousy of a Turk, whose domestic arrangements are about to be invaded. He exclaims—

“ Good God ! is it possible that there are men who have the hearts to conceive the ideas that have been expressed in that bill, enabling any *filthy official* to pay domiciliary visits to our convents. That such a bill could be passed in an English House of Commons in the nineteenth century ! a bill that the hon. member for Meath said should be taken and kicked beyond the bar of the House of Commons—but *a bill which I say should be taken up by the foul spirits of the air, and consigned to some place where man should never hear of it—where the names of its authors would be hid along with itself in everlasting infamy and oblivion.* (Great cheering.) This is a bill enabling any three officials to enter the convent where you have your sisters, your daughters, and your relatives, at any hour they may please. (Groaning.) I would be glad to know whether, under these circumstances, you would be willing to support this ministry, and whether you will not make every constitutional effort to resist it ! (Great cheering.)”

They evidently feel that this is one of the weakest points of their system. If they were sure that there was nothing wrong in this close imprisonment, whence all this dreadful alarm and consternation ; and, on the other hand, if nunneries are as they have always been, prison-houses of slavery, and dens of pollution, why should they be suffered to spread, without check or inspection, in this Protestant land ? We wish every success to the efforts now being made to lay open the secrets of the cloister.

MR. ATKINSON'S CHALLENGE TO DR. CAHILL,

OR ANY OTHER ROMAN CATHOLIC PRIEST OR LAYMAN.

(Circulated as a Handbill.)

“ ONE hundred pounds reward will be given to any person who can produce the Roman Catholic rule of faith.

One hundred pounds to any person who can produce the traditions of the Church of Rome, and prove them to be genuine, authentic, and divine.

One hundred pounds to any person who can produce the unanimous consent of the fathers in their interpretation of Scripture.

One hundred pounds to any priest who can give an infallible interpretation of any passage of Scripture.

One hundred pounds to any person who can tell where the infallibility of the Church of Rome is to be found.

One hundred pounds for the best method of discovering the true Church without the exercise of private judgment.

One hundred pounds for any command of Christ or his Apostles forbidding the people to read the Scriptures.

One hundred pounds for any command of Christ or his Apostles to worship the wafer or bow down to pictures or images.

One hundred pounds for any command of Christ or his Apostles to worship the Virgin Mary.

One hundred pounds for any command of Christ or his Apostles to worship saints or angels.

One hundred pounds for any command of Christ or his Apostles to take away the cup from the laity in the sacrament of the Lord's Supper.

One hundred pounds for any command of Christ or his Apostles forbidding the clergy to marry.

One hundred pounds for any passage of Scripture requiring us to believe the doctrine of purgatory.

One hundred pounds for any command of Christ or his Apostles to say prayers in a language not understood by the people.

One hundred pounds for any passage of Scripture authorizing the Church of Rome to grant indulgences for sin.

One hundred pounds for the production of any article of divine faith necessary to salvation which cannot be read in or proved by the Bible.

At a time like the present, when the Roman Catholic priests are so eagerly

looking after property—kidnapping young ladies of fortune into nunneries—extorting money from their deluded votaries on their deathbeds—turning their chapels into theatres—bringing Irish actors on the stage to raise funds, the above is a fair opportunity of filling their coffers if they have truth on their side, as the rewards stated will be given on compliance with the conditions.

Mr. Atkinson challenges Dr. Cahill, or any other Roman Catholic priest or layman in Manchester, to public discussion on the above subjects."

TO VOTERS.

(From a Friend in Cheltenham.)

Look and see, from the Bible, what sort of men God would have you choose to make laws for your country, and then do your very best to give your vote and influence to such men.

It is there written, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers," &c., &c. Exodus xviii. 21. And again, the God of Israel saith, "He that ruleth over men must be just, ruling in the fear of God." 2 Samuel xxii. 3.

You see, the men whom it is God's will you should choose must be able men, with heads for the work;—they must be men who *fear* God, men with hearts for the work, who live, and talk, and think, and act as if they feared God, and wished above all things to do what pleases him;—they must be *men of truth*, men who will do what they say, and say what they will do;—they must be men *hating covetousness*, men who do not want to be sent to Parliament for a name, or a place, or a position; but men who, when they get there, will walk on in the plain path of duty in spite of losing a good name, missing a good place, and hindering themselves in the world. And then, they must be *just*, that is, honest, straightforward, trustworthy men, and men, too, who will rule *in the fear of God*; that is, men who will make such laws, and such laws only, as God will approve;—men, in a word, who will make religion rule their politics, and not politics their religion. If a man says with his lips, or by his life, "There is no God," Psalm xiv. 1, have nothing to do with such a man; you may be sure *he* has no fear of God before his eyes.

As you would have your country to prosper, and yourselves be happy, choose skilful God-fearing pilots to steer the ship of Old England. Choose men who, whilst they will ask God, like Solomon, to help them to guide the helm aright, will keep their eyes steadily fixed on the compass which he has given to enable them to do so. Then she will go sailing along the ocean of time smoothly and pleasantly, blessed of God, and all nations calling her blessed.

But mark! If you put the ship of Old England into the hands of bad pilots, —if you place men at the helm who tell you they will support Popery, and throw the Bible overboard—they will soon run her upon rocks and shoals, and the gallant vessel will go to pieces. Like countries we read of in the Bible and in history, which once were mighty, and now are fallen, because their rulers feared not God; so England will go down, and down, and down, till at last she becomes as nothing in the scale of nations.

Have you a vote?

If so, How do you intend to use it?



Father Newman.

FATHER NEWMAN.

WE present our readers with a likeness of the notorious Father Newman, prepared originally for a leading Popish print. We mention this lest any of our readers should think it a caricature. The *Tablet* says it is "a striking likeness of Father Newman." As such, we think it worthy of special study, being fitted to convey a very correct impression of the man. There are two classes of Romish priests. There is your sleek, oily, rolicking, leering, capon-lined emissary of Babylon, whose priestcraft is a mere trade; and there is your lean, intellectual, intense, credulous devotee. We need not say that Newman evidently belongs to the latter class. After studying his face, one can easily understand both the measure of intellectual power which he manifests and the theory of his enormous swallow of Popish miracles by the bushel at a time. One can also understand how he should have written the following passages, embodying as they do the very essence of slavish subjection to a blind and idolatrous priesthood. And yet this Oxford apostate is the chosen type and representative of modern Popery :—

"And so again, when a man has become a Catholic, were he to set about following a doubt which has occurred to him he has already disbelieved. I have not to warn him against losing his faith, he is not merely in danger of losing it, he has lost it; from the nature of the case he has already lost it; he fell from grace at the moment when he deliberately determined to pursue his doubt. No one can determine to doubt what he is sure of; but if he is not sure that the Church is from God, he does not believe it. It is not I who forbid him to doubt; he has taken the matter into his own hands, when he determined on asking for leave; he has begun, not ended in unbelief; his wish, his purpose, is his sin. I do not make it so; it is such from the very state of the case. You sometimes hear, for example, of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the 'unscripturalness,' so they speak of the Church of the living God. No. Scripture did not make them disbelieve; (impossible!) They disbelieved when they opened the Bible; they opened it in an unbelieving spirit, and for an unbelieving purpose. They would not have opened it had they not anticipated, I might say hoped, that they should find things there inconsistent with Catholic teaching. They begin in pride and disobedience, and they end in apostasy. This, then, is the direct and obvious reason why the Church cannot allow her children the liberty of doubting the truth of her word. He who really believes in it now, cannot imagine the future discovery of reasons to shake his faith; if he imagines it, he has not faith; and that so many Protestants think it a sort of tyranny in the Church to forbid any children of hers to doubt about her teaching, only shews they do not know what faith is, which is the case; it is a strange idea to them. Let a man cease to examine, or cease to call himself her child."—*Newman's Discourses to Mixed Congregations*, pp. 230, 231.

At another place, after some most heretical statements in regard to the Virgin Mary, he adds—

"I am not proving these doctrines to you, my brethren, the evidence of them lies in the declaration of the Church. The Church is the oracle of religious truth, and dispenses what the Apostles committed to her in every time and place. He must take her word then without proof; because she is sent to us from God to teach us how to please Him, and that we do so is the test whether we be really Catholics or no."—*Ib.*, p. 377.

Well might the celebrated Dr. Croly of London exclaim, in his late eloquent sermons,—

"It is infinitely irksome, after contemplating those 'glorious things,' to stoop to the petty cavils of the cloister—to look on men feeling their way round the darkness of monkism, and denying that there is light abroad—to see a race with emaciated brains and envenomed hearts, aljuring the testimony of their senses, to persuade us to put out our eyes, calling by the name of 'intelligent inquiry' the absolute prostration of the understanding—startled at the Bible, yet bowing down to the legend, and stigmatizing the faith of Protestantism, while they are wallowing in the very mire of credulity.

"Those men must be driven from the field. Protestantism has no weapon but argument, and desires no other. With the sword of the Spirit, 'which is the Word of God,' the ancestors of our Church were invincible, and that sword is not yet rusted in our hands. I declare, with the most solemn sincerity, that I never read an argument of

Popery worth the ink that wrote it. Its whole logic consists in references to the Fathers, (venerable men in point of fact, but varying and feeble men in point of doctrine.) the decrees of contradictory councils, and the anathemas of belligerent Popes—discussions about nothing, and controversies settled by the axe.

“It would be incredible, if it were not visibly true, how paralytic the mind becomes under the regimen of Rome—how the natural exercise of the mind, study, opportunity, and even zeal, only increase its feebleness under the swathings of Rome. How long is the infancy, and how sudden the old age! How the constant hearing of fables, and the constant sight of idols, hastens the decrepitude of the faculties! How the waste of life, in the solemn frivolities of its ceremonials, inverts the intellect, gives a passion for trifles, and chills the natural ardour of the mind for great subjects, great objects, and great endeavours after truth. How constantly for largeness of view Rome substitutes a microscopic vision, which sees nothing but insects, and sees them all magnified. Under this melancholy discipline, I can perfectly comprehend that there are Papists who believe in the winking of a wooden Virgin’s eyes, in the infallibility of a Pope, whose life is a long blunder, or in the universal empire of a man blockaded by his own people.

“The Gospel preached to the poor was the supreme characteristic of the Saviour’s mission—the Gospel hidden, denounced, and denied to the poor, is the notorious characteristic of Rome. And this is so much a part of its nature, that even now, when its resistance is hopeless, helpless, and even ridiculous, it still resists. In the most abject condition of any European sovereignty—with all its physical vigour exhausted, and its spiritual crown already cloven, with its hands tied and bound by its own people, and protected from their indignation only by the sword of the stranger, it still cries out against the translation of the Bible.

“To stop that illustrious achievement of the Divine Spirit would now, thanks to the God of Truth, be beyond the powers of sword or sceptre; yet we still see this blind Bartimeus, this liver on the alms of mankind, this sinner in darkness and beggary by the way-side, instead of uttering the prayer ‘that it may receive its sight,’ lifting its feeble voice only to denounce the progress of the Great Restorer, as He passes along, followed by the worship and the wonder of nations.”



“I firmly believe that Saints in their lifetime have, before now crossed the sea without vessels.”—“Newman’s Lectures on the present position of Catholicism (Popery) in England.”—P. 293.

THE HISTORY OF THE MAYNOOTH ENDOWMENT.

THE establishment of Maynooth commenced in 1795. In answer to a petition by Drs. Troy and O'Reilly, "for liberty" to erect a college to educate Popish priests, the Irish Parliament of that year passed a Bill "for the better education of persons professing the Popish or Roman Catholic religion." It was not intended at first to support this college at the public expense, for Rome is cunning enough to proceed by degrees. The Duke of Wellington, on the 28th of April 1808, as reported in Cobbett's Debates, vol. xi. p. 89, said, "The fact was, that when the Maynooth institution was first established, it was not intended that it should be maintained by the public purse. The memorial, presented previously to the foundation of that establishment, prayed for a charter, *in order that the funds might be better secured.*" At the same time the 10th section of the Act permits the Commissioners of His Majesty's Treasury to issue any sum or sums, not exceeding £8000, "towards establishing the said academy." Here was the first violation of sound principle, and from less to more our rulers have proceeded, until, in 1845, in the face of the remonstrances of a vast majority of the people, the College of Maynooth was placed on its present footing of ample, and—unless overturned by the voice of an indignant nation—comparatively secure annual support. The following important facts in regard to the Statute of 1845 were stated by Mr. Cook Evans at the recent splendid London meeting:—

"The first section enacts, that the trustees of the said College or Seminary, and their successors, for ever, shall be one body politic and corporate, by the name of 'The Trustees of the College of Maynooth,' and by that name shall and may sue and be sued, and shall have and possess the several powers and authorities vested in the said trustees under the said recited Acts. The second section enacts, that the said body politic and corporate, and their successors, shall for ever be able to receive and hold 'any goods, or chattels, or personal property whatsoever,' and also be able and capable in law, (notwithstanding the statutes in Mortmain,) to take and hold any lands, &c., the annual value of which shall not exceed £3000, exclusive of land already purchased. Now I come to an important part with regard to the payment authorized by this Act,—

(S. 4.)—Salaries of the President, officers, and Professors of the College, and for the expense of commons, attendance, and other necessaries to be supplied for this use, the annual sum of	£6,000
(S. 5.)—Senior students, or Dunboyne scholars, (in addition to £35 each from the bequest of Baron Dunboyne,) an annual sum of £40 each,	800
(S. 6.)—250 free students in the three senior classes, an annual sum of £20 each,	5,000
(S. 7.)—Commons, attendance, and other necessaries for 20 senior students on the Dunboyne establishment, and for 500 free students, at not exceeding £28 each per annum,	14,560
(S. 8.)—Commissioners of Public Works in Ireland, for purchasing necessary lands and buildings, and for purchasing or erecting buildings and improvements, and for repairs, and fitting up and furnishing the College from time to time, upon an average of the last five years, as shewn by the returns ordered by the House of Commons to be printed, 14th April 1851, the annual sum of	1,145

Making the total annual expense during the last five years, . . . £27,505

This sum is payable out of the Consolidated Fund, and is in addition to the £30,000 voted by the same Act for the enlargement of the then existing College."

That the entire scheme has signally failed to secure the object which its supporters had in view is now universally admitted. Mr. Gifford, in his Life of Pitt, states not only that within three years of the establishment of Maynooth, many of the students joined the rebellion, but that Dr. Hussey, the first president, published a "pastoral letter" previous to the outbreak in 1798, charged with treason and rebellion, in consequence of which he was obliged to fly the kingdom, and is said to have died in exile. "I entertain

no doubt," says a late writer, "that the disorders which originate in hatred of Protestantism have been increased by the Maynooth education of the Catholic priesthood. It is the Maynooth priest who is the agitating priest, and if the foreign educated priest chance to be a more liberal-minded man, less a zealot, less a hater of Protestantism, than is consistent with the present spirit of Catholicism in Ireland, straightway an assistant, red-hot from Maynooth, is appointed to the parish, and, in fact, the old priest is virtually displaced."—*Inglist's Ireland*, p. 341. Maynooth in fact sends forth its annual swarm of emissaries of rebellion, not teachers of religion or of anything like religion, but political incendiaries. Read the following description of them given by their organ and eulogist, the *Dublin Freeman's Journal* :—

"A national priesthood sprung from the people, and educated at home, could not remain passive in the struggle of their race for religious equality. [This word, in the vocabulary of Rome, always means *domination*.] They lent a moral discipline to the indignant remonstrances of the millions whom O'Connell led; and as he himself repeatedly exclaimed—'Without such a clergy we never could have won!'"

The whole theory of establishing such an institution at the expense of the British Treasury is flagrantly unsound, and could only lead to disaster and disgrace. We most cordially reiterate the strong language on this subject in a late number of the *British Banner* :—

"What householder was ever so infatuated as to furnish duplicate keys to a burglar personally known, and avowedly intent on plundering his plate, jewels, and other valuables, and, it might be, taking his own life? Since the world began what power was ever so insane as to subsidise an enemy, and thus furnish him with the means of its own defeat and humiliation? The religion of the Thugs is murder! Would any but a nation of Bedlamites not only tolerate the professors of that religion of blood, but actually supply, from the national treasury, the funds for supporting a manufactory of daggers? Such questions may seem to bear somewhat of the nature of an insult as addressed to men of sound reason; and well they may; but such precisely, at this moment, is an image of the British empire; it is the very thing—in a matter infinitely higher than aught that is mortal—which is now being done by Protestant England."

DETESTABLE DOCTRINES TAUGHT AT MAYNOOTH.

We are very anxious to recommend to our readers a most valuable tract, entitled, "A Statement of Facts respecting the Instruction given to the Students for the Romish Priesthood in the Royal College of St. Patrick, Maynooth, &c. By the Rev. A. S. Thelwall, M.A. Seeleys: London." Mr. Thelwall proves incontestably that in the College of Maynooth the grossest perjury, persecution, sedition, and impurity, are systematically taught at the public expense. He proves that the people of this country are continually paying for the training of 500 men in cheating, tyranny, rebellion, and every moral evil, under the sacred name of religion. It is high time that these unquestionable facts were universally understood. We give the following extracts.

1. The Bible seems to hold no place in that Theological Institution, whilst the books of instruction are as follows :—

"In the year 1826, his then Majesty was pleased to appoint a Commission of Education to inquire into the various institutions for education in Ireland. The College of Maynooth was one of those which was investigated. The President, Dr. Crotty, and the professors in that College, made then a return to those Commissioners of the class-books and of the standards that were used in the College of Maynooth. Take their own class-books and their own standards, as then returned by those gentlemen. There are two classes of these books. The first is, as returned by these professors in a Parliamentary document, the Appendix to the Eighth Report of the Commissioners of Education, p. 419,—

“A list of the books used in the different classes of the Roman Catholic College of Maynooth, and which the students are obliged to procure at their own expense.”

“Among these books are the Commentaries of Menochius. (Three vols. quarto.)

“The Dogmatic Theology of Delahogue. (Five vols.)

“Baillly’s Moral Theology. (Five vols.)

“Cabassutius on the Canon Law.

“These are the class-books of Maynooth, which the students are obliged to purchase at their own expense.

“But there are other books used in this College, returned by the President under a different head. They return them as follows, p. 450:—‘A list of the works recommended by the professors of the Roman Catholic College of Maynooth for the perusal of the students, or referred to by them in the course of their lectures.’ The President explains the use which the professors make of these books, that they refer to them only on particular points which they are supposed to treat more at large or more correctly than the class-books. The principles, therefore, found in the class-books which the students are obliged to purchase, are treated more at large in those standards to which the professors refer. Of these standards—In Moral Theology there is Collet. (Seventeen vols.)

“The Deux Conférences D’Angers. (Twenty vols.)

“Antoine. (Six vols.)

“In Canon Law there is Van Espen. (Fourteen vols. 4to, or four fol.)

“Devoti. (Four vols.)

“Reiffenstuel. (Five vols. folio; last Ed. six vols.)

“Then, as returned by the professor of the Sacred Scriptures, the Commentary of Cornelius a Lapide. (Ten vols.)

“The Commentary of Maldonatus.

“Bellarmine. (Four vols. folio.)

“Then, as returned by the professor of logic, the *Secunda Secundæ* of Thomas Aquinas. This book requires most especial attention, on account of the important place it holds among the standards of the College of Maynooth. These books are different from the class-books which the students are obliged to purchase. They are the standards of the professors, to which, as authorities, they refer the students; and these being returned, as we find them in this Parliamentary record, by the President of the College of Maynooth himself, we certainly cannot be charged with bringing false accusations against them, when we merely lay before you the principles of their own authenticated books. There are two more, though not returned in this catalogue, yet universally known as the standard authorities, not only of this College, but of the whole Church of Rome; one is the *Corpus Juris Canonici*, (the body of the Canon Law,) which is so stated too in the Appendix, p. 211, by the professor of Canon Law in the course of his examination; the other is the Catechism of the Council of Trent, returned by Dr. Doyle to the Committee of Parliament, in 1825, as the chief standard of the doctrines of the Church of Rome.”

2. The candidates for the priesthood in this College are trained in a system of awful perjury, according to the scriptural description of Rome, “speaking lies in hypocrisy, having their consciences seared with a hot iron.” Take the following samples:—

“Again, there are five causes that take away the obligation of an oath, after the oath has imposed an obligation. One of them is, ‘If the thing sworn becomes impossible, or unlawful on account of the prohibition of any superior—*illicita ob superioris prohibitionem.*’ So that if a man takes an oath, and then his superior is pleased to prohibit the observance of it, according to the Church of Rome, the obligation of the oath is entirely taken away.

“The fourth cause is, ‘the making void of the oath by him to whom the person of the swearer, or the matter of the oath, is subject.’ See how this is illustrated. ‘Thus the superior (that is, the general) of all the orders of the monks can validly, even without cause, make void the oaths of all his subjects.’ One of these men, Dr. Anglade, professor of divinity, is asked, in this Report of the Commissioners, Where does the Superior of the Dominicans reside? At Rome. Where does the Superior of the Franciscans reside? At Rome. Where does the Superior of the Jesuits reside? At Rome. So, while we have monks spreading themselves through every quarter of our country, there is a man residing at Rome who can make void with a word—lawfully make void, as they assert—every oath of allegiance, or every other oath which all the monks in the British empire take to their Sovereign or their fellow-man.

“There exists in the Church a power of dispensing with vows and oaths.’ Then it is asked, (p. 145,) ‘What may be just causes of dispensation from vows?’ and vows and oaths are said to be the same. The answer which we find in Baillly to this is,—‘First, The honour of God; second, The utility of the Church.’ So that if it should be useful to the Church that an oath should be dispensed with, that is a just cause for granting a dispensation from an oath. Other causes are, ‘the common good of the republic or society; the spiritual utility of the person that vows or swears; the moral danger of violating an oath from frailty, lightness, or levity of mind, perturbation of mind, fear under which the vow or oath was made, any notable difficulty supervening of carrying it into execution, any

doubt of the validity of an oath, and any other sort of ease which may generally be reduced to piety, spiritual utility, or necessity.

“Again, there is the great question which we have heard so often imputed to the Church of Rome, and which they have so continually denied—Whether faith is to be kept with heretics? Now, we have this asked and answered in Reiffenstuel. We have it here in the fifth book of his *Decretals*, tit. 7, de *Hæreticis*. § vi., quest. 6, vol. v. p. 205.—‘Are vassals, and servants, and others, freed from any private obligation due to a heretic, and from keeping faith with him? Answer, Yes; all are so by the clear disposal of the law.’

“He quotes for this the *Corpus Juris Canonici*, C. fin. h. T.,—‘*Absolutos*—They may have known that they are freed from the debt of fidelity and of all obedience to man, whosoever remain bound by any sort of covenant, though fortified by any kind of affirmation whatsoever, to those who are manifestly lapsed into heresy; where the gloss on the word *Absolutos* well observes, that this punishment is incurred *ipso jure*, so that no declaratory sentence is required if the heresy is manifest!’ It is inferred also, ‘That he who owes anything to a heretic by means of purchase, promise, exchange, pledge, deposit, loan, or any other contract, is *ipso jure* free from the obligation, and is not bound to keep his promise, bargain, or contract, or his plighted faith, even though sworn, to a heretic.’”

3. The grossest persecution is taught at Maynooth.

“Antoine (this is another of the Standards) asks, chapter iii., in his *Tractatus de Virtutibus*, ‘Can unbelievers be compelled to return to the faith? It is certain,—this is much the same as Dens—‘it is certain that baptized infidels, whether heretics or apostates, can be compelled to return to the faith, and keep the ecclesiastical law, whether baptized in their infancy, or baptized from compulsion and fear in their adult ages;’ so that if a man were by compulsion, by force, obliged to be baptized, that brings him under the authority of the Church, and the Church can compel him to return!

“We now come to Thomas Aquinas; and the professor of ethics in the College of Maynooth says, that the treatise of Thomas Aquinas is the best system of ethics to be found. Well, what is his statement as to heretics? The question is, (Ques. xi. art. 3,) whether heretics are to be tolerated? On this he says, ‘About heretics two things are to be considered, one thing on the part of themselves, the other on the part of the Church. On the part of themselves, is the sin by which they deserve not only to be separated from the Church, but even to be shut out of the world by death. For it is much more grievous to corrupt the faith by which the life of the soul is saved, than to forge money by which temporal life is supported. Wherefore as the forgers of money, and other malefactors, are immediately delivered by secular princes to death, much more heretics, from the time they are convicted of their heresy, can not only be excommunicated, but justly slain.’ There is the sentiment of the best master of ethics that is to be found in the College of Maynooth! ‘On the part of the Church, there is pity for the conversion of those that are in error,—mark the pity of the Church of Rome—‘and therefore she does not immediately condemn, but after the first or second admonition,—you have had warning enough—‘and, lastly, if the heretic be still found pertinacious, the Church, no longer hoping for his conversion, proceeds, for the safety of the others, to separate him from the Church by a sentence of excommunication, and then leaves him to the secular tribunal, to be exterminated from the world by death.’”

“Here, then, is this very Standard; mark its language. Recollect, your Lordships are called to pronounce on matters of fact. You want plain, sober, calm, clear evidence of truth. Now what saith this Standard of Maynooth?

“MALDONATUS—Matt. xiii. 26.

“‘There are some who abuse this place by trying to prove that heretics are not to be punished or put to death. Which they who do, seem to me to be anxious about themselves. First, indeed, it does not refer only to heretics, but to all who are children of the devil, who are opposed to the children of the kingdom, among whom heretics are the chief species, but not the whole kind. Therefore, they who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death. For heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies.’”

4. The plainest sedition is taught at Maynooth.

“Reiffenstuel lays down the law as to a king who is become a heretic, and the power of the Pope over his subjects; he says, Lib. v. *Decret. Tit. 7, de Hæret.* § vi. Q. 6:—

“‘The conclusion proceeds, even in the case in which any person has an obligation on oath to him who has lapsed into heresy; this the doctors cited, with the gloss commonly received on this quotation, shew. For the doctors commonly infer that the Pope, on account of this crime, can for the sake of religion absolve the laity from an oath of fidelity, and from any other obligation, though confirmed by an oath, which they held beforehand to the delinquent. Both as well because in every promise, ‘the cause of religion’ is considered excepted, . . . as because, in such an obligation and oaths, it is tacitly understood, if he continues such a person with whom I may lawfully communicate, or if he does not render himself justly unfit and unworthy.’—(Vol. v. p. 205.)

“Mark, my Lords, the treachery and perfidy that is here set before you; in every oath

that is taken, the cause of religion is to be excepted ; that is, where the religion of Popery is in question, no oath of allegiance or any other oath is binding ; the Pope can, where this is concerned, absolve the subjects of an heretical king from all fidelity to their sovereign."

"Again, Bellarmine says,—

"The ecclesiastical commonwealth must be perfect and self-sufficient in order to its own end. For such are all well-regulated commonwealths ; therefore it must have every power necessary to effect its proper end. But it is necessary for the spiritual end to have the power of using and disposing of temporal things ; because, otherwise, bad princes might with impunity cherish heretics and overturn religion ; and therefore it has this power."

"Again, Bellarmine adds,—'Also every commonwealth, because it must be perfect and self-sufficient, may command another commonwealth not subject to it, and compel it to change its administration ; nay, even to depose its prince and set up another, when it cannot otherwise defend itself from his acts of violence : therefore much more may the spiritual commonwealth command the temporal, which is subject to it, and compel it to change its administration, and depose its princes, and set up others, when it cannot otherwise defend its own spiritual good.'"

"The last sentence I shall quote from this author is this :—

"Those wolves who devastate the Church of the Lord are heretics, as appears from Matt. vii., "Beware of false prophets," &c. If, therefore, a prince, from being a sheep or a ram, becomes a wolf, that is, from being a Christian becomes a heretic, the pastor of the Church can shut him out by excommunication, and at the same time order the people not to follow him, and so deprive him of dominion over his subjects."—(P. 892.)

Is it to be wondered that the *Tablet*, the leading Popish journal in Ireland, should have lately made the following statements ?

"We respect the authority of the Vicar of Christ infinitely more than we do any musty Act of Parliament.

"We consider our allegiance due to the Roman throne first of all, and second to that, and in an infinitely lower sense, to mere civil Governments.

"We owe our loyalty to the holy Roman See ; and perish the thrones of Kings and Queens of earth rather than that shall be in the slightest degree tarnished.

"As the spiritual power infinitely exceeds the temporal, so does our loyalty to the Holy See that which we owe to the Queen."

We do not refer at present to the gross impurity taught at Maynooth in connexion with priestly training for the Confessional, nor to the fact that the very foundations of a sinner's hope are overturned by the theology of Rome taught in the same College. But we deliberately ask, could men out of Bedlam adopt a more extraordinary way of tranquillizing Ireland than by keeping 500 men, of whom 100 go out annually to corrupt the people, under national training in such detestable principles ?

ROME ATTEMPTING TO SEIZE THE PRESS.

We have received a piece of very curious and instructive information. It appears that Popery is attempting to spread a net-work of newspapers over the provinces of England—the newspapers being all the same, and only varied in their names, and by means of some local intelligence. We have before us two of them, published respectively in two great centres of population at least a hundred miles distant from each other, but intensely Popish under pretence of liberalism, and in the main nearly word for word the same. We are anxious to get more full information on this subject, that we may expose the plan more fully. But meantime, ought not this to stimulate the efforts of Protestants, especially in promoting the circulation of sound intelligence ?



A SCENE IN THE INQUISITION.

How Popery deals with her "beloved Protestant brethren" when she has the power. See speeches of Priests Kearney and Brown, p. 183. See also Turnley's "Popery in power," p. 239.

POPERY TURNING UP ITS SMOOTH SIDE AT SUNDERLAND.

POPERY has been justly compared to a cat or tiger, which can, when it has a purpose to serve, curl up out of sight its deadly claws, and pat its victim with the surface of a paw almost as smooth as velvet. This kind of tactics, however, is only adopted when the more vulgar and ignorant Protestants are being dealt with, or where Rome is addressing a community in which she has little influence, according to the old maxim of the Vatican, "Protestants, when strong, are to be committed to God; when weak, to the executioner." These remarks have occurred to us on reading a long account in a recent number of the *Sunderland Times* of a Popish festival lately held there, which account commences as follows:—

"The Roman Catholics of Sunderland and their friends held a festival in the large hall, Athenaeum, on Monday evening, where addresses were announced to be given by various Roman Catholic priests of this town and district, and that, in the course of the evening, the choir, assisted by amateurs, would sing several songs, duets, glees, &c., of which a rather inviting programme was given. The attendance was very full. * * * The Rev. Philip Kearney then took the chair."

It would appear that a large number of so-called Protestants were inconsistent enough to be present at this Romish merrymaking. The priests took care to address a large proportion of their orations to them; and the following extract, which we take bodily from the local newspaper, will give an idea both of the kind of merriment in which the clerical bachelors indulged, and of the kind of baits laid for the ignorant Protestants:—

"Part-Song,—‘Ye Banks and Braes.’

"Song,—‘The Beautiful Maid of my Soul.’

"Song,—‘The Brave Old Oak.’

"The Chairman gave the health of their Protestant friends who had this evening honoured them with their presence. However they might differ on religious subjects, they ought nevertheless, in accordance with the teaching of the Redeemer, in the parable of the good Samaritan, to regard every man on the face of the earth, whatever his creed, circumstances, or colour, AS THEIR BROTHER; and on another occasion he said, ‘By this should all men know that they were his disciples, if their mercy abounded;’ consequently the man of the purest religion was the man of the most unlimited mercy. Give him the man who was willing to throw out the right hand of fellowship to every man living. (Applause.)

"German Glee.

"Song,—‘Will you love me then as now?’

"Glee,—‘A little Farm well tilled.’"

That the chairman, however, might not have the entire monopoly of this plausible "blarney," (see woodcut,) up gets

"The Rev. Aloysius Brown of St. Andrews, Newcastle. He expressed his gratification at the splendid gathering of the Catholics of Sunderland and their Protestant brethren. He said, that were Catholics more known by Protestants, and were Protestants better known by Catholics, they should all be better known to each other, and should all be greater friends. They misrepresented each other to themselves. They drew a hideous picture on the wall, and said, ‘Oh, that was the opposite party.’ That was the way they treated each other. He should like rather that they came in contact with, and said kind words to each other, and then they should find they had both got good hearts at the bottom. (Hear.) He said he had been put forward to respond to the toast, ‘Cardinal Wiseman and the Catholic Hierarchy.’ (Cheers.) Three cheers for Cardinal Wiseman, (which were given with enthusiasm.) He rejoiced at this expression of good-will, inasmuch as it was an expression of attachment to the eternal and immutable principles of civil and religious liberty. (Applause.)"

Now this is all very fine. But who does not know that in all Popish countries Protestantism is put down by force, and that the lesson of history in regard to Rome, is precisely the lesson of the Bible, "drunk with the blood of saints and of the martyrs of Jesus." Their beloved "Protestant brethren" if at Rome, Naples, or Madrid, would soon be consigned to the dungeons of the Inquisition. This, however, is a mere joke to the cool effrontery of the Rev. J. Bamber, who, in the course of his speech, exclaimed,—

"But, of the charge of forbidding Catholics to read the Bible in the English language—it

was fitting this calumny should receive a formal and public contradiction, and he was really delighted that he was able on this occasion to give a formal and public contradiction to this calumny in presence of so many candid Protestants who had honoured them this night with their presence. (Applause.) And here he would appeal to every Catholic in this Assembly, whether they ever heard of this prohibition which Protestants continued, at every turn, to bring forward against them. Were they ever forbidden to read the Bible in the English language? (One or two persons called 'Never.') Did they ever hear of such prohibition? If they should have heard it, speak out. (A chorus of 'Never' responded.) There was none, and he flung away the calumny with sovereign scorn and contempt. (Great cheering.)"

At or about the time when priest Bamber was uttering these brave words in Sunderland, Dr. Marriott was being imprisoned in Germany at the instance of the priests of the same synagogue of Satan, for commenting, amongst other things, on the following declaration,—“*When Bibles are brought to you, throw them into the fire.*”—“Thus spoke,” says he, in a tract now lying before us, “the Romanist missionary Hasslacher, in a sermon preached in the village church of Durmersheim, near Rastalt, on the 29th of September 1850, on which occasion I wrote the words down.” So much for the boasted unity of Popery. But who does not know that Priest Bamber was misrepresenting, and that the German priest was proclaiming one of the most notorious doctrines of the Church of Rome?

In the Fourth Rule of the Index of Prohibited Books of the infallible Council of Trent, it is thus declared—“Since it is manifest from experience, that if the sacred books be allowed to be circulated everywhere indiscriminately, in the vulgar tongue,” [the very thing that priest Bamber asserts.] “*more harm than good would arise through the rashness of men in this respect; they must abide by the judgment of the Bishop or Inquisitor, that they may be able, with the advice of the parish priest or confessor, to allow the reading of these books translated by Catholic authors in the vulgar tongue, to those whom they shall have found capable of deriving from this reading no loss but increase of faith and piety. This faculty they must have in writing. But any man who without such a faculty, shall presume to read or have them in his possession, cannot receive absolution of his sins till he has first returned the books to the ordinary.* But booksellers who shall have sold, or in any other way granted, these books written in the vulgar idiom to any one not having the aforesaid faculty, *shall forfeit the value of the books to the Bishop, to be applied to pious uses, and shall be subject to other penalties, according to the quality of the offence at the will of the said Bishop.*” Will Priest Bamber also fling this away “with sovereign scorn and contempt?” The furious fulminations of the Pope against the Bible Societies are striking evidences of the same truth, if, indeed, any evidence were required of what is notorious. We heard a story some time ago at Quebec, where Popery is rampant. A gentleman gave his Popish servant a copy of the Scriptures. By and bye he saw the poor fellow kneeling daily, amidst the dreadful frost and snow of that country, in his garden. Asking the reason, he was told that the priest had not only taken away his Bible, but condemned the man as a penance for having had it, to kneel in the snow as long every day as he had been in the habit of reading it. When priest Bamber appears again, we trust that the Protestants of Sunderland will be prepared to confront him with the decrees and history of his own Church, and to reject with scorn his palpable attempts to hoodwink them.

The above may be taken as a fair sample of the true nature of modern Popery, and the way in which a wily and unscrupulous priesthood are endeavouring to make progress amongst the soft and good-natured Protestants of England.

THE FRENCH DICTATORSHIP.

“The way of peace have they not known: there is no fear of God before their eyes.”—Rom. iii. 17, 18.

“Who was it that had taught the world rebellion? It was the Papacy. It was the Papacy that had taught people to disregard social and national ties—to lower the character of an oath, and to think, speak, and act differently—to think one way and to speak another; to speak one way and to act another. It was this teaching which was the root of rebellion. Social disorders in Europe were the result of the Papacy.”—*Gavazzi at St. Albans.*

It is only in one of its aspects that we have to do with the late Revolution in France, viz., in its connexion with Popery. The history of that unhappy country not only reminds us of the righteous retribution of God in avenging the blood of his slaughtered saints, but proves that Popery and liberty are totally irreconcilable with each other. Wherever Rome prevails, she not only breathes the spirit of despotism, but eats out all Christian and moral principle, and the Commonwealth becomes “like the troubled sea which cannot rest.” But yesterday, and the hypocritical priests of France were blessing the trees of liberty. That trick has served its day, and is now discarded. Popery and Louis Napoleon had the same terror for the arrival of 1852—Napoleon lest he should be deprived of the Presidency, and Popery lest the French troops should be withdrawn from Rome. They were prepared also to be equally unscrupulous in regard to the means of averting that result, and, for the moment, they have succeeded. That Jesuitism is at the bottom of the late overturn of the constitution of France is now universally admitted. Hence the *Univers*, the great Jesuit organ, is spared—that paper in which it was lately declared that all Protestants should be burned—whilst the great mass of all other newspapers are suppressed. That paper has of course declared itself in favour of the military dictator; and now the French who looked on whilst Tahiti and Italy were trampled under the feet of their soldiers, are coolly subjected, at the bidding of the same secret influence, to a similar treatment themselves. The following is the pith and conclusion of a late article in the *Univers*, subscribed by the same man who lately announced that the great blunder of Rome at the Reformation was her not burning Luther as well as Huss—so thoroughly identical are ecclesiastical and civil despotism, and so thoroughly does Popery breathe the spirit of both:—

“We have neither to choose, nor to recriminate, nor to deliberate. We must give our support to the Government. Its cause is that of social order. We must support it, now that the struggle is going on, in order afterwards to have the right to advise it. With greater reason at this hour than before the 2d of December, we cry out to the party of order: The President of the Republic is your General; do not turn away from him, do not desert him. If you do not conquer with him, you will be conquered along with him, and irretrievably conquered. Rally, then, at this very hour; to-morrow it may be too late, either for your safety or for your honour.—LOUIS VEUILLOT.”

Hence the adhesion of Montalembert, the great political leader of the Jesuits, to the cause of the usurper. Hence the adhesion to the same cause of what Gavazzi justly calls “the priest-ridden army.” Hence the handing over of the splendid Pantheon, which is said to have cost upwards of £1,000,000, to the priests. The work of the Jesuits has been done as usual very quietly. The blow has been struck as by an invisible hand; but it is now notorious that the present ruler of France is a mere puppet in the hands of the priests. And hence some of our own Popish prints which exclaimed against Kossuth, are quietly extolling the new despot of France as a friend of “religion;” in

other words, of Popery. From an article in the *Tablet*, December 13, we extract the following sentences in proof of this:—

“ We are glad that the delay of a week enables us to say with more deliberation, and a greater feeling of confidence, what we should have said last week, if we had then been able to make any remarks on the revolution which has just occurred in Paris—that is, that *we heartily rejoice at it*. . . . We think that the man who, by his coolness, clear-sightedness, and prompt decision, has accomplished so much, is entitled to the gratitude of the French people and of all who are interested—as which of us is not—in the peace and prosperity of France. . . . There is something to our minds almost comical in the lamentations which the British press, with its long tail of ‘our correspondents,’ ‘occasional correspondents,’ and ‘private correspondents,’ is unanimous in making over the late events. For our poor parts, we confess that *we have some difficulty in understanding how all this vehement indignation was written, and still greater difficulty in endeavouring to read it with a grave face.*”

No doubt it is rather an awkward circumstance that in accomplishing such a vast amount of good, Napoleon has violated his oath and trampled down the constitution of France. But hear how coolly the Popish scribe disposes of this charge, and learn something of the true nature of this perjured system, this teacher of perjury to European monarchs.

“ The strongest case made against Louis Napoleon is, that he has committed perjury in breaking his oath to observe the constitution. Certainly, these *political oaths* are very unpleasant, and, for the most part, *very immoral things*. What may have been Louis Napoleon’s guilt or innocence in taking the oath we cannot tell. It *may* have been very immoral to take it, and if he took it with no intention of keeping it, of course it *was* immoral. But if he took it with a safe conscience, *we are quite sure that no oath could or should bind him or any man to keep his arms folded while the dissolution of society proceeds, and disable him from taking the only means which can hold back the nation from a most frightful catastrophe.*”

Here is true Jesuit morality. It is not the “perjury,” but the “oath” which becomes a “very immoral thing,” when a Popish object is to be gained, and the Romish scribe is “quite sure” that in the circumstances the oath of Louis Napoleon was not binding. He “cannot tell” what may have been his guilt in “taking the oath,” but he is “quite sure” that there was none in breaking it. This is just the old detestable doctrine of the 16th canon of the Third Lateran Council—“Those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institutions of the Fathers.” Such a doctrine not only involves the highest guilt as a “lying unto God,” but is fitted to tear society to pieces, and ought to stamp the accursed system, whose avowed principle it is, with the execration of all Christian men. Even savages maintain a higher morality, and respect their word a thousand times more than a trained Papist respects his oath.

When will the friends of liberty learn that they have nothing to expect from this system but the deadliest opposition and the most unscrupulous treachery? What the next move in the great drama of Europe may be, now that the Jesuits have all the strong despotisms of the continent in leading strings, no man can tell. We should not wonder to see an attempt made to get up a great crusade against the liberty and Protestantism of the world in the name of the Virgin Mary. And if we may judge from present appearances, the great mass of our own Popish priests, whom our rulers have been lately fondling, would be the very first to join such an impious conspiracy. Let us seek by timely repentance and amendment to arrest the just retribution of God.

PROGRESS OF PROTESTANTISM.

On all sides we have growing evidence that God blesses the zeal of Protestants to reclaim the deluded votaries of Rome, wherever that zeal is perseveringly manifested. A correspondent sends us a long and cheering account of the progress of conversions in the south and west of Ireland, for which we regret that we cannot afford room at present. The following extract, however, from the *Dublin Evening Post*, an essentially Popish paper, places the matter beyond all doubt, and ought to encourage us to energetic progress:—

“ We learn from UNQUESTIONABLE CATHOLIC authority, that the success of the *proselytisers* in almost every part of the country, and we are told in the metropolis, IS BEYOND ALL THAT THE WORST MISGIVINGS COULD HAVE DREAMT OF. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment. There is no Catholic who does not regard this movement with, we were going to say, *dismay*—but we shall substitute for the word *indignation and shame*.”

Similar efforts to convert Romanists are being made now in various parts of Britain. The Edinburgh Mission is growingly successful. In Glasgow one Mission is about to be started by the Free Church, and another by the Reformed Presbyterians. A similar Mission is about to be commenced in Greenock. For the Liverpool Scripture Reader's Society £1000 have already been collected. The clergy of Manchester have organized a series of appropriate sermons on Popery, to be delivered in three districts of that great city, and to which they affectionately invite the attention of Romanists. A Mission is about to be started at Birmingham, and a most important movement has begun in London. A series of weekly discussions has been commenced in the worst part of St. Giles's. The Rev. S. Minton of Liverpool conducted the first meeting on “ Papal Infallibility.” Any Papist present was allowed to speak for ten minutes at a time in reply, and the conductor of the meeting answered during a similar time. The first meeting continued for two hours and a half, with the most perfect order, and an evident impression was made. It is proposed to have a weekly lecture there on Popery, and on the following Thursday to make that lecture the subject of discussion. We are confident that great good may be expected from this, not only as a scriptural plan, but as one eminently fitted for rousing the dormant minds of Papists, and forcing them to think. If they begin to think and to study the Scriptures, the triumph of Protestantism has begun. Of course such discussions require to be conducted with perfect order, and in a kind, Christian, and prayerful spirit; but these points being secured, we anticipate nothing but good from them both to Protestants and Papists. And the great matter, after all, is to rescue the souls of men out of the clutches of the Roman wolf. We shall continue to watch with special interest the progress of such scripturally aggressive operations.

GLASGOW.—A course of four lectures has just been delivered by the Rev. Dr. Wm. Anderson, on “ *Popish Penance*, or, the Doctrine of Justification by Faith, opposed to the Decrees and Canons of the Council of Trent,” under the auspices of the Glasgow Young Men's Christian Association, in the City Hall, and they

have been highly successful. The subject was treated in the lecture in masterly and peculiar style; and the lectures must have produced a mighty effect upon the thousands who listened night after night, for upwards of two hours. The attendance was very large on the first evening, and it increased every evening.

POPIISH PLOTS AGAINST BRITAIN.

“ What ! shall these Italian knaves
 Dream again to make us slaves,
 From our cradles to our graves.
 Down with foreign priestcraft ! ”

PRIEST SPENCER is still plying his trade. His pretence is that he will re-engage England in the dead sea of Rome by means of prayer; but we know that that is only a blind. He speaks of the prayers of children; but if seditious Rome has ever the opportunity, she will not hesitate to employ the swords of men. The following is from the *Catholic Standard*, December 6 :—

“ The *Univers* says :—Father Ignatius is still in Rome, and does not forget his brethren who remain in the bonds of heresy. He prays and exhorts every one to pray for the conversion of his dear country. He especially claims the assistance of the prayers of the little ones, knowing well that innocence is all-powerful before God. How many schools has he not visited, and how many ‘ Our Fathers,’ and ‘ Ave Marias’ has he not caused there to be said for the return to unity of the Isle of Saints, now become the stronghold of all the enemies of the Church and of society ! Anglican ministers will no doubt laugh at the feebleness of such means, and consider them as wholly powerless. Let them play upon our simplicity, and employ other means; but as for us, let us place our hope in the name of the Lord. Let us unite our prayers and supplications to those of Father Ignatius and all the Catholic missionaries of Great Britain. Let us join that effective Confraternity of Prayer lately established by the Bishop of Luçon for the conversion of our erring brethren. Let us make little children pray. Our prayers will one day cause the throne of the Prince of Darkness to crumble, and we shall have saved the souls of our brethren.”

Compare this with the following from the same paper, December 13 :—

“ For ourselves, we wish well to France. To that noble country we look for the maintenance of Catholic rights in foreign countries, and for the extension of Catholic principles and the propagation of Catholic tenets all over the globe. We do not hide our political predilections. If it rested with us, monarchy would be restored there this day—and that too upon the ancient foundations.”

There is something more indicated here than “ children’s prayers.”

TOLERATIO INTOLERABILIS: or the Free Development of the Romish System proved to be Inconsistent with the Welfare and Safety of the State. By the Rev. Henry T. J. Bagge, B.A. Seeleys; Fleet Street.

A VERY able treatise on the essential intolerance of the Church of Rome, and the danger arising thence to all nations in which it prevails.

MEMORIALS OF ENGLISH MARTYRS who suffered during the period of Popish Persecution. By the Rev. J. H. Townsend, M.A., Rector of East Down, Devon. Binns and Goodwin, Bath.

MOST useful reminiscences for the present day, and written in a fine devotional spirit.

POPERY AND PUSEYISM ILLUSTRATED: A series of Essays by John Campbell, D.D. London: John Snow.

A MASTERLY series of essays by one who thoroughly understands his subject. We are glad that a more copious treatise on Popery is promised by the same author.

FACTS AND FICTIONS; Three Letters to NEWBORN.—SPEAKING LIES IN HYPOCRISY.—RENEWED CHALLENGE TO DR. CAHILL, &c. By the Rev. Samuel Minton, M.A., Incumbent of St. Silas’s, Liverpool. Newling: Liverpool. Seeleys: London.

MR. MINTON’S treatises are all admirable, and we cordially recommend them to general circulation.

THE BULWARK,

OR

REFORMATION JOURNAL.

PROTESTANT ORGANIZATION OF GREAT BRITAIN.

As the myrmidons of Popery advance, so must Protestantism step forward to oppose them. Already, as it were, the skirmishers of the antagonist principles of delusion and of truth have come into collision. Outposts have been carried and occupied by Protestant Bible-truth in Ireland, Sardinia, and Piedmont. On the other side, French despotism is for a time the willing tool of the Pope, and it may be that both will be entangled in a common ruin. Hopeless of guarding Rome, Rome itself advances upon Britain. Spies of the enemy have long lurked amongst us. Traitors have left our camp, only to be more restless under the self-imposed bonds of Popery; and at last a standard of bold defiance is upraised by the Jesuits in our island—the very fortress of Protestant liberty. But, in adopting this warlike imagery, we must ever be careful to maintain a righteous warfare—to contend with principles, not with men—to denounce Popery, and not Papists. The soldier who fights for pique or individual vengeance, or exasperated by personal hate, is not less a murderer than if he slew a fellow-citizen in time of peace. Boldness, plain speaking, and vigorous action, are quite consistent with the mildest love and most merciful pity. Indeed, the spiritually-minded Christian will necessarily be the determined opponent of Popery, seeing how deeply concerned he is that no man should impose earthly chains upon his conscience, or thrust in obstacles to interrupt his peaceful communion with God. As the meeting of Parliament approaches, the organization of Protestantism is extended, and very great activity is manifest in a large number of towns, where thoroughly energetic Christians are co-operating with encouraging success.

Our readers will no doubt be rejoiced to perceive, by the subjoined list, that the United Kingdom is systematically and spontaneously exhibiting an energetic combination of Protestant zeal. The following are the towns where Protestants of all denominations have lately united against Popery. In one case, we believe that of Bath, the committee directs its chief attention to the Tractarian heresy; but nearly all the other associations are termed “Protestant Alliances;” and, in mentioning them, it must be distinctly understood that we are not at present referring to the extensive machinery of the Protestant Association, Reformation Society, or other societies, formed some years ago, and which perhaps still possess considerable vitality. The gentlemen whose names are placed opposite those of the towns, are the secretaries of the respective committees; and we earnestly recommend our readers at once to

put themselves into communication with the secretary of that Alliance which is nearest to their locality :—

City or Town.	Name of Secretary.	City or Town.	Name of Secretary.
1 Bath, . . .	Captain Giberne.	23 Liverpool, .	G. Webster, Esq.
2 Birmingham,	Julius Partridge, Esq.	24 London, . . .	J. MacGregor, Esq.
3 Brighton, . .	C. Elv. Esq.	25 London, East,	Rev. R. Thomas.
4 Bristol, . . .	E. Upfold, Esq.	26 Manchester, .	C. E. Cawley, Esq.
5 Beverley, . .		27 Newcastle- upon-Tyne, }	R. Walters, Esq.
6 Cheltenham, .	Rev. W. Hodgson.	28 Northampton,	Rev. J. Hutton.
7 Clerkenwell, .	W. C. Steel, Esq.	29 Norwich, . . .	Rev. J. W. Cobb.
8 Derby,	Rev. R. Machlin.	30 Oxford,	Alderman Thorpe.
9 Devonport, . .	Rev. R. Gardiner.	31 Plymouth, . .	Rev. G. Bellamy.
10 Devizes, . . .	Rev. J. B. Skipper.	32 Reading, . . .	Josh. Darvall, Esq.
11 Edinburgh, . .	G. Lyon, Esq.	33 Ryde, Isle of Wight, }	Rev. W. Mercer.
12 Exeter,		34 Shrewsbury, .	Rev. E. Hill.
13 Glasgow, . . .	W. Guthrie, Esq.	35 Stroud,	F. Roberts, Esq.
14 Gloucester, . .	C. Turner, Esq.	36 Stafford, . . .	T. F. Kimsey, Esq.
15 Guernsey, . . .	Rev. J. Lakes.	37 Sunderland, .	
16 Hereford, . . .	J. Robinson, Esq.	38 Torquay, . . .	Rev. E. B. Elliott.
17 St. Helens, . .	W. H. Balmain, Esq.	39 Warwick, . . .	
18 Hull,	Rev. J. Vasey.	40 Wolverhampton,	Rev. Dr. Bryson.
19 Jersey,		41 Worcester, . . .	W. B. Tymbs, Esq.
20 Kent,	Rev. Dr. Carlisle.	42 York,	W. Husband, Esq.
21 Leeds,			
22 Leicester, . . .	Rev. J. Wing.		

To shew that this array is not a mere counterpart of the bombastic prospectus issued by the "Catholic (Popish) Defence Association," we append a circular containing in a few short words the announcements of most important results already flowing from the various Protestant Alliances; and in our next Number we shall return more fully to this inspiring part of the subject :—

" PROTESTANT ALLIANCE.—MAYNOOTH.

" Public meetings upon this subject have been held lately in London, Edinburgh, Glasgow, York, Newcastle, Guernsey, Stirling, Leamington, East London.

" Similar Meetings will be held during the ensuing three weeks in Manchester, Dublin, Liverpool, Birmingham, York, Norwich, Wolverhampton, Stafford, St. Helens, Bristol, Hull, Reading, Leicester, Ryde, Derby.

" Arrangements are also in progress for holding Meetings of the same description in Jersey, Devonport, Stroud, Clerkenwell, Plymouth, Gravesend, Exeter, Torquay; and in various other localities."

" JOHN MACGREGOR, *Hon. Secretary.* ;
" HENRY J. DAY, *Secretary.*

" 9, SERJEANT'S INN, FLEET STREET,
" January 17, 1851."

PUBLIC EVENTS—DISTRICT MOVEMENTS.

THE most startling public event since our last publication, is the dismissal of Lord Palmerston from office. It is probable that this is connected with Jesuit intrigue, both because of the loud rejoicings of the Jesuit press both here and on the Continent, and because it has immediately been followed by the dismissal of three Protestant missionaries from Hungary by the Austrian Government. This is probably only the beginning of more stringent measures for the repression of Protestant liberty abroad, now that the eagle eye and strong arm of the late Foreign Secretary are thrust aside. It is also striking, that Lady Granville, wife of Lord Palmerston's successor, is understood to be a devoted Romanist—an ominous circumstance, so long as such an engine as the confessional exists, and so long as we remember the mischiefs which Popery entailed upon this country of old through the instrumentality of Popish queens. Our beloved

Protestant Queen is not despotic like some of her predecessors. But foreign secretaries especially, in consequence of the secrecy of diplomatic intercourse, are nearly possessed of all the power of England in regard to continental affairs, and Popery knows this well. With Lord Granville in the Foreign Office, and Sir James Graham, from whom we seem to have made a narrow escape, in the Home Office, the Protestants of England would have had little reason to triumph—Sir James Graham who, in violation of the hospitality of Britain, opened the letters of poor exiles in behalf of the Continental despots, and set himself forth in the last session of Parliament as the great defender of Popish Aggression. The opening of Parliament will be a period of great interest, and surely it is a paramount duty on the part of all Protestants to pray that our statesmen may be guided aright by Him “who has the hearts of all men in his hands, and as the rivers of water turneth them whithersoever He will.”

Some important district movements have taken place in addition to those referred to in other articles. We begin with the “Islington Protestant Institute,” a most valuable and energetic association. What a blessing to England were similar societies established in every district in which Popery is attempting to gain a footing! Their object is to enlighten the neighbourhood thoroughly in regard to Popery, and resist its systematic attempts at aggression, and they are doing so with encouraging success. They have just published a very powerful and instructive tract, entitled *The Kidnappers of Islington Unmasked*, in which the proceedings and doctrines of Priest Oakeley, lately a minister of the Church of England, are thoroughly exposed. The tract is published for the Institute, by J. H. Jackson, Islington Green, and we cordially recommend it to general perusal; for the plans and pretences of Jesuits at Islington are precisely their plans and pretences over the entire kingdom, and “forewarned, forearmed.”

At Rugby a controversy has arisen. Rugby, as our readers are aware, is a great railway centre; and as there are generally at such centres a considerable number of Irish labourers, Popery, as usual, has attempted to fasten upon it, and to make it appear as a great scene of conversion. In a published report of a lecture by Mr Wilberforce, at Kiltrush, in Ireland, it was stated in regard to Rugby, that “within the last twelve months, 300 people embraced the Catholic (Popish) faith.” The Rev. Thomas Page at once proceeded most properly to expose the utter groundlessness of this statement; and Mr. Wilberforce comes forward with the following unsatisfactory disavowal of the printed lecture,—

“It was sent me by post, also, and I wrote to a friend at Kiltrush, to say how much I regretted its publication, because (being only written down from memory, after I left Kiltrush, and never corrected by me) it not only omits what I did say, but contains very many things which I did not think of saying.”

Mr. Page has since exposed very happily the truly Popish style of this explanation, inasmuch as Mr. Wilberforce does not mention what *he actually did say about Rugby*, and very likely, if the truth were known, his correction of the report would not affect its substance. This we know from much experience of Popish controversialists; but, meantime, the misstatement in regard to Rugby, by whomsoever made, is put down, and Protestants are taught the important lesson of watching and exposing at once the vapouring assertions of the enemy.

A “Pastoral Address,” on the subject of Popery, has been issued by the Established Church of Scotland, to be read, we presume, from all the pulpits. It would be most important were a similar address read from every Protestant

pulpit in the United Kingdom. Public curiosity has been aroused to some extent, and every available means should be used for enlightening the people, and impressing them with right views of duty.

The ministers of the Established Church in Edinburgh have also commenced a series of Lectures on Popery in St George's Church, of which an excellent programme has been published. Other similar lectures are being arranged by the "Reformation Society." Dr. Gilly of Norham has just delivered two excellent lectures there also, on the Waldenses, and we understand that upwards of £1600 has already been raised in Scotland for the Church in Turin.

A great excitement has been produced at Dumfries. The Papists there, who are rather numerous, brought a Mr. Larkin from Newcastle, to deliver a lecture, in reply to Father Gavazzi. The lecture consisted chiefly of abuse and misrepresentation; and at the close of it, the Rev. W. B. Clark offered to reply, but with the characteristic love of fair play, by which Popery is ever distinguished, was positively prevented from opening his mouth. A great excitement resulted. Dr. Sleigh went down—a number of crowded meetings were held—the first presided over by Lord Drumlanrig, whose speech on the occasion was most excellent; and thus the Popish effort to turn the tide has resulted in swelling it to a great degree.

A meeting has been held at Stirling, in which all denominations have joined, to petition against the Maynooth Grant; and at Irvine, a thorough business-like Protestant Association has been formed, and is at work.

THE NUNNERY MOVEMENT.—THE MONTHLY REPORT.

TO THE EDITOR OF THE BULWARK.

DEAR SIR,—I am happy to be able to report satisfactory progress in the scheme of petitioning for the inspection of nunneries. One or two places mentioned in the *Bulwark* of last month as doing so have failed, but a good many others are added. Especially we hope that Rothesay, long undecided, has resolved to aid in the work. Hamilton ought to have been mentioned as among the earliest engaged. From Aberdeen a memorial to the Queen was sent in August last; and petitions to Parliament will probably be transmitted now. Perhaps the most touching proof of interest in the cause, is that displayed by the poor inhabitants of Islay. The sympathy of that remote island I should never have attempted to awaken. But it is not requisite at present to mention all the places where a movement is made.

May I, through your pages, request from each place petitioning, a notification of its doing so, with a statement whether memorials to the Queen or petitions to Parliament, or both, have been determined upon; and also what members of the legislature have been selected to present them. Our friends will not grudge this trouble to enable us to report this matter correctly. I would also suggest, that where committees of ladies have been formed for this purpose, they should not be dissolved as soon as this immediate business is concluded. Some future steps may be requisite before the end at which they aim is gained; and they may be very usefully engaged in disseminating among the poor, and in their own family, information on the subject of Popery in general. They might find it interesting to meet occasionally to report the progress of their endeavours. British females may do much within their own sphere in aid of the Protestant cause.

In the model form of address to her Majesty, contained in the *Bulwark* of December, the expression occurs, "We humbly *petition* your Majesty." This is in consequence of an error in transcribing. It ought to have been *beseech*—to approach the Queen by *petition* being informal. Her Majesty is addressed, or memorialized; Parliament is petitioned. It is strongly recommended that from each town should be transmitted an address to the Queen, and petitions to both branches of the legislature. When the whole three are ready for signature at the same time, very little more trouble and expense are incurred than are requisite for one document.

Although petitions are preparing in various parts of England, yet Scotland is decidedly taking the lead in this matter. The secretaries of many of the English Protestant Associations, however, have communicated with the promoters of the scheme in Scotland, and it is hoped that the result will be a considerable English movement. This is not a *political* matter, in which it is unbecoming for ladies to interfere, but an affair of morality, religion, and humanity; and one specially affecting the feelings and the safety of English-women.

In the preparation of the petitions for *our* little town, we have been surprised to find in the poorer classes so strong an interest in the movement. Many who cannot write are most anxious to append their marks. This we have discouraged, as the real intelligence of such persons may be doubted in high quarters. Some of the *Irish* have signed.—I am, very truly yours,

THE SECRETARY.

The following suggestions in regard to the practical shape which this movement should take, are contained in a letter to the *Christian Times*, January 16, 1852, by the Rev. John Jordan of Eustone :—

"*And, first, of religious houses.* They ought to be subject to regular periodical visitation by officers, who should have authority to see each individual, *alone and privately*, and make the offer of *instant removal* if desired; so that, if an inmate wished to quit, the departure should take place immediately, without consultation with, or risk of influence by, any of the inmates. In the case of males there could be no difficulty in such officer seeing each alone and privately; and should any objection be raised in the case of females, there exists already in our legal institutions a powerful precedent for it. Our courts of law appoint officers for taking the acknowledgments of married women, and these officers are authorized to see them apart from, and beyond the influence of, their husbands, that they may act perfectly free and independent of them. Now, if the law acts thus in regard to the marriage contract, which in other respects it makes so much of, as by it to cover and screen many of the delinquencies of the wife, why may not similar officers take these married virgins—the spouses of the Church, as they are termed—apart from their spiritual guides, and receive from them their acknowledgments as to whether they desire to continue in their state or not! The cases are so strictly analogous that the one furnishes a proper precedent and just warrant for the other.

"*Then, again, of the property of the secluded.* Persons who so separate themselves from their kind, and forbear to take part in the common duties of life and of citizenship, rendering themselves, in the midst of the commonwealth, *incapables*, rightly deserve to be treated as *incapables*, and should *ipso facto* be dealt with as such, passing at once, so far as their property is concerned, into the hands of the Chancellor. They should thenceforth be held incompetent to manage or dispose of their possessions. A life-interest only should be permitted them in these, and the principal should be preserved for the benefit of their relatives. Such persons would be wards in Chancery so long as they continued in their profession, but might return to life, its duties, privileges, and enjoyments, whenever they please. For such treatment the Court of Chancery furnishes abundant precedents. Should ever collusion be attempted, and the endeavour made to get rid of property and appropriate it to fanatical uses before retiring to a religious house, the Court of Bankruptcy could no doubt furnish precedents for pursuing and recovering what had been thus alienated, and bringing it back again to the relatives."

POPISH IDOLATRY.

A SCENE IN FLORENCE.



Adoration of St. Anthony.

BEING lodged in Florence, near a church which is dedicated to "all the saints," the opportunity was frequently afforded us of seeing the religious processions which take place on the festivals of the Romish Antichrist. The public exhibition was generally conducted in the following manner:—After the advance-guard of a few ecclesiastics, amongst whom was a bell-ringer, the host was carried under a canopy held over it by priests. As it passed along the streets the people were expected to kneel down, or at least to uncover, the carriages and horses to stand still, and the shopkeepers to perform obeisance at their doors. The host was followed by various orders of clergy in their surplices, and monks in their costumes, with flags and banners, and occasionally chanting a hymn. The number of attendants depended upon the repute of the particular saint. The monkish costume consists of a long gown of sackcloth, fastened round the waist with a knotted cord; sandals are on the bare feet; and the head is shaved in different styles, according to the order. Then came an image of the patron saint, borne aloft on a wooden frame, and followed by a group of ecclesiastics. The procession was closed with two rows of boys in surplices, and laymen bearing lighted candles, with a number of ragged urchins who tried to catch the wax which was constantly dropping.

Some of these festive processions were meagre, others were large; for the saints have different degrees of honour paid to them. On one occasion, perceiving a larger concourse than usual, I followed the multitude into the church, especially as our landlord was amongst the candle-bearers, wearing the semblance of most edifying sanctity. This gentleman was the descendant of a noble family, whose palace he inherited; but having squandered his substance in gaming and profligacy, he was glad to let out the lower part of his mansion to foreigners, whilst he and his family occupied the uppermost story, which they reached by a side entrance made for servants. On days of the *corsi*, or

public processions of carriages, the old family vehicle was brought out of a storeroom, horses and a livery servant were hired for the day, and the poverty-stricken nobles shone forth in hired dresses or costumes. On this occasion, I suppose, the signor was doing penance or making atonement for some of his sins, by meekly following in St. Anthony's train. This father of hermits and of idle monks is avowedly in high repute amongst these sanctimonious beggars.

It was difficult to find a way through the legs of the people, who were kneeling or prostrating themselves all over the church-floor, until I gained a quiet place, where I might not be much exposed to observation. The priests were chanting a litany, and ever and anon the huge image (in a sitting posture) was elevated, when the people shouted in choral response, "O Anthony, save us! O Anthony, hear us!" Afterwards, when the host was presented to the assembly, being exhibited in a box from the altar, they bowed their heads to the ground and worshipped the wafer which the priests had transubstantiated into the Lord of hosts. I could not help wondering how the worship of this image and the consecrated wafer differed from the worship which the ancient Romans had paid to their idols: and I am not sure but the advantage was in favour of the heathens, as most of their heroes were more respectable, and their priests more reputable than those of present times. Finding that some of the devotees beside me were getting very uneasy because I did not kneel and bow as they did, I thought it prudent to retire, lest I should be mobbed, as some Englishmen have been.

Is not this idolatry? How could St. Anthony, supposing him to be sainted in paradise, (which needs proof,) hear these people pray to him? As a creature he could only be in one place at one time, and only have one pair of ears. Yet he is expected to be in paradise, and in a thousand places where prayer is made to him, which is ascribing to him the attribute of omnipresence, and making him equal to God. If not, then supposing him to visit the earth on certain occasions, only one congregation could have his attention at one time, and all the rest are losing their labours! A singular lottery of prayer! But they love lotteries in Italy, and the Pope patronizes them. Here, however, there is only one prize for an infinite number of blanks, and that prize is hypothetical. In the invocation of saints, Romanists must choose between this lottery and the horrid sin of blasphemy. The ancients acted more discreetly in fastening their petitions to the knees of their images, that when the god happened to come that way he might see their request. The Baal worship of old was less sinful than that of modern Romanists, who believe (as many do) that a virgin or saint can hear them at any time, which is, we repeat it, making them equal with God.

A friend observed to me that these devotees forgot that they were breaking the second Commandment. But, alas! not one of them, excepting the priests, knew that there was a second Commandment, which declares, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." A short time afterwards I picked up a catechism from the table of an inn, compiled by the Archbishop of Chambery. Upon turning to the Decalogue, I found, indeed, ten Commandments; but the second, as contained in the Scriptures, was wholly omitted, and the tenth was divided into two, to make up the number to ten. The fourth also was strangely curtailed and metamorphosed. Thus "making void the Word of God" agrees with the impudent preaching of a priest, as heard by a gentle-

man who was my informant. The priest was inculcating the virtue of praying to saints and angels, and in order to establish its authority from the Bible he quoted from Revelation xxii. 8, where St. John says, "I fell down to worship before the feet of the angel." Here the ghostly father stopped the quotation, not venturing upon the next lines, which declare, "Then saith he unto me, See thou do it not—worship God:" but he harangued his audience upon the blessed example thus set them by the holy Apostle!

TRADITION.

IN a former article on the subject of the Rule of Faith, we shewed that, according to the rules of sound logic, Protestants are entitled to insist, that the discussion of the subjects controverted between them and Papists, shall start from, and be based on, the certain truth of all that is contained in the written word according to the Protestant canon. The truth of all that is contained in the Bible is a common principle, which Papists and Protestants admit. There is no other common principle in which both parties agree, and therefore all fair and honest discussion between them must start from that point, and be referred to that standard. If a Papist, in discussion with a Protestant, attempts to go farther back than this point, by calling upon his opponent to prove the Divine authority of the Bible, this is an act of unworthy cavilling and dishonest evasion. If he stops short of this point, by starting from tradition or the authority of the Church, as if it were conceded that these were entitled to deference and submission, this is palpably an unwarrantable begging of the question.

Another preliminary consideration may be mentioned. Where the common standard of appeal is a written document, it is to be presumed that both parties are entitled to investigate its meaning, in the honest and diligent exercise of their faculties, and in the fair use of all appropriate means, naturally fitted as means, to attain the end. This is the natural, obvious course of procedure, which all rational men will regard themselves as not only entitled but bound to pursue, *at least until* it be proved to their satisfaction, that some competent authority has forbidden them to adopt this mode of ascertaining the meaning of the document, and has authoritatively prescribed to them the sense in which they are to understand its statements. When all this has been proved, of course they must renounce the exercise of their own understandings, and submit. But they should have evidence of all this from the Bible before they renounce their rights and privileges as rational beings; and, in the meantime, they must of necessity judge for themselves of the sufficiency of the Scriptural evidence adduced.

Protestants have but one rule of faith, or standard of appeal,—one only source from which they believe that the will of God in matters of salvation can be certainly learned, viz., the written word. Dens (tom. ii. p. 93) assures us that the Church of Rome is far better furnished in this respect, having no fewer than five rules of faith. Two of these rules, he tells us, are inanimate, or dead, viz., the Sacred Scripture and Divine Tradition. The other three are living, viz., the Church, a General Council, and the supreme Pontiff. Agreeing with Papists about the Bible as a rule of faith, we have to advert at present to the second of the two dead rules, viz., Tradition. The doctrine of the Church of Rome upon this subject is this, that many things were taught by

Christ and his Apostles which were not committed to writing at the time, and are not contained in the Bible,—that some of these inspired teachings have been handed down correctly by oral tradition in the Church, and that when she produces them, we are bound to receive them as authoritative. Now, the Romanists must prove this position. We have merely to shew that the proof they adduce is insufficient. They profess to prove the necessity and existence of divine and authoritative unwritten traditions from the written word, and any evidence they adduce from that source, Protestants are bound to consider.

The Scriptural evidence which Romanists adduce for tradition, consists of certain passages from Paul's Epistles, which are thus translated in the original Douay version:—"Therefore, brethren, stand, and hold the traditions which you have learned, whether it be by word or by our epistle."—2 Thess. ii. 16. "Withdraw yourselves from every brother walking inordinately, and not according to the tradition which they have received of us."—2 Thess. iii. 6. "Have thou a form of sound words, which thou hast learned of me."—2 Tim. i. 13. We have no material objection to make to the Romish translation of these passages; but we contend that they are quite inadequate to prove the doctrine in support of which they are brought forward. They prove, that the Apostles communicated instruction to the Churches orally as well as in writing, and that the Churches were bound to receive and to hold fast all the instruction which the Apostles communicated to them, in the one way as well as in the other. They prove this, but they prove nothing more than this. No Protestant disputes this, and no Romanist can shew that the proof of this advances us a single step towards establishing the doctrine of the Church of Rome upon the subject of tradition. All that the Apostles delivered as matter of public instruction to the Churches, we are ready implicitly to receive, if we can only discover it, whether it was delivered by them in writing or by word of mouth. All we want is, satisfactory evidence that it proceeded from an Apostle. Give us this, and we are satisfied. Timothy and the Thessalonians had the evidence of their senses as to what the Apostle had said to them, and of course were bound to hold it fast. Let the Church of Rome, *or let any one*, produce any doctrine not contained in Scripture, which the Apostles delivered orally, as matter of public instruction to the Churches, and let them bring forward satisfactory evidence that they did so deliver it,—let them do this, and then we will immediately receive *that* tradition as based upon divine authority. We can prove that the Gospels and Epistles were written for our instruction, under the guidance of the Holy Spirit, and therefore we receive them as infallibly true; and we are quite willing to receive any other doctrines and precepts which can be traced to inspired men, by evidence that is equally satisfactory. But no evidence that could stand examination, has ever been brought forward to prove that any doctrine, or precept, not contained in Scripture, was delivered orally by the Apostles to the Churches.

Such is the Scriptural evidence which the Papists adduce in proof of the doctrine of Tradition. Nothing can be clearer, if men are to be allowed to exercise their faculties as rational beings, than that it is altogether insufficient for this purpose; and yet it is constantly adduced by Romish writers as proving, that we are bound to receive, as coming from the Apostles, all the monstrous additions which the Church of Rome has made to the Christianity of the New Testament.

The only way in which the Scriptures *could* give any countenance to the Romish doctrine of tradition, would be first, by telling us, that God intended to con-

vey his will to us, authoritatively and authentically, by oral traditions as well as by written documents; and second, by informing us where these oral traditions were to be found, and by referring us to the Church of Rome as the only depository of them. This would establish the Romish doctrine of tradition; but nothing short of this would be sufficient. There is not the slightest hint in Scripture that anything taught by Christ and his Apostles, though of course binding upon all to whom it was made known, was to be handed down to subsequent generations by oral tradition. The resemblance between the traditions of the Pharisees and the Papists, and our Saviour's condemnation of the former as making void the word of God, are well fitted to make us regard all alleged Divine traditions with extreme suspicion, and to scrutinize very rigidly the evidence upon which they profess to be based. Even if we had plain intimations in Scripture that God's will was to be conveyed to subsequent generations, orally as well as in writing, this would not supersede the careful examination of the evidence by which any pretended traditions might be traced to the Apostles, unless we had been expressly referred to the Church of Rome, or to some other specific source, for the authentic knowledge of them. But the unquestionable absence, both of such a general intimation, and of such a specific reference, of itself entitles us to maintain that the Popish doctrine of Tradition, not only is not countenanced by Scripture, but is condemned by it.

A distinction ought to be made between the truth of the general Romish doctrine, on the subject of unwritten or oral tradition, and the sufficiency of the evidence of the alleged apostolical origin of the particular traditions which the Church of Rome would impose upon us. The general doctrine of tradition can be established only by the authority of the written word. But even if we found there good ground to expect that there would be *some* doctrines and precepts of Christ and his Apostles handed down to us by tradition, we would still be entitled, and bound, to demand satisfactory evidence of the apostolic origin of each particular tradition. And we ought to be all the more rigid in demanding satisfactory evidence, and in scrutinizing it if produced, when we find that the written word, to say the very least, does not furnish the shadow of an intimation that we may expect communications of God's will through that channel.

The easiest and shortest way of establishing the apostolic origin of particular pretended traditions, would be to prove from Scripture the infallibility of the Church of Rome, and then require us, upon this ground, to receive as apostolic traditions, whatever she chose to represent in that light. This is the course she adopts with her own subjects. But it will not do with opponents at this stage of the argument. The alleged infallibility of the Church of Rome is a distinct question, to be considered in its proper place, and to be decided upon its own merits. At the present stage of the argument, Papists have no right to assume it, or to expect that we should concede it. The alleged apostolic origin of any particular tradition is a matter of fact, and must be established by appropriate proof, according to the ordinary rules of evidence, applicable to a fact of such a kind. The evidence, which alone could rationally and satisfactorily prove, that any particular alleged tradition proceeded from the Apostles, must be the same in kind as that by which it is proved, that the Gospels and Epistles proceeded from them. Any evidence that Romanists have ever brought forward to prove the apostolic origin of any particular tradition, has been immeasurably inferior in strength to that by which we prove the apostolic origin of the books of the New Testament, and is attended with vastly greater difficulties. This, of itself, is a very strong

presumption, that tradition is not a rule of faith,—that God did not intend to convey to us his will through this channel, and does not expect us to seek it in this quarter.

Protestants and Papists agree in believing that the apostolic origin of the books of the New Testament can be established by satisfactory evidence against all gainsayers. We have no objection to Papists taking up any of the facts or arguments, any of the modes or materials of proof, by which we establish against infidels the apostolic origin of the books of the New Testament, and employing them as evidence of the apostolic origin of their pretended traditions. But we assert, and undertake to prove, that no evidence, approaching to anything like a proof, has ever been produced, that *any one* of the pretended traditions which the Church of Rome would impose upon us as authoritative, can be traced to the Apostles.

Tradition is an old device of Satan for corrupting the Word of God. It was largely employed for this purpose by the Pharisees of our Saviour's days; and it is used abundantly in the same way, and with the very same result, in the Apostate Church of Rome.

PROTESTANT MISSIONS IN BELFAST AND GLASGOW.

BEING lately in Belfast, we were delighted to find that the Rev. Theophilus Campbell of Trinity Church had fairly commenced a Mission to Papists, similar to those of Edinburgh and Dublin. For some time before he had preached sermons on the Romish controversy, and at length he determined to invite the Papists to come and state their objections. They at once came in great numbers, and the writer of this had the privilege of being present on the fifth Tuesday evening of the meetings. When, along with several friends, he approached the large schoolroom in which the discussions are held, he found that it was densely crowded, and but for the kindness of Mr. Campbell, who arrived at the same time, and admitted him and a friend, he would have been excluded. The faces, dress, and manners of the eager crowd, made it plain that the mass of them were unmistakably Papists. Mr. Campbell began by prayer and a brief but most appropriate exposition of a passage of Scripture; after which, the conversation of the previous night was resumed, on the passage in John—"Unless ye eat the flesh, and drink the blood, of the Son of man, ye have no life in you," &c. A Popish workman rose and spoke with great fluency, endeavouring to establish the literal meaning of the passage, keeping out of sight the fact that immediately afterwards our blessed Lord explains his statement, when He says, "It is the Spirit that quickeneth, the flesh profiteth nothing;" and further, that if the passage has anything to do with the Lord's Supper, both parts of the statement must be literally interpreted, and then Rome stands self-condemned, inasmuch as she prohibits the people from using the cup or "drinking the blood" of the Son of man, and therefore from obtaining life. Mr. Campbell replied with great temper, gentleness, and intelligence, and the people listened with the most eager interest. We cannot doubt that such meetings will be productive of the best results, and we most cordially bid Mr. Campbell "God speed." We rejoice, also, to observe, by a letter from Dr. Edgar, that a similar Mission will probably be established by the Presbyterians of Belfast. We are convinced that missions to Papists in our large towns are now all-important, they are evidently blessed by God, and

dreaded by Romanists. All who are engaged in them deserve the zealous and prayerful support of true Christians.

The Rev. Mr. Gault and Mr. Keegan, a convert from Popery, have just commenced a Mission in Glasgow. It is an arduous but most promising field; and we are sure they will carry with them the sympathy and prayers of thousands of zealous Protestants in the commercial capital of Scotland.

The Annual Report of the Edinburgh Irish Mission and Protestant Institute has just been published, and contains a detailed account of the mode in which the various operations are conducted, and of the expense of the Mission. This is a most interesting and instructive document to all engaged or interested in an effort for the conversion of Papists, and will well repay attentive perusal. A copy of it will be sent by post to any part of the country on six postage stamps being forwarded to the Rev. P. M'Menamy, Edinburgh.

INTERESTING CASE OF PRIESTLY CONVERSION.

POPERY consists of too many falsehoods to permit of their being always well fitted together. A system of truth is consistent in its most minute details, but fiction must be invented with consummate art, or it will be found often at variance with itself; and striving to satisfy close scrutiny upon one point, it will surely be betrayed into some glaring contradiction on another.

Some time ago, in the west of Ireland, a Romish priest had to ride across an estuary of the sea, and in doing so had his clothes saturated with salt water. Arriving afterwards at an inn, it occurred to him that the water might possibly have injured the consecrated "wafer" which he carried in his pocket, so he carefully opened his "pyx," and discovered to his dismay that the sacred wafer had been reduced into a shapeless mass of moistened dough.

He was a man of tender conscience, and was greatly agitated by the thought that a mortal sin had been committed, and the "body and blood of God" destroyed. With trembling hands he turned to the books of his Church to learn the weight of his offence, and the penance to be imposed for the commission of it. Behold the crafty fathers had long ago made provision for such a case! They had decided for him that "the wafer ceases to be the body and blood whenever it is so injured that *corruption has set in.*"

The priest's worst fears were for a moment calmed. Mother Church had anticipated his awkward position. But his perplexity was redoubled when he looked again upon the doubtful piece of incarnate divinity still in his hand. "How shall I know," said he, "whether *corruption has set in* or not? How shall I know whether this wafer is indeed the flesh of my Creator or a lump of wheaten flour?" and as he paused, looking into the fire before him in the coffee-room, he asked, "Can it be possible that God's presence in this bread depends on such uncertainties, and that my soul hangs in peril on such a doubt? Pshaw!" he said, and pitching the box and wafer into the fire, "From henceforth I disbelieve it all." That priest is now the active Protestant clergyman at Ballycouree, and our informant had this story from his own lips. It may be added, that simultaneously with his coming to this resolution, he received an offer of promotion from the Popish bishop.

The foregoing is one of those instances in which the web is so finely spun as to become entangled, and the plot so intricate as to defeat itself. Great ingenuity must be employed by the Romanists, who are continually adding to their creed, to prevent palpable contradictions from being foisted upon the people who are bold enough to say that they put faith in all the Church has

said *in all times and in all places*. For the creeds imposed by Rome in different ages are not more difficult to be believed together, than are the tenets formally received by her in various localities impossible to be reconciled. We hope to call attention to some of these local contradictions and epochal variances. But one of them occurring to us at present may be mentioned.

Dr. Cullen lately published in Ireland, as the undoubted doctrine of the Romish Church, that the Virgin Mary's body had been translated at her death to eternal glory in heaven. Now, we remember a short time ago having visited her tomb near Jerusalem, a sepulchre held in especial veneration by the Popish monks of Palestine, because of their firm belief that "the body of the Queen of Heaven is still there uncorrupted." We wonder if "the fathers" have made provision for such a contradiction as this on the part of "the sons."

POPISH PERSECUTION IN FLORENCE.

OUR readers are aware that several excellent persons were lately imprisoned at Florence for the crime of meeting to read the word of God. The following extracts from the process against them will illustrate the true spirit of Popery :

"Whereas the accused, Francesco and Rosa Madiai, have, in the depositions, confessed to have made themselves apostates from the Catholic religion, and to profess a heterodox confession, which they call by the name of Evangelical Confession and of the pure Gospel, the which does not recognise the authority and the traditions of the Catholic Church, *but subjects the interpretation of the Gospel and of the Sacred Scriptures to private judgment.*

"Whereas it is further proved that the Madiai, man and wife, have not only taught maxims contrary to the Catholic religion in their house to persons assembled there for the purpose, but have also sought to make proselytes to the Protestant worship by their conversations ; in fact, Enrico Materassi relates that, frequenting their house to practise himself in learning the French language, Madiai told him that there was no *other true religion except the religion of the pure Gospel ; that worship ought not to be rendered to images, nor faith placed in the intercessions of the saints ; that the supremacy of the Pontiff was an imposture.*"

And yet Popish priests in this country have the face to tell us that the reading of the Scriptures is freely permitted by the Papacy ! The following list of doctrines will prove the identity of continental with British Protestantism, and ought to call forth our strong sympathy for the persecuted victims of the Man of Sin :—

"That, apostatizing from the Catholic religion, she allowed herself to be seduced to believe that worship ought not to be rendered to images, nor to the saints, nor to the Virgin ; that one ought not to have faith in the supremacy of the Pontiff ; that there is not in the sacramental wafer the real presence of Jesus Christ ; that the communion should be celebrated in the two kinds, as a commemoration of the Last Supper, and not as a sacrament ; that the precepts of the Church about abstinence from meat on fast-days are not binding ; that purgatory does not exist."

Here is the conclusion of the whole. Let the advocates for Popish license in this country mark, that to hold Protestant opinions is a "crime" in Florence, and that Popery is ever a tyrannical persecutor when she has the power :—

"Whereas, by the above-mentioned results of the procedure, the charge against the Madiai, man and wife, for having disseminated maxims contrary to the Catholic religion, appears sufficiently substantiated, *a crime provided for and punished by the 60th article of the law of the 30th of November 1786*, by a penalty which, exceeding the competency assigned to the Tribunals of First Instance, it pertains to the Regal Courts to take cognizance of and decide concerning.

"For these reasons, declares that sufficient proofs exist to send to the public judgment Francesco Madiai, Rosa Madiai, and Pasquale Casacci, in order that they may answer to the crime of impiety objected to them. It declares its own incompetency to take cognizance of, and to decide on such a charge, and orders the transmission of the process to the Regal Procurator-General, in the Regal Court of Florence, for the further course of justice. —The 16th of October 1851.

"J. BORGHINI,
"J. BERTACCHI, } Auditors.
"J. PACINI,
"U. FARULLI, Coad.

"By a copy compared with the original this 25th day of October 1851."



The Confessional.

THE CONFSSIONAL.

[SECRET confession to a priest has no authority from Scripture, and had no existence in the primitive Church. "Confess your faults one to another"—almost the only text quoted in defence of it—is plainly inapplicable, and proves as much that the priests should confess to the people as the people to the priests. Confession, however, is a masterly political device, and is eminently fitted to exalt priestly power and to prostrate all men at the feet of the Church. Nicolini states, in his "Pontificate of Pius IX.," that during the Italian Revolution, secrets from Britain were found amidst the documents of the Inquisition at Rome, obtained through the confessional, and that these may yet be published. The confessional, as worked by unmarried priests, has in all ages been an immense engine of seduction. And let our readers carefully peruse the following picture of domestic life in connexion with the confessional, by Michelet, a man who writes from large observation and experience. Let husbands and fathers read and ponder. See "Priests, Women, and Families." We extract his chapter on Confession, from *Hints to Romanizers, No. I.* Seeleys, London.]

WHEN I reflect on all that is contained in the words *confession* and *direction*, those simple words, that immense power, the most complete in the world, and endeavour to analyze their whole meaning, I tremble with fear. I seem to be descending the endless spiral stairs of a deep, dark mine. Just now I felt contempt for the priest, now I fear him.

But we must not be afraid; we must look him in the face. Let us candidly put down in set terms the language of the confessor.

"*God hears you*, hears you through me; through me, God will answer you." Such is the first word; such is the literal sense. The authority is accepted as infinite and absolute, without any bargaining as to measure.

"But you tremble, you dare not tell this terrible God your weakness and childishness; well! *tell them to your father*; a father has a right to know the secrets of his child; he is an indulgent father, who wants to know them only to absolve them. He is a sinner like yourself: has he then a right to be severe? Come, then, my child, come and tell me—what you have not dared to whisper in your mother's ear, tell it me; who will ever know?"

Then amid sobs and sighs, from the choking, heaving breast the fatal word rises to the lips: it escapes, and she hides her head. Oh! he who heard has gained an immense advantage, and will keep it. God grant that he do not abuse it! It was heard, remember, not by the wood, by the dark oak of the confessional, but by a man of flesh and blood.

And this man now knows of this woman, what the husband has not known in all the long effusion of his heart by day and night, what even her own mother does not know, who thinks she knows her entirely, having had her so often a naked infant upon her knees.

He knows—this man, and will know—fear not that he will forget it. If the confession is in good hands, so much the better, for it is for ever. And she, she knows full well she has a master of her intimate thoughts,—never will she pass by that man without casting down her eyes.

The day when this mystery was imparted, he was very near her, she felt it. On a higher seat, he exercised an irresistible ascendancy over her. A magnetic influence has vanquished her, for she wished not to speak, and she spoke in spite of herself. She felt herself fascinated, like the bird by the serpent.

So far, however, there is no art on the side of the priest. The force of circumstances has done everything, that of the religious institution, and that of nature. As a priest, he received her at his knees, and heard her. Then, master of her secret, of her mind, of the mind of a woman, he became man again, perhaps, without either wishing or knowing it, and laid upon her, weakened and disarmed, the heavy hand of man.

And her family now? her husband? Who will dare to assert that his position is the same as before?

Every thinking man knows full well, that the mind is the most personal part of the person. The master of the thoughts is he to whom the person belongs. The priest has the soul fast, as soon as he receives the dangerous pledge of the first secret, and he will hold it faster and faster. Now there is an entire division between two husbands, for now there are two—one has the soul, the other the body.

Take notice that in this division, one of the two really has the whole; the other, if he keeps anything, keeps it by favour. The mind is by nature prevailing and absorbing; the master of the mind, in the natural progress of his sway, will ever go on reducing the part that seemed to remain to the other. The husband may think himself well off, if a widower with respect to the soul, he still preserves the involuntary, inert, and lifeless possession.

How humiliating to obtain nothing of what was your own, but by authorization and indulgence;* to be seen and followed into your most retired privacy by an invisible witness, who governs you and gives you your allowance; to meet in the street a man who knows better than yourself your most secret weaknesses, who bows cringingly, turns and laughs. . . . It is nothing to be powerful, if one is not alone powerful—alone! God will have no partnership.

It is with this reasoning that the priest is sure to comfort himself in his persevering efforts to sever this woman from her family, to weaken her kindred ties, and, particularly, to undermine the rival authority—I mean the husband's. The husband is a heavy encumbrance to the priest. But if this husband suffers at being so well known, spied, and seen, when he is alone, he who sees all suffers still more. She comes now every moment to tell innocently of things that transport him beyond himself. Often would he stop her, and would willingly say, "Mercy, madam, this is too much!" And though these details make him suffer the torment of the damned, he requires still more, and obliges her in these avowals, humiliating for her, and cruel for him, to give him the detail of the saddest circumstances.

The confessor of a young woman may boldly be termed the envious of the husband and his secret enemy. If there be one exception to this rule, (and I am willing to believe there may be,) he is a hero, a saint, a martyr, a man more than man.

The whole business of the confessor is to *insulate* this woman, and he does it conscientiously. It is the duty of him who leads her in the way of salvation to disengage her gradually from all earthly ties. It requires time, patience, and skill. It is not necessary with one effort to break these strong bonds; but to discover well, first of all, of what threads each tie is composed, and to disentangle and gnaw them away thread by thread.

* St. François de Sales, the best of them all, takes compassion on the poor husband. He removes certain scruples of the wife, &c. Even this kindness is singularly humiliating. (See ed. 1833, vol. viii. pp. 254, 312, 347, 348.) Marriage, though one of the sacraments, appears here as a suppliant on its knees before the *direction*, seems to ask pardon, and suffer penance.

And this may easily be done by him who, awakening new scruples every day, fills a timid soul with uneasiness about the lawfulness of her most holy affections. If one of them be innocent, it is, after all, an earthly attachment, a robbery against God: God wants all. No more relationship or friendship: nothing must remain. "A brother?" no, he is still a man. "But at least my sister? my mother?" "No, you must leave all—leave them intentionally, and from your soul; you shall always see them, my child; nothing will appear changed—only, close your heart." A moral solitude is thus established around. Friends go away, offended at her freezing politeness. "People are cool in this house;—but why this strange reception?" They cannot guess; she does not always know why herself. The thing is commanded—is it not enough? Obedience consists in obeying without reason.

"People are cold here:" this is all that can be said. The husband finds the house larger and more empty. His wife is become quite changed: though present, her mind is absent: she acts as if unconscious of acting; she speaks, but not like herself. Everything is changed in their intimate habits, always for a good reason—"To-day is a fast-day;" and to-morrow? "Is a holyday." The husband respects this austerity; he would consider it very wrong to trouble this exalted devotion; he is sadly resigned:—"This becomes embarrassing," says he: "I had not foreseen it—my wife is turning saint."

In this sad house there are fewer friends, yet there is a new one, and a very assiduous one: the habitual confessor is now the director;* a great and important change.

As her confessor he received her at church, at regular hours; but as director he visits her at his own time, sees her at her house, and occasionally at his own.

As confessor he was generally passive, listening much, and speaking little; if he prescribed, it was in a few words; but as director he is all activity—he not only prescribes acts, but what is more important, by intimate conversation he influences her thoughts.

To the confessor her sins are acknowledged—nothing more is due; but to the director everything must be told—she must speak of herself and her relations, her business and her interests. When she entrusts to that man her highest interests, that of eternal salvation, how can she help confiding to him her little temporal concerns, the marriage of her children, and the will she intends to make? &c. &c.

The confessor is bound to secrecy, he is silent (or ought to be). The director, however, is not so tied down. He may reveal what he knows, especially to a priest, or to another director. Let us suppose about twenty priests assembled in a house, (or not quite so many, out of respect for the law against meetings,) who may be, some of them the confessors, and others directors of the same persons: as directors, they may mutually exchange their information, put upon a table a thousand or two thousand consciences in common, combine their relations, like so many chessmen, regulate beforehand all the movements and interests, and allot to one another the different parts they have to play to bring the whole to their purpose.

The Jesuits alone formerly worked thus in concert; but it is not the fault of the leaders of the clergy, in these days, if the whole of this body, with trembling obedience, do not play at this villanous game.† By their all com-

* The name is rare in our days, but the thing is common; he who confesses for a length of time becomes director.

† We know it full well by the loyal priests who have refused to join them.

communicating together, their secret revelations might produce a vast mysterious science, which would arm ecclesiastical policy with a power a hundred times stronger than that of the state can possibly be.

Whatever might be wanting in the confession of the master, would easily be supplied by that of his servants and valets. The association of the Blandines of Lyons, imitated in Brittany, Paris, and elsewhere, would alone be sufficient to throw a light upon the interior of every family. It is in vain they are known, they are nevertheless employed; for they are gentle and docile, serve their masters very well, and know how to see and listen.

Happy the father of a family who has so virtuous a wife, and such gentle, humble, honest, pious servants! What the ancient sighed for, namely, to live in a glass dwelling, where he might be seen by every one, this happy man enjoys without even the expression of a wish. Not a syllable of his is lost. He may speak lower and lower, but a fine ear has caught every word. If he writes down his secret thoughts, not wishing to utter them, they are read:—by whom? no one knows. What he dreams upon his pillow, the next morning, to his great astonishment, he hears in the street.

THE ROMISH PRIESTHOOD.

In a former Number we endeavoured to shew that the Papal supremacy is not the root, but the apex of the Romish hierarchy—not the basis, but the culmination of Popery. The Pope is merely the monarchical head which church-authority has assumed under the great Antichristian apostasy; and this church-authority resolves itself into the pretensions, or the usurped powers, of the priesthood. It follows that the decisive battle of Protestantism is to be fought and won, not on the question of the supremacy, which, however offensively prominent in the practical working of the system, is yet, in a controversial point of view, of no more than secondary interest; but on the question of the priesthood, where the principle and as it were the life's blood of the whole system lies. What then does the priesthood of Rome pretend to be?

“The function of the priest,” says the Tridentine Catechism, “is to offer sacrifice and to administer the Sacraments of the Church, as is manifest from the rites of his consecration. For when a bishop ordains any one to the priesthood, he first, along with all the priests who are present, lays his hands on him. Then he puts upon his shoulders a stole, arranging it in the form of a cross on his breast, whereby it is declared that the priest is indued with virtue from on high, to carry the cross of the Lord Christ and the gentle yoke of the Divine law, and to teach that law not only by words but by the example of a holy and clean life. Afterwards he anoints his hands with holy oil; then he gives him the cup with wine and the paten with the host, saying, ‘Receive the power of offering sacrifice to God, and of celebrating masses as well for the quick as for the dead.’ By these ceremonies and words *he is constituted an interpreter and mediator between God and man, which is to be deemed* THE CHIEF FUNCTION OF A PRIEST. Finally, the bishop, having laid his hands again on the head of the priest, says, ‘Receive the Holy Ghost; whose sins thou remittest, they are remitted to them; and whose sins thou retainest, they are retained.’ He thus communicates to him that power of retaining and remitting sins which the Lord gave to his disciples. And these are the proper and the principal functions of the sacerdotal order.”

In another part of this authoritative work still stronger and more startling language is employed on the same subject. With reference to what is called the sacrament of order, it is said, "The faithful are to be instructed how great (if we look to its highest degree, which is the priesthood) are the nobility and excellence of this institution; for, since bishops and priests are, as it were, interpreters and ambassadors (*internuntii*) of God, who in His name teach men the Divine law and the precepts of life, and REPRESENT THE PERSON OF GOD HIMSELF (*ipsius Dei personam gerunt*) on the earth, it is obvious that no more elevated function than theirs can be conceived, wherefore they are deservedly styled, not angels only, but even gods, because THEY POSSESS AMONG US THE POWER AND DIVINITY OF THE IMMORTAL GOD. (*Dei immortalis vim et numen teneant.*) And although, at all times, priests have obtained the highest dignity, yet those of the New Testament greatly excel all others in honour. For the power as well of making (*conficiendi*) and offering the body and blood of our Lord, as of forgiving sins, which is conferred on them, surpasses human reason and intelligence; nor can anything equal and similar to it be found on the earth."

Now, while considering the import of these extracts, our readers will no doubt be painfully impressed by the very revolting terms in which the absurd doctrine of transubstantiation is referred to, as well as by some other offences against the plain truths of Scripture. But, for the present, we must take leave to beg of them that, overlooking everything else, they will concentrate their attention on the claims here advanced in behalf of the priesthood. *The chief function of the priest is that of an interpreter and mediator between God and man; he represents the person of God himself on earth; he possesses among us the power and divinity of the immortal God.* If this daring language be just—If it is to be interpreted literally and according to its plain natural meaning, then the power of forgiving sins, and even that of making the body and blood of the Saviour, are among the most direct consequences of the lofty prerogatives which it asserts. And it does not present us with the rhetorical excesses of any mere individual, as of a heated declaimer, a fanatical monk, or an arrogant prelate. It is the solemn language of a standard doctrinal work, authorized by the Church of Rome in its corporate unity, purporting, therefore, to be unexaggerated and exactly correct.

Nor does this grave construction of these statements depend merely on the character and pretensions of the book from which they are quoted. We have but to look at Popery on its practical side, in order to see distinctly that the proudest dogmatic assumptions of the priesthood were meant to be neither speculative nor nominal. The sacerdotal ambition of Rome affects the possession of no power which it does not attempt to exercise, and that to the utmost conceivable extent. In practice quite as much as in theory, the claim of the Popish priest to a mediatorial place and office between God and man, is simple, complete, and exclusive. This priest leaves absolutely no way of direct access for the Creator to his creatures, or for the creatures to their Creator; he and his functions are everywhere interposed; all intercourse between heaven and earth must have his agency for its medium. Whosoever he be that would go up to Jerusalem must needs pass through the sacerdotal Samaria.

The faith of the people is dictated to them by the priest. If, by special license, they be permitted even to inspect the Bible, they are yet obliged to receive its teaching through his interpretation, and not otherwise. Their employment also of other means of enlightenment is either peremptorily forbidden by the Prohibitory Index, or jealously regulated by the Expurgatory

Index. Tradition, too, an instrument of extreme flexibility and indefinite power, is wholly at the priest's command. The worship of the people, again, is conveyed to heaven only through the priest. For though devotional manuals for private use exist abundantly among Romanists, yet not only are these such alone as have obtained the indispensable sanction of the priest, they are, besides, on the principles and in the practice of Popery, confessedly of no efficacy except in so far as they are employed under sacerdotal superintendence, and agreeably to sacerdotal directions. And then the solemnities of public worship in the Church of Rome are conspicuously an affair of the priest altogether; for they are uniformly conducted in an unknown language, so that their virtue cannot even seem, or be suspected, to depend, in the smallest possible degree, on the intelligence, consent, participation, spiritual frame, or moral state, of the worshipping congregation. The priest, therefore, is most absolutely *the mediator* with respect to faith and worship. Between God and his reasonable creatures the priest is the daysman who lays his hands on them both. Without his intervention faith and worship are simply not to be had, nor is God to be at all approached by mortals.

But the priest is also, on the other side, alleged to be the sole ordinary channel of heaven's grace and blessings in their descent upon men. This may be demonstrated by the six words which assert, as Rome continually does, that there is *no salvation out of her communion*. For into that communion none may enter otherwise than through the priest; nor may any abide there otherwise than strictly under the priest, to believe, and worship, and confess, and do penance, as the priest pleases. Still, the case here may be more clearly and broadly stated. The sacraments and worship of the Church are the sole ordinary means and vehicles of grace; and they are, all of them, in the hands of the priesthood. Of the Romish worship we need say no more; but the sacraments afford a glaring example of priestly mediation. In order that the sacramental system might be broad enough to comprehend the scope of all saving grace, and to cover the exigencies of human life, five additional sacraments have been arbitrarily added to the two of Divine institution; the result being, and the intention having been, that no spiritual benefit may seem to reach the people otherwise than through the medium of a priest. It may serve a purpose to pretend that the blessing is conveyed by the ordinance, and not by him who celebrates it; but palpably the doctrine which represents the grace as tied to the ordinance, inevitably places that grace at the disposal of the priest. He professes to give regeneration in baptism—the Holy Ghost in confirmation—the matrimonial grace in marriage—the sacred *character* in ordination—pardon in confession—the body, blood, life, and spirit of Christ in the eucharist, and the *viaticum* in extreme unction. From the cradle to the grave the priest stands between the power of God and the soul of man. He wields at will the instruments through which only that favour can ordinarily pass. And the sacraments in his hands are used as charms to conjure withal; for his doctrine of the *opus operatum* inseparably connects the grace signified with the rite performed.

We do not forget that Popery concedes the administration of baptism, in cases of extreme necessity, to unblest hands. Here there is the appearance of a material exception; for baptism lies at the very entrance of Christian life. And if regeneration may be reached without a priest, his mediatorial office may be supposed to sustain thereby a serious invasion. The exception is apparent merely, and is, if ever there was, one which confirms the rule. Human affections are sometimes too strong even for priestcraft. They have

always revolted at the belief that infants were lost merely because their short span of life had terminated before it was possible to have them regularly baptized by a priest. But either, (1,) *they must be concluded to perish*; or, (2,) *regeneration must be admitted to be given without the sacrament*; or, (3,) *in emergencies lay-baptism must be allowed*. Human nature refuses to accept the first conclusion; Popery dare not concede the second, for such a concession would involve the overthrow of the sacramental system and of priestly mediation. The infallible Church, therefore, as the only means of maintaining her pretensions in so trying a crisis, has permitted lay-baptism; supplementing *it* and saving *herself*, as she can, by the use of a hypothetical rite afterwards. Thus the apparently exceptional case proves to be the very case that affords the most testing evidence of the resolution and ingenuity with which she defends her mediatorial position.

The prominent principle of Popery lies in this priesthood. It does so, not because the priest professes to offer sacrifice, and practises idolatry, and so forth; but because he pretends to be a mediator, in such wise as to preclude all direct intercourse, and form the sole medium of communication between God and man. In one word, the Romish priesthood claims to be recognised as a perpetual lieutenancy, with delegated but unlimited powers to act in the name and place of the Almighty. All its official procedure, therefore, is held to possess the character and the validity of Divine dispensations. Thus *the priest represents the person of God himself on earth, and holds among us the power and divinity of the immortal God*.

In human *mediation*, then, as contradistinguished from human teaching and human intercession, the leading principle of all Popery is concentrated. If this mediation be admissible, then it cannot be true that there is but ONE MEDIATOR, as Paul affirms; but it may be very true that Popery is Antichrist. And if these pretensions of the priesthood be true, then there is nothing arrogant about the Papal supremacy, nothing absurd in the claim of infallibility alleged by the Romish Church, nothing blasphemous in sacerdotal absolutions; nay, then, on the contrary, ecclesiastical despotism is warrantable, the worship of idols is right, and the Inquisition itself is a beneficent institution.

AN UNBLOODY SACRIFICE.

To assert that there is such a sacrifice is to talk nonsense! And yet the Church of Rome lays down this contradiction. The Council of Trent is opposed to St. Paul, who says, that "without shedding of blood there is no remission." (Hebrews ix. 22.) And what does the Council decree? It declares that "since the same Christ is contained and immolated in a *bloodless* manner, who once offered himself in a bloody manner on the altar of the cross, the holy Synod teaches, that this sacrifice is truly propitiatory," &c. Now, mark the inconsistency and contradiction which such an assertion involves. We are told that the bread and wine of the communion are transubstantiated into the body, blood, soul, and divinity of Jesus Christ. The substance of wine is annihilated, and the substance of *blood* is substituted in its stead, so that it is no longer wine but blood, truly, literally, and substantially *blood*. And yet the sacrifice of the mass is called an *unbloody* one. And all this, too, by the infallible Church!



Absolution.

POPERY ABSOLVING MURDERERS.

OUR Woodcut represents a scene, whose reality the more simple Protestants of the present day will scarcely credit. It is a scene, however, which must be known and understood before we can comprehend in any degree "the mystery of iniquity," which sets aside equally the laws of God and man, when its own sordid ends are to be gained, and comes to poor fallen human nature like the evil spirit in the Gospel, bringing seven other spirits more wicked than itself, and leaving the last end of the man worse than the first. That Popish priests in Ireland do know, through the confessional, many murderers in that country, and absolve them, is quite certain, although not easily proved. But history illustrates this fearful truth, that Popery directly connives at murder, with an emphasis which no Popish sophistry can withstand. Take, for example, the three following instances:—

1. From the proceedings in the trial of the conspirators after the famous Popish Gunpowder Plot to blow up at once all the leading men in Protestant Britain, and from which this country escaped almost by miracle—

"Concerning Thomas Bates, who was Catesby's man, as he was wound into this treason by his master, so was he resolved, when he doubted the lawfulness thereof, by the doctrine of the Jesuits. For the manner it was after this sort—Catesby, noting that his man observed him extraordinarily, as suspecting somewhat of that which he the said Catesby went about, called him to him at his lodging in Puddle-wharf, and in the presence of Thomas Winter, asked him what he thought the business was they went about, for that of late he had so suspiciously and strangely marked them. Bates answered, that he thought they went about some dangerous matter, whatsoever the particular were. Whereupon they asked him again what he thought the business might be, and he answered, that he thought they intended some dangerous matter about the Parliament House, because he had been sent to get a lodging near unto that place. Then did they make the said Bates take an oath to be secret in the action, which being taken by him, then they told him that it was true, that they were to execute a great matter, viz., to lay powder under the Parliament House, to blow it up. Then they also told him that he was to receive the sacrament for the more assurance; and thereupon he went to confession to the said Tesmond, the Jesuit, and in his confession told him that he was to conceal a very dangerous piece of work that his master and Thomas Winter had imparted to him, and said he much feared the matter to be utterly unlawful, and therefore therein desired the counsel of the Jesuit, and revealed to him the whole intent and purpose of blowing up the Parliament House upon the first day of the Assembly, at what time the king, the queen, the prince, the lords spiritual and temporal, the judges, the knights, citizens, and burgesses, should all have been there convened and met together. But the Jesuit being a confederate therein before, resolved and encouraged him in the action, and said he should be secret in that which his master had imparted to him, for that it was for a good cause—adding, moreover, that it was not dangerous unto him, nor any offence to conceal it, and thereupon the Jesuit GAVE HIM ABSOLUTION, and Bates received the sacrament of him in the company of his master and Thomas Winter. Also, when Rookwood, in the presence of sundry of the traitors, (having first received the oath of secrecy,) had by Catesby imparted to him the plot of blowing up the king and state, the said Rookwood being greatly amazed thereat, answered, that it was a matter of conscience to take away so much blood; but Catesby replied that he was resolved, and that by good authority, (as coming from the superior of the Jesuits,) that in conscience it might be done, yea, though it were with the destruction of many innocents, rather than that the action should fail. Likewise, Father Hammond absolved all the traitors at Robert Winter's house, upon Thursday, after the discovery of the plot, they being then in open rebellion."—Speech of Sir Ed. Coke, Attorney-general, on the trial of the conspirators in the Gunpowder Plot. See *Complete Collection of State Trials, &c.*, vol. i. p. 239. London, 1776; 4th edition.

2. From Ranke's Account of the Murder of the Prince of Orange, in the reactionary struggle in the Low Countries, after the Reformation, the same thing appears—(See Ranke's *History of the Popes*, vol. ii. p. 109. Murray; London, 1840):—

"In spite of all these successes nothing lasting seemed to be accomplished, no security attained, so long as the Prince of Orange lived to give consistency and effect to the struggle, and to sustain hope even in the conquered.

“The Spaniards had set a price of 25,000 scudi upon his head. In the fierce and excited state of men’s minds there could not fail to be some who would strive to earn this reward, urged to it equally by lust of gain, and by fanaticism. I know of no greater blasphemy than that contained in the papers of the Biscayan Jaureguay, who was seized in an attempt upon the life of the Prince. He wore as a sort of amulet prayers in which the merciful Godhead, which had manifested itself to man in the person of Christ, was invoked to favour murder; in which a share of the price of blood was promised (should the deed be achieved) to the Divine persons:—to the Mother of God of Bayonne, a robe, a lamp, and a crown; to the Mother of God of Aranzosu, a crown; to the Lord Jesus himself, a rich curtain! Luckily this fanatic was seized; but in the meantime another was on his way. At the moment that the sentence of outlawry against Jaureguay was proclaimed in Maestricht, a Burgundian, one Balthasar Gerard, who was living there, was possessed by the desire of carrying the attempted murder into execution. The hope of acquiring earthly fortune and respect if he succeeded, and the glory of a martyr if he fell,—ideas which were encouraged by a Jesuit of Treves—had tormented him day and night, until he set out to perpetrate the deed. He presented himself to the Prince as an exile; and having thus found admittance, he watched a favourable moment, and killed the Prince of Orange at one shot. (July 1584.) He was seized, but no torture wrung from him a sigh; he persisted in saying, that were the deed still to do, he would do it again. Whilst he expired at Delft amidst the curses of the people, *the canons of Herzogenbusch celebrated his achievement with a solemn Te Deum.*”

3. This horrible peculiarity of Popery is also illustrated by an Account of a Plot to Murder Queen Elizabeth—

In M. Mignet’s History of Mary Queen of Scots, lately published, a mass of curious information is embodied, and, amongst other things, a plot for the murder of Queen Elizabeth, which, there is every reason to believe, received the approbation of Pope Pius V., who, during his whole life, thirsted for the overthrow of Britain. The plot seems first to have originated with the Duke of Alva, who communicated it to Ridolfi, a Florentine merchant, who next communicated it to Philip II. of Spain, carrying with him a letter from Pius V., recommending, in the strongest terms, the plan, of which this formed a part. Mignet says—(See vol. ii. p. 142-3. Bentley; London, 1851)—

“A few days after Ridolfi arrived at Madrid, on his way from Rome, where the Pope had ardently adopted his plans. On the 23th of June 1571, he was admitted to an audience by Philip II., and presented to him, in addition to his credentials from Mary Stuart and the Duke of Norfolk, the following letter from the Sovereign Pontiff Pius V.—‘Our dear son, Robert Ridolfi, by the help of God, will lay before your Majesty certain things which interest not a little the honour of Almighty God, and the advantage of the Christian commonwealth. We require and beseech your Majesty to grant him, on this account, and without hesitation, your most entire confidence; and we conjure you, especially by your fervent piety towards God, to take to heart the matters on which he will treat with your Majesty, and to furnish him with all the means which you may judge most suitable for the execution of his plans. Meanwhile, we beseech your Majesty to do this, submitting the affair to the judgment and prudence of your Majesty, and from the bottom of our heart, praying our Redeemer, in his mercy, to grant success to that which is projected for his honour and glory.’

“On the 7th July, Ridolfi was questioned at the Escorial regarding the enterprise which he had come to propose by the Duke of Feria, whom Philip II. had deputed to hear his statements. His answers were written down in the handwriting of Zayas, the secretary of state. **IT WAS PROPOSED TO MURDER QUEEN ELIZABETH.** Ridolfi said that the blow would not be struck at London, because that city was the stronghold of heresy, but while she was travelling, and that a person named James Graffs had undertaken the office.”

Here we have a sample of the true nature of Popery, covering over the most diabolical wickedness by the most blasphemous appeals to God. Britain, ever since the Reformation, has been the especial object of Jesuitical craft and recklessness, and perhaps never more than at the present moment, and we may rest assured that no means, foul or fair, will be left untried to subvert the Protestantism of this country. There is surely a loud call addressed to us to rouse from our lethargy, and, in the faithful discharge of duty, to seek the favour of Him under whose gracious protection our country has hitherto reposed in peace, who “maketh the wrath of man to praise Him, and restraineth the remainder of that wrath.”

AN APPEAL TO BRITISH PROTESTANTS.

BY A FRIEND IN BATH.

THREE hundred years ago our forefathers fought the great battle of the Reformation: long and arduous was the struggle, for they had not only to contend with principalities and powers, and to break the trammels of priestly oppression that enslaved the people, but to enlighten the dismal ignorance and remove the debasing superstition that the reign of Popery had fostered. But the glory of the Lord was their strength,—they raised the battle-cry of “Liberty of Conscience,” set free the Word of God that had been kept back from the people, shed their blood as martyrs in its defence, and gained the victory—bequeathing to their posterity the dear birthright of Civil and Religious Liberty.

The day has come when we are called on to renew that struggle. Even now, England is the one bright spot in the dark horizon of the Papacy. It is to Britain the Romish Church looks for the re-establishment of her dominion, and the re-enslavement of the nations. In Britain only does she successfully propagate her doctrines, and count her converts by scores,—in Ireland she is losing ground,—Italy hates the yoke, and pants to throw it off; but Protestant England supports with her gold the Colleges in which are trained the emissaries of this power, and nourishes in her bosom the viper that would sting her to death.

Can we for a moment doubt that if we thus slumber at our posts, and suffer ourselves to be lulled into false security—if we thus as a nation neglect the solemn trust reposed in us, and give our strength to the beast—that a righteous God will fulfil his recorded threatening, and cause us as we *partake of her sins to receive of her plagues*? Then too late shall we awake from our lethargy, and be forced to say of our beloved country, Ichabod! Ichabod! the glory is departed.

With such a prospect as this before us, it is necessary that we should clearly ascertain what we as individuals have to do:—*We must endeavour to gain a clear and well-defined knowledge of the errors of Rome*, (and of these no clearer or darker portraiture need be sought than her own authorized writings present,) and prepare ourselves to encounter them with arms from the only arsenal that can supply us efficiently. Learning and scholarship are invaluable adjuncts, but “the Bible—and the Bible alone—is the religion of Protestants.” The young and unlearned will do well to bear in mind, that one text from God’s Word is more powerful than all the writings of the Fathers and the sophistry of the Schools; and, remembering this, to arm themselves well from that source, seeing “that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

“It is lawful to learn from an enemy.” Our opponents are active and strong; more than this, they are united and efficiently trained. We must copy their example. *Minor differences must be subordinate in the common cause.* We must agree to differ, and, as fellow-subjects and fellow-christians, fight shoulder to shoulder for the “faith once delivered to the saints,” if we would preserve it untrammelled by the restrictions and unadulterated by the corruptions of an Antichristian Church. The only rivalry that can here be suffered to exist, must be a rivalry in zeal and earnestness in the same good cause. *We must have one watchword, one gathering cry, and that must be—The Bible!*

Above all, we must recognise, in our individual and united efforts, *our entire*

dependence on God; "For the Lord is our defence, and the Holy One of Israel is our King." This is entirely distinct from supinely waiting for God to help us, and therefore making no effort to help ourselves. This principle of inaction is not simply unauthorized in Scripture, but is distinctly forbidden:—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty."

To avoid this fearful curse, to save our country from Popery, and to hand down to posterity the birthright which our fathers have secured to us, let us individually and collectively strive, energetically and prayerfully, to obey the commands of God to the Corinthians and Galatians:—"Watch ye, stand fast in the faith, quit you like men, be strong." "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage." If we act thus, no enemy can harm us; for we may then say confidently, "The Lord of hosts is with us; the God of Israel is our refuge."

CONVERSION OF A BENEDICTINE MONK.

On a late Sabbath, after the usual service at the Italian Chapel, Dufour's Place, London, there was presented to the congregation the Rev. Frederick Gadaleta, an ex-Benedictine monk of the Cassinensian Order, and priest in full orders in the Church of Rome. Signor Gadaleta addressed the congregation at some length. He said,—

"Conversion is always a work of the sovereign grace of God, but in the latter of the two cases supposed, it would almost seem that a more than usual exercise of Divine grace must be required. This was his own case. He was deceived intellectually. He shewed how the Lord had delivered him from this state of misery, entangled as he was in the double snare of priestcraft and monachism. The first he described as a colossal engine of egotism and falsehood; the second, a social anomaly, a system opposed to the Bible, and pernicious to society. Monachism was from the first the result of the indiscreet zeal of fanatical men, and Popery made use of it to extend her own religious despotism. Priests and monks all united in materializing the Gospel. In Italy especially, where the work of the Reformer of Germany had not penetrated, Christianity, turned into a material system, both in forms and practices, was in fact confined to the cloisters." After describing the life and manners of the cloister, he continued,—"Amongst these people, dearly beloved in the Lord, I dragged on twenty-two years of my life. From the early age of six years, I lived, through infancy and youth, occupied in frivolous practices of so-called piety, or in studies often useless, and sometimes most hurtful to purity of manners. All my prospects—all my most joyous hopes, centred in the act of making my religious profession, which I thought would be a thing well pleasing to God, and which act seemed to me so meritorious, that I thought that on account of it I might lay claim to eternal happiness with a just title and claim. After fifteen years the day came, and in my twenty-first year I attained the object of my desires. And on that same day, to my bitter sorrow, I was undeceived. The instant that I had quitted my noviciate, and came into closer contact with the men amongst whom I was henceforth to pass my days, the whole scene changed. I found myself involved in a system of falsehood, and I was horror-struck at the discovery; but repentance came too late. The counsels of my confessor, which I had hitherto held as oracles of truth, were now powerless; nay, I held them in suspicion as soon as I saw how his life belied his teaching. Then, for the first time, the confessional became hateful to me. All the fair illusions that had dazzled me disappeared one by one from before my eyes, and I was left comfortless in my desolation. Prayer now became familiar to me—spiritual prayer, in which I was enabled to lift up my heart to the throne of God, and many a tear did I shed, but they were often tears of comfort. I felt the need of truth to take the place of my discarded errors. Religion was now to me an experienced want, both for my heart and my mind. I prayed to the Lord to speak to me, and I sought after truth. At the same time I read many works on religious controversy, and in them I often met with quotations from the Bible. My curiosity was excited to seek out these passages, and often from the text quoted I was led to read the context, and thus, step by step, I became acquainted with the Bible—this Book of Life, which I have acknowledged as the very truth itself. I saw what Scriptural christianity was, and I compared it with the life and practice of the ecclesiastics around me. I travelled in hope of finding other cloisters

better than my own, but in vain. I visited Rome ; but in that city, once the cradle of Christianity, my disgust became complete. As the truth gained possession of me, the fact could not be concealed from those around me. In spite of my caution they perceived that I held in scorn their religious practices. This was enough to stamp me as a heretic, and to make me the object of their persecution. I could not relate all that I suffered, but in all my sufferings the Lord gave me courage, and filled my heart with joy. After many trials, in which all the refined ferocity of priestcraft was brought to bear upon me with no effect, they made a simulated truce with me, and knowing that it would not last, I felt that the time was come for a decided, though seemingly a desperate step—that of sacrificing all for the love of Christ, even to the tenderest affections of the heart—my love for my country and for my parents. But through all this trial the Lord was with me, and upheld me with his strong arm, and brought me through a thousand dangers to a place of safety. In my case, at least, I trust that the voice of calumny will be silent, and that the work of God in me will not be misrepresented. I feel that it is to God's glory that I should speak out. I am the first among the Benedictines who has openly declared himself against Rome ; and thus I feel that in me a principle is represented, and a hundred others of my order are ready to follow me. You, my brethren, will help me with your prayers, and here, in this free land of Britain, I may profess openly, and without fear or dread, the faith that I hold. Free from every prejudice of sect or system, I hold the faith as I find it in the Word of God—that faith which, in the Lord's own time, will yet be preached in my beloved country."

The chapel was completely filled with an attentive and interested auditory, amongst whom were a very large proportion of Italians.

A NEW KIND OF EVIDENCE.

THE Roman correspondent of the *Daily News* gives the following indication of the steps now taking, on Dr. Newman's part, to substantiate his accusations. The letter from which this passage is taken bears date, "Rome, 20th November :"—

"On entering the British Consulate a few mornings ago, I found the passage obstructed by ecclesiastical cocked hats and gowns, a somewhat unwonted sight in that latitude ; but I discovered upon inquiry, that they belonged to a body of priests, Jesuits, and inquisitors, who had waited upon Mr. Freeborn for the purpose of making their affidavits on certain documents about to be sent to London, which will doubtless come out in the trial of the action for libel brought by Dr. Achilli against Messrs. Burns and Lambert, the publishers of Dr. Newman's 'Lectures on the present position of Catholics in England.' The documents were in Latin and Italian, consisting of extracts from the registers of the Inquisition, and copies of letters from Naples, tending to destroy Dr. Achilli's moral and religious reputation ; and the truth of them was sworn to by the parties present—viz., the procurator and notary of the Holy Inquisition, and six or seven Italian and English (and one French) Jesuits and ecclesiastics. What weight these documents may have in a British court of justice, I cannot pretend to foresee ; I presume the Consul merely received the affidavits of his visitors as a matter of official duty, without entering into the merits of the case, every British Consul having to act as a notary-public in the registration of such documents as have to be sent to England from abroad for judicial purposes."

To this piece of intelligence the London *Watchman* justly appends a query, as follows :—

"The Holy Inquisition has condescended to depart from its usual practice, and to bring forth from its archives certain letters *said* to have been received from Naples, inculpatory of Dr. Achilli. It must have been in correspondence with that tribunal that Father Newman became instigated to the publication of his calumnies. The relation between the President designate of the new 'Catholic University,' that is designed to supersede the Queen's Colleges in Ireland, and the Inquisition, is extremely edifying, and will tend to assure the orthodoxy and the loyalty of the university. But our query is—Will the Court of Queen's Bench confirm the amicable relations already existing between this country and the Inquisition, through the medium of Maynooth, by admitting excerpts from the books of the Roman Inquisition as evidence in this cause ? Mr. Freeborn, it seems, has officiated as notary in the transmission of the documents, but will the Attorney-General, on behalf of Newman, feel himself at liberty to make use of them at Westminster, and will Lord Campbell suffer it ? If so, what is to be, henceforth, the standard of credibility in cases of libel ? If so, who in England can be safe ? For the Inquisition carries on a universal correspondence, and hides itself and its correspondents under a veil of impenetrable secrecy, so far, and so long, as it suits its nefarious purposes to keep the secret. But if the Inquisition is to furnish evidence, it would be more interesting to get over the five Inquisitors as witnesses."

THE BIBLE, OR ROME: A QUESTION FOR 1852. By the Rev. William Tait, Wakefield. London: James Nisbet & Co.

A well-condensed and powerful exhibition of the striking contrast between the superstitions of Popery and the religion of the Bible. We rejoice to see so many well-executed treatises of this nature.

JEAN MIGAULT: or the Trials of a French Protestant Family during the period of the Revocation of the Edict of Nantes. Translated from the French, with a Historical Introduction. By William Anderson, Professor in the Andersonian University, Glasgow. Edinburgh: Johnstone & Hunter.

A deeply interesting narrative of actual facts, illustrative of the merciless cruelty of Popery, and well fitted to make us value our privileges, and struggle to maintain them. The historical introduction, also by Professor

Anderson, is well written and valuable.

SPEECH DELIVERED AT THE SECOND ANNUAL MEETING OF THE SCOTTISH REFORMATION SOCIETY. By the Rev. W. H. Goold. Edinburgh: Johnstone & Hunter.

THIS is a most admirable Speech,—full of sound views and important information in regard to the Maynooth Endowment. It has been published by request, and its accomplished author has added some important information, especially a valuable note in regard to the Irish Union. The speech is deserving of the widest circulation in its present separate and cheap form.

A SERIES OF PROTESTANT TRACTS. Nos. I. and II. A. Gardner, Paisley.

THIS series of Protestant Tracts has been commenced by Dr. Macfarlan of Renfrew. The two first are very excellent; and, as they are remarkably cheap, we trust they will receive a wide circulation.

SCOTLAND'S OPPOSITION TO ROME.

When trampled nations rose to arms,
And Europe shook with wild alarms;
When Freedom's patriots fought and fell,
And rampant reigned the powers of hell!—

When in that black and bloody hour,
Again arose a crimson'd power—
Old Scotland knit her lofty brow,
For well she knew her ancient foe.

Well did she know that blood-stained hand
Stretched out to grasp her sister land:
Full well she knew that purple stole,
Which binds the arm, and veils the soul!

Stern may'st thou be, O land of thought!
Thy rugged arm hath dearly bought
The Freedom which has raised thy name,
And spread throughout the world thy fame!

Stern art thou, Scotland! Even now
There is a frown upon thy brow;
For trampled nations bleeding lie—
And, Scotland, thou hast heard their cry!

Their fate was thine in days of old,
When midst thy rocky mountains cold
Thy patriots found a bloody bed;—
Dark were the days when Scotland bled.

Scotland—amid thy heather hills,
Thy dark deep glens, and water rills,
Thy faithful children often found
A cold bed on thy mossy ground.

Thoughtful, and stern, as on that day
Thy voice and arm did sweep away
The power which did thy bosom stain;—
That powerful voice is heard again.

Frowning and stern as if in war,
Thy voice proclaims,—'tis heard afar,—
"No tyrant's chain, no Papal stole,
Shall bind my arm, shall veil my soul:—

"God was my Rock, my Strength, my Tower,
My Guide through many a darken'd hour;
That Rock remains—even the Most High!
God is a power that cannot die.

"Firm is that Rock, strong is that Tower;
Thou'rt not afraid of Papal power—
Nor foreign foe—nor bloody brand—
Thou'rt still the warrior's ancient land!"

THE BULWARK,

OR

REFORMATION JOURNAL.

PROGRESS OF PROTESTANTISM.

WE are truly glad and thankful to observe the decided progress which Missions for the Conversion of Papists are making in every direction. There is the most marked and satisfactory progress in London. In the "London City Mission Magazine," for February 1852, the following interesting passage occurs. The case of Dr. Armstrong is a truly noble one. This is the effectual way of dealing with Popery.

"We are also thankful to announce to our readers, that the appeal made in the December Magazine for the half support of two additional missionaries for Popish districts, to enable the Society to avail itself of the generous offer of a lady who conditionally promised to give the remaining half, has been so liberally responded to as to provide the support of *three* missionaries, all of whom will be appointed to St. Giles's, under the superintendence of its new Rector, the Rev. Robert Bickersteth, and the Incumbent of one of the district churches of the parish, the Rev. Samuel Garratt.

"The sympathies of Christian individuals are at this time especially directed to the evangelization of the Popish portions of London. If we might venture to ask yet more on their behalf, (and their wants must plead an apology for still soliciting,) we would yet drop a word on behalf of a poor and Popish district in Bermondsey. A Scripture-reader visits the Protestant and better portion of this district (St. Paul's). But the Popish and poorer part of the district requires still more a Reader or a Missionary. The incumbent, the Rev. Dr. Armstrong, has been recently so impressed with the claims of the poor Irish in the parish and neighbourhood, that he has set to work and learned the Irish language; and, with the consent of the Bishop of Winchester, he has opened his church for an Irish week evening service. We believe this is the first instance in London of an Irish service being held in either church or Dissenting chapel; but it has, by God's mercy, acted as a charm. The Roman Catholics from various parts of London have flocked to it, and they have been led to look with a very kindly feeling on a minister who has learned their dear Irish tongue, simply for their benefit. Already a *considerable number* have desired publicly to recant their faith in the church, and a form for that purpose has been drawn up and sanctioned by the Bishop. It is for the district around this church—a district in itself most poor and wretched—that we venture to appeal for a missionary, to be placed under Dr. A.'s superintendence. A minister thus acting deserves assistance, and we consider the opportunity of usefulness in the appointment peculiarly promising."

We rejoice also to hear of the success of the mission in St. Giles's; and we see by the grumbling of the correspondents in the Popish prints, that the Liverpool mission is also beginning to tell. At Paisley, a new Anti-Popish mission has been started with encouraging prospects. Mr. Henderson of Park, who is amongst the foremost in every good work, has just despatched two Highlanders to commence a mission in Ireland—the Gaelic and Irish languages being nearly the same. Christians in Scotland have this object much at heart, and for the promotion of it, by preparing properly instructed agents, the new Training School, or Protestant Institute, is projected at

Edinburgh. The subscription for that is steadily advancing. And speaking of Ireland, we may mention that Mr. Campbell at Belfast is now raising subscriptions to double the size of his present place of meeting for controversial conversations; and that we have the most undoubted evidence of the great progress of Protestantism in that country. The most striking proof of this is found in a letter from Paul Cullen, to the editor of the great French Jesuit paper the *Univers*, and dated "Drogheda, Feast of St. Thomas, 1851." The following is an extract. Of course we know the true meaning of the pretence, that the people are converted merely from temporal motives. Any man who knows Popery at all is aware, that apart from the grace of God, it clings to its creed all the more desperately as it sinks in beggary and rags. Let us "thank God and take courage."

"Latterly," says Paul Cullen, "new auxiliaries, in the shape of Bible hawkers and street preachers, have been added to our numerous enemies. They are generally men of low condition, ignorant, without education, without knowledge of the truth, and whose antecedents are often anything but edifying. It is probably on that account that they are selected to carry on this war of unexampled calumny and outrage. They are paid from two to three pounds sterling monthly. These singular recruiters of falsehood watch the poor man in the street, and enter stealthily into his dwelling, to inoculate his mind with their diseased doctrines. Money! Money! that is their great persuasive argument. As soon as they discover a starving fellow-creature, a child of sorrow, they hasten to exclaim, 'Join us—abjure your faith, abandon your adoration of the Virgin Mary, and we will relieve your wants!' If the poor man remains true to his faith, they refuse him all succour. When we consider the conduct of these men, we cannot help recalling to mind the words of the tempter to our Divine Saviour, 'If thou wilt fall down and worship me, I will give thee all the kingdoms of the earth.'

"What increases the strength and consistency of the hostilities directed against us, is that we have in Ireland the most complete system of Protestant education, commencing with parochial schools, and terminating with the Great Dublin University—the bulwark of the Anglican doctrines of the country. These institutions are entirely under the control of the Protestant clergy, and deeply imbued with its spirit. It is not necessary to add, that they possess large incomes, formerly the property of the [Roman] Catholic Church.

"We had been told, 'the government will give you colleges where your religious doctrines shall be respected.' In fact, those colleges were given; but you are aware that, though dangerous to the faith and to the morals of the faithful, they were disapproved of by the Synod of all the Irish bishops assembled at Thurles. To give you an idea of the spirit in which those colleges are directed, it will suffice to state, that in the college at Belfast, of twenty-two professors and masters, there are but one or two [Roman] Catholics, and that French Huguenots, or Scotch Presbyterians, and other sectarians, are entrusted with the training of the young minds of the [Roman] Catholic children of Ireland. This precise information will enable you to understand the immensity of our embarrassments, and the want we feel of some great support to maintain the fierce combat waged against our faith."

THE ANTI-MAYNOOTH AGITATION.

"Whate'er is false, deceitful, foul;
Whate'er antagonist to truth;
The bigot's heart, the tyrant's scowl,—
Thou art their native soil, Maynooth.
And shall we still the nuisance nurse?
Still feed a death-diffusing pest?
No! rise, exterminate the curse,
The gangrene starve on Ireland's breast."

"Ireland asks bread, government gives her the stone of Popery; she asks a fish, they give her the serpent of Jesuitism."—*Rev. Hugh Stowell.*

SINCE our last, the agitation for the overthrow of the Maynooth Endowment has been proceeding with great energy, especially in England. Splendid meetings have been held in a great number of towns; those of Liverpool, Manchester, Birmingham, Dublin, Newcastle-on-Tyne, Bolton, and Plymouth, Belfast, and the clergy of the archdeaconry of London, being chiefly

remarkable. It is truly delightful to discover, not only the strong Protestant spirit that has everywhere been manifested at those meetings, and to read the eloquent speeches that have been delivered, but to observe the thorough spirit of union amongst all denominations of Protestants, which has formed one of their most striking characteristics. Let this spirit only be maintained, and by the blessing of God the issue is certain, and will be speedy. We are glad to observe that the agitation is beginning to tell directly on the members of Parliament; and, although in the case of Mr. Cardwell, M.P. for Liverpool, we have a thoroughly unsatisfactory answer to Dr. McNeile's letter, which may also be said of the answer of Lord James Stewart to the people of Irvine, and the professions of Admiral Houston Stewart at Greenwich, let the people only determinedly persevere, and the politicians will soon change their tone, or they themselves will be changed, for the public feeling is gaining ground. The Glasgow petition against Maynooth is signed by 62,459 males. We observe, also, from the wailings of a correspondent of the *Catholic Standard*, February 14, that the candidates for the vacancy in Kent are both against the Maynooth Endowment.

"Kent, on the shores of which St. Augustine with his few zealous companions first landed, bringing the good tidings of the Catholic faith, directed by Pope Gregory the Great, in the sixth century, is now a wilderness. God's grace is absent. That once holy ground is now the arena of horrid blasphemy. The kings of the earth are rather obeyed than the ordained priests of the Church of Christ. Sir Brook Bridges and Sir Edward Dering are rival candidates; and to prove the wretched depravity and miserable degree of degradation and prejudice of this place, their success mainly depends upon the amount of their 'No-Popery' cry. Extract from Sir Brook Bridges' address:—'I will oppose to the utmost of my power all grants of money for the Roman Catholic College of Maynooth.' Extract from Sir E. Dering's address:—'He (Sir E. D.) believed the charges brought against Maynooth had been literally and substantially proved, therefore he should vote against the Grant.'"

Mr. Spooner, member for Birmingham, has declared his determination, as might have been expected, to vote against it. Now, if the politicians are determined to persevere in their infatuated course, we are aware that a cry of politics may perhaps be raised against us; but that cry must be met by firm determination. Mere partisanship is beneath a true Christian, who should have no politics but the Bible, even as the Papists have no politics but the interests of Rome. Hence, they gain alike from both classes of politicians. Let the Christians of the empire learn a lesson of consistency from them. Let them stand together, and subordinate all politics to the resistance of Romish aggression, and by the blessing of God they are sure to succeed. But, meantime, we find the Popish organs congratulating themselves on the vacillation and feebleness of Government, which of course ought only to lead Protestants to redoubled efforts and greater determination. Speaking of Mr. Fox Maule's speech at Perth, the *Catholic Standard*, February 14, says:—

"He also declares that 'it is a very different thing opposing a measure which you think to be wrong, before it has become law, and one that has been established and acted on for six successive years.' 'Therefore,' continues the right honourable gentleman, 'I candidly tell you at once, that if any bill be introduced to abolish this Act of Sir Robert Peel, it will not only, I conceive, be my duty, but IT IS THE INTENTION OF THE GOVERNMENT TO OPPOSE SUCH A BILL,'—an avowal, which the report states, was received with 'hisses and cheers.' What effect this Cabinet manifesto will have upon the malignants, it is impossible for us to conjecture; but as every statesman in Parliament,—as every member of either House who can have the remotest chance of office, or the faintest pretension to a seat in any Cabinet, has been a party to the endowment of the Catholic Ecclesiastical College, we ARE DISPOSED TO THINK THAT MAYNOOTH IS PERFECTLY SAFE. And why? The Presbyterian President of the Board of Control is candid enough to state the reason; namely, 'the great risk of withdrawing the endowment at a period when the sister kingdom is not in a state of tranquillity;' he might have added, 'and when Europe is in a state of commotion—and England tormented with apprehensions of a French invasion.'"

INSPECTION OF NUNNERIES.

THE NUN'S LAMENT.

"See the beautiful maiden laying aside her womanly pride at the behest of Rome; see her shorn of the flowing locks which God had given her for garniture; see her approaching the altar in her bridal robes, to lay them aside as if *they* might be an acceptable offering to God; see her prostrate before a man—a mortal—renouncing the world and all its holy associations for ever; see her mantled with that deep black horrid veil; see her received into the dark cloister by spirits clad like herself, in the black garments of death; see her buried for ever from your sight,—buried for ever, it is feared, from the glories of heaven,—lost to man, and lost to God."—*Speech of the Rev. A. F. Kemp, at the Bolton Anti-Maynooth Meeting.*

Oh! I am weary of this lonely place,
Where scarce a sunbeam o'er the wall's sad grey
Its silent course of cheerful light may trace,
To whisper hope, and tell of brighter day.

A'as! for me the summer sun in vain
At eve shall brighten up the forest glade,
Or throw its glittering rays across the plain,
Where oft a child, in careless glee, I've play'd.

They tell me here no thought of earth should be
Allow'd to hold a place within my heart;
That I am dead to it, and it to me,
Since that sad day on which we vow'd to part.

They speak in vain; for thoughts will often rise,
Although to give them words the tongue forbears;
My wand'ring heart to bygone memories flies,
Which mingling check the ardour of my prayers.

Oh! I am weary: Death, why dost thou stay
Thy hand from smiting? All I loved are gone,
Or dead to me: oh haste, make no delay,
I go unwept, unheeded, and unknown.

Even in this dreary cell, in thought I hear
The voices loved in childhood's happier hours,
Behold again the forms I then held dear,
Wander once more 'mid youth's enchanted bowers.

Oh! I am weary; yet they bid me seek,
In soulless prayers, and empty forms, the rest
Of a worn spirit, tired, and frail, and weak,—
Forbid to weep, and yet by grief oppress.

Oh! I am weary, but no kind voice now
Is here to speak of hope, and chase my fears:
No mother's hand may press my fever'd brow,
And point my longing soul to brighter spheres.

Oh! I am weary, and would fain depart
This living tomb, for I am sick of life,
(Of life like this, that rends the breaking heart.)
And I would die if death would end the strife.

The movement for opening up to public inspection the prisons in which so many poor girls are shut up by the bachelor priests of Rome, is going on with great energy, and a bill is, we understand, about to be introduced into the House of Commons on the subject. Even in the smaller towns the feeling is most unanimous. The various memorials and petitions are progressing rapidly. Edinburgh, Glasgow, Perth, Paisley, Rothesay, Islay, &c., will soon be ready.

"The Women of Westmoreland and Cumberland have commenced what will probably be monster documents, and ladies in County Tyrone are moving. Greenock, Port-Glasgow, Dorchester, Stroud, have completed memorials to Her Majesty. The petitions to the Queen and that to the House of Lords from Helensburgh, signed by nearly all the women of that place who can write, have been very cordially taken charge of by the Earl of Shaftesbury, with best wishes for their success. That to the Commons has been entrusted to Mr. Smollett, the county member, who assures us that he will earnestly enforce its prayer. Those from Row, Shandon, and Gareloch-head, have, we believe, been committed to the same hands. The Dundee petitions have been confined to ladies of the upper classes. In another large sea-port town the lady who chiefly conducted a memorial to Her Majesty, mentions that she was delighted to find a hearty and intelligent Protestant feeling diffused in the lower ranks, chiefly through the instrumentality of the *Bulwark*." A respected correspondent sends us the following in regard to Alloa:—

"We have the satisfaction of stating, that the ladies of Alloa have exerted themselves with great success in getting up petitions to Parliament, and an address to the Queen, in reference to the inspection of nunneries. The petition has been signed by females of all ranks, from the circles of nobility downwards. 1050 names have been appended to it. Mr. Johnstone, M.P. for the county, has most cordially agreed to present it in the House of Commons."

NECESSITY FOR UNION IN PRAYER.

THE only source of effectual help in our present most eventful struggle is the omnipotence of God. "The Lord reigneth," is the great source of

consolation. We may well exclaim, in looking at the gathering hosts of Antichrist and the feebleness of rulers, "We have no might against this great multitude, neither know we what to do, but our eyes are upon thee." In these circumstances, the "Protestant Alliance" have sent forth the following excellent and seasonable address:—

"The Committee of the Protestant Alliance is composed of Christians of various denominations, who are united in the one desire of maintaining and defending from the assaults of Popery that truth which they trust they have been taught by the Holy Spirit from the pure Word of God; and in the firm determination of preserving inviolate that liberty of conscience which, through the gracious providence of God, they have inherited from their fathers, as the result of the deliverance from Papal bondage, achieved by the triumph of the principles of the Reformation. The Committee feel the difficulties of the work they have undertaken; they know that it can only prosper as the Lord sees fit to bless it; and the object of this address is to call upon all their fellow-Protestants—not only those who have joined this Alliance, but all those who love their Lord and Saviour, and who are zealous for His truth—to unite with them in their prayers for heavenly wisdom to direct, and an abundant blessing to encourage, their efforts in His cause.

"The present is, in many respects, a time when such prayers are specially needed. If we look at home, a new session of Parliament is commencing, and subjects of deep importance to the cause of scriptural Protestant truth will be dealt with by the Legislature. A motion for withdrawing the aid of Government from the Popish establishment of Maynooth will probably be brought forward; and the Protestant Alliance would feel a lively interest in the success of such a measure. The prayers of all are earnestly desired, that He who has the hearts of men at His disposal may give to our senators wisdom, and overrule their counsels to the promotion of His glory. Nor whilst they entreat for mercies, should they forget the blessings they enjoy, acknowledging with thankful hearts the shining of Gospel light in those parts of these islands which had long been under the darkness of Popery.

"Looking at the nations abroad, there is much special cause for prayer on behalf of our fellow-Christians on the Continent of Europe. The Committee of the Protestant Alliance are from time to time hearing of their fellow-Christians in foreign countries who are suffering persecution for the cause of Christ. Many of them are now in prison, for no offence but for reading together the Word of God; and the Committee would invite their brethren to make the wants and distresses of those so afflicted a subject of express intercessory prayer. In doing so, they would remind them of the scriptural grounds for such special supplications. In the Old Testament we read, that when Nehemiah heard that the remnant that were left of the captivity were in great affliction and reproach, he offered prayer on their behalf 'to the great and terrible God that keepeth covenant and mercy for them that love Him and observe His commandments.' His prayer was heard, and help was sent to them in their trial. And in the New Testament, St. Paul gives the distinct direction to 'remember them that are in bonds as bound with them,' and often appeals to the sympathies of those whom he addresses in such touching words as these—
'Remember my bonds!'

"It would doubtless tend, with the blessing of God, to cheer the hearts and strengthen the faith, and confirm the resolution of the afflicted brethren, if they should hear that British Christians sympathize with them in their trial, and are desirous of seeking strength for them under it, from Him 'who is made Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.'

"The Committee believe, too, that such union in prayer will be a great means of drawing the hearts of Christians at home to one another, of increasing brotherly love, and promoting oneness of spirit; and it is a suitable preparation for a conflict with error, which must call forth much zeal, but which the true Christian will engage in meekly and without bitterness. In this fellowship with foreign Christians, they will be strengthened in the assurance that those who are divided by circumstances, or who in some respects differ even in principles, are nevertheless able to unite in prayer for one great and common object, assisted, as they trust, by one Spirit, and approaching the one God and Father of all by that one and only Mediator of whom the whole family in heaven and earth is named.

"The Committee abstain from suggesting any particular time or means of carrying out this object. Many probably will feel it most suitable to set apart for that purpose the day on which Parliament meets; others may find it more convenient to fix an early day in the following week. But they entreat their brethren to continue instant in prayer; to strive, by the grace of the Spirit, to rise to a true sense of the exigencies of the times; to ask that the 'spirit of love, of power, and of a sound mind,' may be given to all those who appear to be called, in the providence of God, either to offer counsel to their brethren, or to fill posts of difficult and important duty.

"JOHN MACGREGOR, *Hon. Secretary.*
HENRY J. DAY, *Secretary.*

"9, SERJEANT'S INN, FLEET STREET, LONDON,
January 1852."



THOMAS A BECKET.

A THREEFOLD VIEW OF CARDINAL WISEMAN.

I.—THE CARDINAL IMITATING THOMAS A BECKET.

It is well that the Protestants of the empire should understand distinctly the character and aims of Dr. Wiseman, who, by the mistaken policy of our Government, has been allowed to settle in London as a secular prince of the Roman empire, and the centre of a great confederacy for overthrowing the Protestantism of Britain. Into the private character or history of this emissary of the Pope we do not propose to investigate. But there is enough in regard to him patent to all men to indicate the true nature of the new power with which we are called to struggle, and it is well to look the matter fairly in the face. We shall arrange our remarks under three heads.

Dr. Wiseman professes to be an imitator of Thomas à Becket, to begin with, and a devoted servant of the Pope. That this is his true character is evident from his own words, in which he tells the Popish "clergy and laity of the London district" not to fear:—

* "That the interests of religion will be jeopardized in his hands, least of all when the cause of the 'Holy See is particularly concerned.' 'Would to God you could bear with some of my folly.' 'But do bear with me, for I am jealous of you with the jealousy of God.' But need I remind you or others, of when, or how, I have been nourished in the faith; how from early youth I have grown up under the very shadow of the Apostolic chair; how week after week I have knelt at the shrine of Peter, and there sworn him fealty; how I have served as good masters, successive Pontiffs in their very households, and have been admitted to confidence, and if I dare say it, friendship by them! And is it likely that I should be behind any other, be he neophyte or Catholic of ancient stock, in defending the rights of my holy lord and master under Christ, or that I can require the summoning to watch with jealous eye any attempts to infringe them?"

In the same publication he goes on to declare his fervent devotion to and determination to imitate the so-called St. Thomas of Canterbury as follows. The passage is most worthy of notice:—

"The *second* altar at which I knelt in the Holy City, was that which marks the spot whereon St. Peter cemented the foundations of his unailing throne with his blood. The *first* was that of our own glorious St. Thomas. There I returned thanks for the great blessing of being admitted among his children. For two-and-twenty years, I daily knelt before the lively representation of his martyrdom; at that altar I partook ever of the bread of life; there for the first time I celebrated the *Divine mysteries*; at it I received the *episcopal consecration*; he was my patron, he my father, he my model. Daily have I prayed, and do pray to him, to give me his spirit of fortitude to fight the battles of the Church, if necessary unto the *shedding of blood*. And when withdrawn from the symbols of his patronage, by the supreme will of the late Pontiff, I sought the treasury of his relics at Sens, and with fervent importunity asked and obtained the *mitre*, which had crowned his martyred head, and I took myself from the shrine of the great confessor, defender of religious rights, St. Edmund, a *part of that right arm*, which so often was stretched forth to bless your forefathers."

It becomes a very important question to all of us, therefore, who and what this Thomas à Becket was, whose would-be successor and the proprietor of one of whose rotten bones we have now amongst us in the person of Dr. Wiseman. History is very full in recording the exploits of this Popish saint and martyr,—who flourished about the year 1160,—was the notorious patron of murderers, and one of the most turbulent and pestilent traitors that ever existed in England. From being a boon companion to the king, he was made Archbishop of Canterbury, and then exhibited himself in his true

* "Words of Peace and Justice, addressed to the Catholic Clergy and Laity of the London District, on the subject of Diplomatic Relations with the Holy Sec." By the Right Rev. N. Wiseman, D.D. Dolman, London, 1848.

colours. Let us turn, for example, to Hume's History of England, vol. i. pp. 390, 391.

"The ecclesiastics in that age had renounced all immediate subordination to the magistrate. They openly pretended to an exemption in criminal accusations from a trial before courts of justice; and were gradually introducing a like exemption in civil causes. Spiritual penalties alone could be inflicted on their offences; and as the clergy had extremely multiplied in England, and many of them were consequently of very low characters, crimes of deepest dye, murders, robberies, adulteries, rapes, were daily committed with impunity by the ecclesiastics. It had been found, for instance, on inquiry, that no less than a hundred murders had, since the King's accession, been perpetrated by men of that profession, who had never been called to account for these offences; and holy orders were become a full protection for all enormities. A clerk in Worcestershire having debauched a gentleman's daughter, had at this time proceeded to murder the father; and the general indignation against this crime moved the King to attempt the remedy of an abuse which was become so palpable, and to require that the clerk should be delivered up, and receive condign punishment from the magistrate. Becket insisted on the privileges of the Church; confined the criminal in the bishop's prison, lest he should be seized by the King's officers; maintained that no greater punishment could be inflicted than degradation; and when the King demanded, that immediately after he was degraded he should be tried by the civil power, the Primate asserted that it was iniquitous to try a man twice upon the same accusation, and for the same offence."

The whole kingdom was convulsed by the struggle, and when at length, to rid the kingdom of him, certain private individuals most improperly put this man to death, he was proclaimed and worshipped as a martyr by the Popish Church, and the King himself was forced to do a most degrading penance in order to procure absolution and secure the loyalty of his Popish subjects. We quote again from Hume:—

"As soon as he came within sight of the Church of Canterbury he dismounted, walked barefoot towards it, prostrated himself before the shrine of the saint, remained in fasting and prayer during a whole day, and watched all night the holy reliques. Not content with this hypocritical devotion towards a man, whose violence and ingratitude had so long disquieted his government, and had been the object of his most inveterate animosity, he submitted to a penance still more singular and humiliating. He assembled a chapter of the monks, disrobed himself before them, put a scourge of discipline into the hands of each, and presented his bare shoulders to the lashes which these ecclesiastics successively inflicted on him. *Next day he received absolution.*"—P. 444, Edinburgh, 1810.

From all this we cannot surely be mistaken, if we unhesitatingly infer,

1. That Popery is altogether unchanged—that if it could, it would destroy our liberties, upset our laws, degrade our Queen, and do all that it ever did in the darkest ages.

2. That the great object of Dr. Wiseman's mission, however smooth his words may be, is to establish the canon law in England, and that he will reckon himself a great saint in proportion as he is able successfully to copy, "even unto the shedding of blood," the spirit of Thomas à Becket and his allies.

3. That our rulers are blind, in so far as they are not alive to all this, and deeply criminal in so far as by training at the public expense a race of emissaries of Rome, they are avowedly supplying this great ringleader in the plot with the means of accomplishing his object.

We are now fairly warned that this is the state of things that Cardinal Wiseman would fain restore if English statesmen will continue to aid him. It is to be hoped that the people of this country will arouse in time to a sense of their danger. In future Numbers we shall consider Dr. Wiseman in his character as a man, and as a scholar and controversialist. We have some curious things to bring out.

ANTI-NATIONAL SPIRIT OF POPYERY.

It has often been remarked that Popery eats out of its priests and victims everything like patriotism, and inspires them with a fierce hatred of their own country, if that country is not an abject slave of Rome. The following extracts will illustrate this peculiarity of their system, in regard to the Popish subjects of England. Priest Bamber at Sunderland, who was lately trying to make himself appear so amiable to Protestants, thus characterizes the "people of England" in a letter published in the *Sunderland Times*, and dated January 7, 1852:—

"Now, if I could presume to give a word of advice to English readers, it would be, to distrust the authority of English travellers. * * * I have often met and conversed with these precious travellers at Rome, Leghorn, &c., and I have found them, generally speaking, to be *senseless bigots*, full of self-conceit and contempt for the people whose politeness and charity *treat them with only far too much kindness and forbearance*. Only fancy a pair of these 'goslings' in St. Peter's Cathedral. While they are talking and staring about with Pagan irreverence, they see a crowd of rustics enter, clad in the picturesque costumes of the Pontifical States—who, before going to market, wish to pay their homage of adoration to God, and of veneration to his chief apostle, in the most magnificent temple of Christendom. These good simple rustics approach the statue of St. Peter, they reverentially apply first their lips and then their forehead to the feet of the statue, and then kneel down to say their prayers. 'Do you see that?' says Jack to Tom. 'Only think of it! what horrible idolatry! what gross superstition!' And perhaps, before another year has passed, the press will groan and the types sweat with the lucubrations of these wiseacres for the edification of the 'enlightened' English nation; that is to say, the *most bigoted, the most prejudiced, the most mamnon-worshipping, the most gullible, and the worst educated people in Europe.*"

2. The unhappy son of a Scotch baronet was lately caught in the snares of Popery, and going to one of the colonies, became editor of a Popish paper. Let us now see how he regards his native land, in which his new creed is at a sad discount. The following is an "elegant extract" from the *Montreal True Witness*, January 2, 1852:—

"Scotland, the most irreligious—the most drunken—the most thoroughly depraved nation in Europe, (with the exception perhaps of *Protestant Sweden, vide Laing*)—Scotland, where upwards of one-fifth of the native population are in a state of brutal heathenism—the land pre-eminently of drunkards and prostitutes, of grog-shops and brothels—groans in spirit over the wickedness of Irish Papists, and sends money and agents to reform the morals of the Catholic daughters of Erin, the *humblest and poorest of whom are as justly CELEBRATED* for their PURITY and CHASTITY, as the thoroughly Protestantized people of Scotland are INFAMOUS throughout the world for their corruption. Scotland, of whose population of about two millions and a half, 500,000 are ignorant of the name of Jesus, or, knowing it, know it only as a term of blasphemy and execration. Did we read in history of the inhabitants of Cyprus sending missionaries to the Vestals of Rome, or of a deputation from Sodom and Gomorrah waiting upon Abraham, in order to remonstrate with him upon the error of his ways, we should reject such accounts as too monstrous for belief."

3. The Papists have just started a new paper in Dublin, called the *Telegraph*, breathing a still more deadly hatred of all that is most valuable in this country than the *Tablet*, and sympathizing most cordially with the tyranny of France. Hear them glorying over our anticipated difficulties with that country, and see what sort of a brood issues from our endowed training school at Maynooth. The following passage was quoted by the Rev. T. D. Gregg at the recent great Protestant meeting in Dublin:—

"They see that at the very moment they hoped to pull down the Vatican, it is surrounded and defended by 400,000 muskets—not such muskets as England has been fighting with in Caffreland, but good muskets, in the hands of excellent marksmen. It is the same politicians, the same statesmen, the same press that persecuted the [Roman] Catholics last year, that called out for new penal laws and fresh persecutions against us. They are now engaged in vilifying Bonaparte, and in slandering Frenchmen. They are baffled,

they are exposed ; their machinations are discovered ; and we cannot be surprised that, instead of thinking now of triumphs over [Roman] Catholics abroad, their craven fears, and their consciousness of the punishment they merit, urge them to think of armed encampments round London, of fortifying their coasts, of manning their fleet, and of increasing that branch of the army—the artillery—into which it has hitherto been the Anglican policy to admit as few Roman Catholics as possible. (Cheers.) A panic has seized upon the ‘No Popery’ conspirators at the commencement of that very year during which they hoped to see renewed in Europe all those horrors to which the preaching of Luther first gave birth. *In their fears we rejoice ; in their dismay we triumph ;* as for the evil they have done us, we see them chastised by a power that is omnipotent, and a justice that is everlasting.”

4. The notorious Dr. Cahill, in a “Letter to the Duke of Wellington,” dated “Newcastle-on-Tyne, January 24, 1852,” comments with great zest and cordiality on the following extract from the *Times* newspaper, dated January 23, 1852 :—

“The French could detach a force from their army, which, if it were transported across the channel, could reach and occupy London. The passage across the channel could not be with any certainty prevented by an English fleet. As to smaller expeditions, an army, exceeding in numbers the entire military forces of Great Britain, could in all human probability be lodged in a fortified camp, on our shores, within a week after the declaration of war.”

Upon this Dr. Cahill exclaims with triumph :—

“My Lord Duke : The announcement just quoted, and published yesterday by your own journal, cannot fail to fill with *surprise and delight* all those who throughout the world have been accustomed, up to this period, to hear no language uttered by England except the voice of triumph, defiance, domination, and tyranny. There can be no mistake in the official succumbing of the *Times*. For the first time in the history of the last six hundred years, England acknowledges the superiority of her old rival, the facility of the occupation of her shores, the successful storm of London, and the total weakness of your fleet to meet the emergency.”

Such extraordinary language from the pen of a professed minister of peace and citizen of Britain, may appear incredible to those who know not the deadly spirit of seditious hatred with which the emissaries of Rome gnash their teeth at the Protestant power of Britain. But the secret of the whole comes nakedly out at the end of this notable epistle, where it is said,—

“England is certainly in danger ; and, war once proclaimed in France, her fate is sealed. Russia takes India, Canada revolts, and how can we, the priests, or your Grace’s name, keep in fixed loyalty the Irish discontent, inflamed by wrong and insult ? Should the French (which is not improbable) make a successful descent on our Irish shores, I would most delicately suggest to your Grace not to enlist the Irish till at least you strike off our chains—till you withdraw entirely the burning insult of Lord John Russell—till you confine the Protestant calumniators within their own mock churches—till you promise tenant-right, (that is to say, a bed to lie on and a house to live in for the wives and children of the soldiers,)—till you induce the English journals to cease telling lies of Ireland—and till the Queen can return to revisit us, and hear from our devoted hearts (*when all these conditions shall have been fulfilled*) the loud, long, and ringing huzza, declaring that we forget and forgive, and that she can command our life’s blood in the service of her throne, and the maintenance of her authority.”

Here an attempt is openly made to bully the Government of Britain into a prostrate subserviency to the “beast,” as the condition of Popish loyalty to the Queen and country in the event of a war. Give Popery all her own way and she will be loyal, not otherwise. And observe the extent of her demands. We must not only abolish all legislation whose object it is to restrain the insolent aggressions of the Pope, or as it is expressed, “withdraw entirely the burning insult of Lord John Russell,” but put down by force Protestant missions in Ireland, whilst Dr. Cahill and all the priests are allowed freely to rave against Protestantism in England by word and pen, for that is the meaning of the phrase, “confine the Protestant calumniators within their own mock churches.” We must not only allow the priests to dictate terms to the Irish landlords, but extinguish the liberty of the press, which is the

meaning of "inducing the English journals to cease telling lies of Ireland," otherwise the sickly and conditional loyalty of the Papists cannot be counted upon in an emergency. "When all these conditions are fulfilled," the Queen may, by the gracious permission of this braggart priest, revisit Ireland, and the rags of her Popish peasantry will perhaps flutter in welcome—unless, indeed, it strikes the priests in the meantime that it would be more convenient were she to abdicate at once in favour of the Pope. In that case she may get a hint, "after all these conditions have been fulfilled," that she had better stay at home.

This plain speaking is very important at the present moment. It is well fitted to teach our rulers, if they are not judicially blinded, what a viper they are nursing in their bosoms, and what is the true result of the Maynooth training. The thorough-going slaves of a king in Italy cannot be loyal subjects of the throne of England. "No man can serve two masters."

OPENING OF PARLIAMENT—PROSPECTS OF PROTESTANTISM.

We contemplated the opening of Parliament with interest, not as political partisans, but simply as Protestants, anxious to ascertain the feelings of our rulers in regard to what is daily becoming by far the most vital question of the day. And it is vain to conceal from our minds the fact, that the Protestant fermentation of last session seems to have greatly subsided, and that it is not in the senate of the nation, as at present constituted, that much spontaneous zeal in behalf of the truth of God is to be expected. The Papists have made their *move*. The fully developed array of their new hierarchy with a Cardinal at its head, stands on the face of England. A temporary uproar has been made, a delusive bill passed, but still England is partitioned amongst the emissaries of the Pope, and the object of the Propaganda is in the meantime gained. The only thing certain in regard to Government is, that Earl Grey refers the matter now to public opinion. Lord John Russell says that the bill has effected its object. Mr. Fox Maule at Perth positively declines to support the withdrawal of the Maynooth Grant—the Popish Archbishop Murray has been again visiting Lord Clarendon in Dublin. The stir in other words is over, and there are strong suspicions that a new Popish alliance is not improbable, and that it may take the form of a diplomatic arrangement with the Pope. The Popish Bishop of Limerick alluded significantly to this daring project at the late dinner to Lord Arundel, and the matter is followed up by the Glasgow Popish paper, as follows:—

"What, we wonder, will the noxious swarm of anti-Maynooth vagrants, who now infest the country, say to the retrograde system of religious policy about to be adopted by the British Government, as significantly hinted at by Dr. Ryan, the Bishop of Limerick, at the Arundel banquet, and concerning which, it is tolerably manifest, his Lordship did not altogether speak *'without look.'* Talking of the Ecclesiastical Titles Bill, his Lordship said—'This penal bill is so unjust, tyrannical, and injurious to the peace and happiness of society, that I cannot entertain a doubt but that it will be repealed after one or two sessions of Parliament. I admit it is not easy for Parliament or members of the Legislature to retrace their steps at once, or willingly admit their own folly, weakness, or tyranny. This is human nature. Neither individuals nor a party will easily or willingly admit that they have been wrong, or that they have acted foolishly or unwisely; but it strikes me that means could be found by which a satisfactory understanding could be come to between the temporal power and the just and spiritual rights of the Church, and that could be done only by the temporal power coming to a proper understanding with the Court of Rome on this difficult and important question. *The groundwork has been*

already laid for establishing diplomatic relations between the Courts of St. James and of Rome. Let that measure be given effect to—let those Courts come to an understanding and explanation; and if they do not, they will not be acting as they ought, but will be guilty of neglect that must be attended with injurious results. The Queen can send an ambassador to Rome, and the Pope one to the Court of St. James's. Nothing stands in the way but a little matter—that the Pope at first would only send an ecclesiastic. I believe that is but a matter of etiquette; and is the peace or welfare of the country to be sacrificed to etiquette? I hope not. A layman might easily be found suitable for the duty—the Pope could easily select a man of wisdom, learning, and trustworthiness to discharge the duty of ambassador at the Court of St. James's, and I am confident that His Holiness would not sacrifice us to any point of etiquette, nor leave us to tyrannical laws."

Let the Protestants of the empire have their eyes fully open to this tremendous danger; for if ever we have a cardinal legate sitting at St. James's as of old, and quietly influencing our Government, and a British politician—perhaps not a very scrupulous one—living at Rome, the interests of British Protestants will be effectually sacrificed in the dark. Besides, Britain will then openly unite herself again to the kingdoms of the "beast," and will share in their fearful desolation. If anything would open the eyes of our rulers to the madness of attempting to conciliate Popery, and of maintaining a feeble and vacillating policy in regard to this mystery of iniquity, it would be the contemptuous spirit of defiance which all the organs of Popery breathe against them, and will continue to breathe so long as the whole kingdom is not prostrate at their feet. Hear, for example, the style in which the *Catholic Standard*, February 7, speaks of Lord John Russell and his would-be wise policy. The article, for aught we know, was written by one of the Maynooth priests trained by the nation's £30,000 a year, which Lord John persists in continuing.—

"The Neophyte Knoxite is as puritanically bitter against the Church of Christ now, as he was when he penned the Durham Letter,—and his antipathy to Catholics cannot be modified in his nature, for he is conscious of having injured and betrayed; and of the ruin of his party, and consequently of his own influence, through his own treachery while they against whom he basely aimed his envenomed dart, not only despise his malice, but have the power and the will to punish the traitor. And this, no doubt, was the cause of his silence about the Titles Bill. The Bishops have treated that Act as a nullity—they have assumed their rightful titles—whenever duty required it,—without taking the trouble to recollect that there was such a law in existence,—and the Government which threatened with such swagger and ferocity, has not attempted to prosecute. Lord John Russell has in this business shewn himself the veriest coward that ever held the helm of State. Bobadil was but a poor prototype of the Prime Minister."

They tell a story in Scotland of a worthy minister who, in giving an address to a brother after ordination, administered a number of very plain and useful advices, and amongst the rest told him to avoid undue compliances with the sinful demands of men of influence in the parish. For, said he, "one compliance will only lead to a fresh demand, and at length a point must come at which a stand will be absolutely necessary, and then a stand will be very difficult. Amidst the abuse which they will then be sure to heap upon you, all that you will be able to say will be piteously like Balaam's ass, 'Am not I thine own ass, upon which thou hast ridden ever since I was thine unto this day?'" Besides the iniquity of their conduct, our rulers in their sinful compliances and vain attempts at compromise with Popery, will find themselves by and bye, under the unsparing scourge of some future Thomas à Becket, precisely in the same predicament; whereas, were they at once to make a manly stand and throw themselves upon the Protestantism of Britain, they would escape from their miserable thralldom, and by the blessing of God secure the liberty of their country. Meantime we submit the following startling facts to our readers extracted by the *Protestant Magazine* from the Popish Directory for 1852. Let the Protestants of England only slumber a little longer, and their doom is sealed:—

“In 1851 the Ecclesiastical Titles Bill was passed. Did it respond to the desires of the people of England? Is it not a dead letter—a mockery—a snare? Will England do her duty when Parliament is dissolved, and the fate of England, so far as man is concerned, is submitted to her decision? Will England’s sons be recreant? Will they blot the fair fame of their martyred sires, and grave Ichabod on the escutcheon of their fatherland? A foe is in this realm, advancing with no laggard steps. The record of his progress is before us; it is in one ten years most startling:—

STATISTICS OF THE POPISH CHURCH.

England and Wales :	1842.	1852.	Increase.
Colleges,	8	10	2
Religious Houses of Men,	3	17	14
Convents,	20	62	42
Churches and Chapels,	487	611	124
Priests,	624	1032	408
Scotland :			
Churches and Chapels,	69	98	29
Stations,	24	40	16
Priests,	36	124	38

“Deeds, not words, are wanted now. Was the indignation against the Papal Aggression only the clamorous outburst of passion and angry resentment of insult, or was it the heartfelt expression of Protestant principle aroused from its false security and guilty slumber, to a consciousness of danger, and a *consciousness of sin*? If genuine repentance be not shewn for the past by visible amendment in the present, by her own mouth will England be condemned, and justly will she deserve the sore judgments of a just and holy God. Let England beware of encouragement to Popery. In ten years there is an increase of 450 priests of Antichrist in this our land—all sworn foes of Jesus, our only Lord and Saviour—all enemies unto death of everything most dear and precious to man. Is it not time to do? What is a country or a home, if the light of truth be gone? If England return not a Protestant Parliament she is lost. Popery must be disavowed, and every approval of Popery erased from the statute-book; the endowment of Maynooth and all aid and assistance be withdrawn. We want not persecution, but we dare not recognise and support Antichrist. We dare not, because of the fear of God. ‘The fear of the Lord that is wisdom, and to depart from evil that is understanding.’”

THE POPE OF ROME.

(From the *Dublin Sentinel*.)

Oh, a strange old knave is the Pope of Rome—
 So powerless, yet so bold :
 Without sheep enough for his wolves at home,
 He seeks those of another fold.
 But freedom must perish, and truth depart,
 And virtue lose all its power,
 Ere he'll plant his fangs in Britannia's heart,
 And piecemeal her frame devour.
 Shaking and shivering at home,
 Oh, a coward knave is the Pope of Rome.

On England he fain would steal a march,
 As others had done before ;
 Now, a smooth-faced monk—now a Jesuit arch—
 Now a tyrant stain'd with gore.
 The rack, the screw, the faggot, and stake,
 Are the arguments he loves best ;
 Men's love for the Word of Truth to shake,
 And to silence their protest.
 Enthroned thus 'neath his temple's dome,
 Oh, “the Man of Sin” is the Pope of Rome.

Life were a burden, and death a boon,
 And hope would take flight away ;
 Torture and fire would test us soon,
 If we bent to the Papal sway.
 But the nation has risen in power and pride,
 As it did in the days long past,
 And its banner is floating far and wide,
 And all good men are rous'd at last,
 And for crown and altars, and hearth and home,
 They will crush the sway of the Pope of Rome.



Monks in Ireland Burning the Bible.

POPISH MONKS BURNING THE BIBLE.

PRIEST BAMBER of Sunderland, in a letter which appears in the *Sunderland Times*, and is dated January 7, 1852, has the audacity to say, in regard to the Popish prohibition against reading the Word of God,—“ I beg, however, the candid reader to notice the following facts:—1. These regulations of the Index [that of the Council of Trent prohibiting the reading of the Bible] were designed to be only *local and temporary*. 2. At the present time these regulations are nowhere in force—they are obsolete—a mere dead letter.” Now, this priest must either be very ignorant or something else which we do not care to name, and must imagine his readers to be very silly and credulous. For if there is one characteristic by which all Popish priests in all lands are and have been ever distinguished, it is hatred of the Bible and determination to put down its universal circulation. If this had been fixed upon, in fact, as the point of Popish unity, the assertion would not have been so very far from the mark. We could give innumerable proofs of this, but meantime we give an account of a scene which occurred in Ireland on the 23d of November last, and which has been sent to us by the Rev. Hamilton Townsend, rector of Ballyovie, who was himself an eye-witness of the fearful exhibition. Let us compare this fact with Priest Bamber’s assertion, and we shall see that there is no unity in the words of Popish priests. We shall see also that Popery acts in one way when dealing with Protestants, and in a very different way when she has the field to herself.

“ On Sunday November 23, 1851, two monks of the Franciscan order burned a copy of the New Testament. I was present, and on my remonstrating with them, the one who held the blazing book thrust it into my face, denouncing it as damnable, devilish, heretical. It occurred on the high road, and they stood on a little bridge, on the low battlement of which the monk laid down the book, when he could hold it no longer. To the left of this bridge extends the beautiful lake called Mask, to the right the mountains of Partry, the country about very wild, a few cabins are scattered around. The monks were tall, roundfaced men, dressed in a long blue coat which reached nearly to their feet, dark corduroy trousers, well worn at the knees, and broad-leaved felt hats. They were surrounded by a number of ragged urchins, their scholars, and a few grown people. As I came up, accompanied by the Scripture readers and Sunday-school children, (having just dismissed our Sabbath-school,) the monk was in the act of blowing a lighted turf which he held in one hand, while with the other he spread out the leaves of the book over the coal so as to make it ignite the more readily, his companion at the same time cheering lustily.”

DR. CAHILL'S POPISH LECTURES.

OUR readers generally must have heard of Dr. Cahill, a notorious and somewhat versatile Popish priest, who seems to combine in his own person the offices of political agitator, astronomical lecturer, and theological disputant. It would appear that he is at present travelling through England, and delivering discourses on polemics and philosophy. A copy has been sent us of what is pompously called “ a most powerful lecture,” delivered by him in Liverpool, December 21, 1851; and in the *Sunderland News* for January 31, 1852, we find a report of the same lecture in substance redelivered, and of two more which were subsequently added. We take for granted that the Doctor is “ starring” it over England, and repeating the same sophistries from city to city, and as he is highly praised by his own body, it may serve to put Protestants on their guard if we take the liberty to examine some of his statements. The Sunderland newspaper gives us first an account of the somewhat characteristic preliminary scene in the Popish chapel.

"The first to make his appearance when the audience had assembled, was the Rev. Mr. Bamber, who, having made a bow and crossed himself, ascended the altar, and announced that as some parts of the lecture to be delivered might be amusing, and give occasion for merriment, they had considerably removed the holy sacrament. He mentioned this to his (Roman) Catholic friends, so that their risible faculties might be under no constraint. Mr. Bamber then turned himself to the altar, and read the invocation of the Holy Ghost, after which he again bowed, made the sign of the cross, and retired."

From what followed, this precaution seems to have been totally unnecessary; and besides, in all such cases, experience proves that the best way to prepare for a laugh is not by ostentatiously saying, "now I am about to be very witty." The hero himself, however, now comes upon the stage, and is thus described:—

"An interval of a few minutes elapsed, when Dr. Cahill, preceded by the Rev. Messrs. Kearny and Bamber, entered the church from a side door. Ascending the altar, he turned his face to the people, and manipulated some mystical signs, wholly unintelligible to our heretical understanding, but apparently well understood by the audience, who responded to them. The Dr. is a man of characteristic *personnel*—thoroughly Irish in gesture, tone, and appearance; uncommonly tall—above six feet, we should say—and in long black robe, white surplice, &c.; with dark hair, a broadly marked Milesian physiognomy, aquiline nose, and protruding eyes, which have an impudent, repulsive, side-long leer, when, upon making a point, after whacking the table with his hand, he pauses as if to note the effect of his words—a favourite rhetorical trick with him, judging from its frequency; lame, owing to which he sits on and speaks from a chair; possessing a tolerable mastery of his topics, such as they are—(we speak, of course, under reservation, not knowing how the Doctor might comport himself if under the unsparing scalpel of a clever opponent, Dr. Sleight for instance)—a fluency of speech enough to make them palatable to an audience who are unaccustomed, because, according to his own exposition, forbidden to inquire critically into their foundation."

The subject of his first lecture was, "The Bible, as interpreted by private judgment, false as a rule of faith,"—the one delivered in Liverpool, and consisting mainly of a number of the most commonplace sophistries of the Popish school. His first object seems to be to prove, that because the word of God was not completed in the days of the Patriarchs, therefore the Scriptures are unnecessary now as a rule of faith. Here is the argument as reported:—

"For 2500 years, from the days of Adam to those of Moses, there was no book on religion—men learned religion in those days without a book. Surely God had as much respect for the souls of men in those days as now. If, therefore, a rule of faith was necessary for salvation, pray what had become of mankind without a book in those days? Then for 1500 years afterwards they had only the five books of Moses, and he would like to know if the Jews got their faith out of them? Let them come to the days of Christ. He did not say to his disciples when he was sending them into the world, 'take a book;' he said, 'go teach and preach.' St. Paul said that 'faith came by hearing,' not by seeing or understanding."

The answer to this is, 1st, That the circumstances of the Patriarchs were very different from ours. God appeared personally to Adam, Enoch, Noah, Abraham, and Moses; and as the lives of men were greatly prolonged in the first ages, the truth as coming directly from God was communicated from father to son over the whole primitive period. 2d, Although it had been otherwise, and could men have lived in the twilight of that morning of the world, there is no reason why we should shut our eyes now, like the owls of Rome, to the full blaze of the meridian sun of Revelation. 3d, As soon as a written word was given, it is certain that men were commanded to read it, and to settle all controversies in religion by it, and therefore Dr. Cahill's theory contradicts the plain will of God. "These words shall be in thine heart, and thou shalt teach them diligently unto thy children;" "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." It is not true that "Christ did not say to his disciples, 'Take a book,' for he said expressly, 'Search the Scriptures: in them ye have eternal life.'" It was "out of all the Scriptures" that he expounded to them the things which concerned himself. The last quotation

is peculiarly characteristic of a Popish controversialist. "Paul said, Faith cometh by hearing, *not* by seeing," says Dr. Cahill; whereas we know that the very next clause of the same passage, which he suppresses, is, "and hearing *by the word of God.*" But, 4th, Priest Bamber, who was sitting beside him on the same platform, ought to have set the lecturer right; for in a letter by him, which appears in the *Sunderland Times*, and is dated Jan. 7, 1852, he says, "Immediately after the invention of printing, and long before any Protestant version was known, there had been published numerous Catholic translations—*upwards of forty in Italy alone*—under the full sanction of Popes, Bishops, and Cardinals." Now, taking this at present as true, for the sake of argument, what would be the use of all this trouble on the part of Rome if the Bible be unnecessary? Either Dr. Cahill or the Popes must be wrong, and where, then, is Popish unity? But the truth is, both statements are incorrect; and whatever Mr. Bamber may say, the Popes hate the Bible as much as Dr. Cahill does; and the object of all their emissaries is,—playing into the hands of infidelity, or in any other way,—to get rid of that Divine Word by which their odious system of superstition and idolatry is clearly condemned. Dr. Cahill repeats the old Popish and infidel calumny about some of the books of Scripture being lost, forgetting that even the infallible Council of Trent has not included any of such books in the canon of Scripture, and that if Rome be as she pretends, the keeper of the Divine Word, she deserves to be severely punished and cashiered for having lost any of it. In the Sunderland lecture, however, we have an amusing and truly Irish addition to this absurd allegation, which has often been disproved. The lecturer exclaimed,—

"He would then say to Protestants, 'You deny purgatory? Look to the Epistle to the Laodiceans. You deny prayers for the dead? Get the two Epistles of Paul which are lost. You deny the worship of the Holy Virgin? Get the Hebrew Epistle of Matthew. In these lost books you will get commands for all these.'"

If no man alive has ever seen the books referred to, how does Dr. Cahill know what they contain? But surely if books were to be lost at all, it was very unfortunate for Popery to lose those of which she so especially now stands in need. If on the ground of pretending to have lost books at all, this would-be "custodier" of the Word of God should be cashiered for breach of trust, for losing such books she should be cashiered for downright stupidity. But in absence of all proof we shall continue to believe that this pretence is not only a tacit admission that Popery has no firm footing in the existing Scriptures, but since the present Scriptures repudiate her doctrines, that they ought to be had in abhorrence by all Christian men.

The second lecture was upon the supposed "infallibility of the Popish Church," and the whole scope of this lecture seems to be in the teeth of the previous one, for it is an attempt to prove from Scripture—the book formerly held to be unnecessary—the right of the Popish Church to settle, by her mere affirmation, all religious controversies. The necessity of a living interpreter to explain the Word of God is dwelt upon as if Popery were not something very different from a living light—a mere dead bushel to conceal the truth of God. It has been proved again and again, that the Popish Church has no such authority, and in fact that the pretence of possessing it, as made by her, is one of the marks of Antichrist. She professes to be equal to God, and claims "to interpret the will only that she may rob the heirs." Listen to the following extract:—

"Says Christ, 'He that heareth you heareth me.' The Greek did not mean, 'He who heareth you understands me.' The text signifies, 'If he listens at all, it is his business to

do what you desire him.' 'You and I,' said Christ, 'are the same.' Christ wanted to shew that the Apostle's voice was his voice; that *there was not two, but only one voice between them.* 'My voice is your voice, and he who despises you despises me.' The Doctor here gave an account of a conversation he once had with Dr. Pusey. Dr. P. confessed that his mind was very much confused. 'I don't wonder,' replied Dr. C. 'I have no faith,' said Dr. P. 'I am certain of that,' said Dr. C.; 'the fact of your searching proves you have no faith.' 'What crime have I committed,' exclaimed Dr. P., 'that God should not have given me faith?' 'You have committed the crime of rebellion,' replied Dr. C.; 'your ancestor left the Church, and transmitted his rebellion to his descendants. You are in the rebellion of your fathers. You have despised the authority of Christ: "He that despiseth you despiseth me;" and you cannot get faith till you make reparation for the rebellion of your ancestors. The first act to get faith is to acknowledge the authority of the Pope.'"

It is very difficult to imagine that a man of intelligence is serious in all this. Just think of the Council of Trent, for example, pronouncing its curses in favour of a string of the grossest heresies, and against some of the plainest truths of Scripture, and at the same time claiming to utter the very voice of Christ—"You and we are *the same.*" Think of Pius IX. battering down his people with cannon, and while pronouncing a blessing on the slaughtering weapons of infidel France, dripping with the blood of his own baptized subjects, saying to Christ, in an easy tone of assumption, "You and I are the same." It is remarkable, that in this very same lecture Dr. Cahill admits that they "had *twelve bad* and *SIX EXTREMELY BAD*" Popes. It is well that he even makes this admission, which history, however, fearfully confirms and illustrates. But what then? Were these monsters true successors of the Apostles? Were they infallible interpreters of the Divine Word? Could it be said of them, without atrocious blasphemy, in reference to our blessed Lord, that there "was not two but only *one voice between them?*" And if not, where is this whole argument? Dr. Cahill is in fact forced to abandon it, and to betake himself to the Protestant ground when he says in explanation,—

"What had the Popes to do with their religion? They were very sorry they have had bad Popes. But would any body tell him if the law of England is wrong because the Chancellor happens to get drunk? The Queen may dismiss him, but his bad conduct has nothing to do with the law."

Neither it has. And so God's written word stands unmoved like a rock amidst all this guilt and corruption of man. "Let God be true, and every man a liar." But then this is plainly abandoning the notion of an infallible living interpreter, and taking to the true idea of a perfect and unchangeable written Word. And what then becomes of the famous advice given by Dr. Cahill to Dr. Pusey, to get rid of all his doubts and difficulties by "acknowledging the authority of the Pope," when a dozen of Popes are so bad, by his own admission, as to require to be thrown overboard by their own most unscrupulous advocate? A great ado is made, in the same lecture, about our being unable to fix the precise time when every Popish heresy was introduced; but our Lord himself tells us that the tares were sown in the vineyard "while men slept;" and it is enough if we are able to say with truth of any doctrine or practice as Jesus said,—"From the beginning it was not so." Men, we are told, were "*privily* to bring in damnable heresies." Equally without solid foundation is Dr. Cahill's declamation about the true Church being invisible before Luther; for, *1st*, Amongst the Waldenses, for example, a part of the true Church was perfectly visible even then; and, *2dly*, If it had been otherwise, we see a perfect parallel to this in Israel of old, when the prophet said, "I only am left," whilst God answered concerning his hidden ones, "I have left unto me seven thousand in Israel who have not bowed the knee to Baal." So even in the darkest ages of the Christian

Church, during that fearful period, for example, when one could look over the breadth of Europe, and scarcely any "moved the wing or peeped," there was still, as the Apostle expresses it, "a remnant according to the election of grace."

The last lecture reported is on transubstantiation—that most impious and contradictory absurdity of the Man of Sin. How men can bring themselves to credit such an outrage on Scripture, reason, and their very senses, or gravely to defend it, is passing strange. That Christ should have held his body in his own hand, and handed it to be eaten before he was crucified; how that body, which is now in heaven, should also be in ten thousand places in earth at once, and should come and go at the bidding of a worm of the dust—and often a most sinful one—it is difficult to imagine by what mental process a man can be reconciled to such palpable contradictions. Did our space permit, we could prove that there is not a vestige of Scripture proof for such a theory, and that it has been invented solely to deify a corrupt and usurping priesthood. One of Dr. Cahill's illustrations, however, is peculiar, and is given forth with such self-importance that we must notice it:—

"The lecturer then went on to speak of transubstantiation. That was, he said, the oldest law of nature and the first official act of the Father, and as a professor of natural philosophy, he (Dr. Cahill) could speak on it authoritatively. When God created Adam flesh and blood out of clay and slime, was not that transubstantiation? When Christ changed the water into wine at the marriage of Cana, was not that transubstantiation?"

Unfortunately, however, for this oracular statement in the cases referred to, the change was palpably produced—the clay actually became flesh, and the water actually became wine. Let Dr. Cahill and his fellow-priests transubstantiate *after that fashion*, and there is an end to the controversy. But so long as we see that no real change has been effected, but that the wafer remains a wafer still, we are not to be befooled by mere incredible dogmatism.

We trust that the sophistries of this itinerant apostle of the Man of Sin will be thoroughly exposed in all the towns which he visits. We are glad to see the Editor of the *Sunderland News* taking the question up with such spirit. Let the ministers of the gospel everywhere instruct and warn their people. Let them thoroughly inform them in regard to the deadly errors and devices of Rome, and by the blessing of God, truth will only be the more firmly established by all the shifts and artifices of superstition.

POPISH CHEAP LITERATURE.

THE Papists are leaving no stone unturned to circulate such information amongst their devotees as they think will serve to prop up their system of falsehood and delusion. In this they teach Protestants a very important lesson. We have before us, the first number of a new penny journal, published in Dublin, and called the *Catholic Guardian*. It is neatly got up, and of course contains samples of all the most offensive peculiarities of Rome. In addition to a grossly idolatrous hymn to the Virgin Mary, there is the most furious attack on Protestant Missions, from which we quote the following, which we commend to the gentle spirit of Priest Oakeley:—

THE WOLF IN SHEEP'S CLOTHING; OR, THE DEVIL LYING IN WAIT FOR THE CHILDREN OF THE CATHOLIC POOR.

"The Catholic poor are hereby cautioned against sending their children to proselytizing schools, which in great numbers have been lately established all over the city. These schools are brought home to the doors of the poor, having been opened at the entrances to the courts and lanes and alleys where the poor reside. Their object is to entrap the children of the poor, in order to pervert them, by robbing them of their faith and religion.

They are to be regarded, therefore, as lurking-places where the devil, as it is said of him in the Scripture, 'lieth in ambush like a lion in his den to catch the poor whilst he draweth them to him.'

"Parents, beware of these schools of perversion. Your children 'have been redeemed not with corruptible things as gold and silver, but with the precious blood of Christ.' 1 Peter. Will you then, for a morsel of food and a rag of clothing, give them up to their devouring enemy the devil!

"Parents, you will have to answer for your children before the tribunal of that Judge who redeemed them; their souls shall be demanded at your hands. Do not therefore treasure up for yourselves 'wrath against the day of wrath,' by sending your children to these *nurseries of Satan*.

"But the devil not only lies in ambush in these schools, he also sends forth his messengers among you. With words of peace upon their lips, but with designs of malice in their hearts, and with bribe in hand, they ask you for your children.

"Beware, parents, of these messengers of Satan. They are disguised 'in the clothing of sheep, but inwardly they are ravening wolves.' Take courage and resist their approaches—spurn their bribes—preserve your children from their ruinous grasp."

This only proves very clearly how much success attends those Missions, and the vast importance of extending and prosecuting them with increased energy. The same publication contains what is called "A History of the Protestant Heresy," by Liguori, a famous Popish bigot, and great favourite with Dr. Wiseman. To prove that amidst the struggles of the Reformation "God at the same time confirmed the faith of his people by extraordinary miracles," he narrates the following characteristic occurrence:—

"Some Jews bribed an unfortunate Christian servant woman to procure a consecrated Host for them, and when they got it, they brought it into a cavern, and cut it in little bits on a table with their knives, in contempt of the Christian faith. The fragments immediately began to bleed, but instead of being converted by the miracle, they buried them in a field near the city of Posen, and went home. A Christian child soon after, who was taking care of some oxen, came into the field, and saw the consecrated particles elevated in the air, and shining as if made of fire, and *the oxen all on their knees as if in adoration*. He ran off at once, and told his father, and when he found the fact to be as the child stated, he gave notice to the magistrates and the people. Crowds immediately followed him to the place, and all saw the particles of the sacred Host shining in the air, and *the oxen kneeling in adoration*. The bishop and clergy came at once in procession, and collecting the holy particles into the pixis, they brought them to the church. A little chapel was built on the spot soon after, which Wenceslaus, King of Poland, converted into a sumptuous church, where Stephen Damaleniski, Archbishop of Gnesen, attests that he saw the sacred fragments stained with blood."

This whole affair was certainly worthy of "oxen," and we could have understood it better had "oxen" also been the historians of it. It is obviously one of those "lying wonders" by which Popery is distinguished, and by which she brings discredit on the real miracles of the Word of God, and thus becomes eminently the promoter of infidelity.

POPISH MIRACLE AT HULL.

THE Scripture warns us that Popery should seek to advance its claims by means of "lying wonders." The result has fully verified the prediction. Popery abounds in pretended miracles, many of them, however, so clumsy that the imposition is palpable to any but the most ignorant and credulous. In Popish countries, unfortunately, it is with masses of men in this very state that Popery deals, and it is only surprising that she should occasionally forget that the case is widely different in Protestant England. The miracles of Scripture were done openly, were generally performed in desperate and notorious cases, and are abundantly testified by witnesses. The "lying wonders" of Rome, in so far as not palpable cheats, are done in secret, and supported by no sufficient evidence. The two following letters in regard to a scene which occurred lately at Hull, are curious and instructive. Here is, first, the miracle:—

" ANOTHER ' MIRACLE.' "

" *To the Editor of the Eastern Counties Herald.*

" SIR,—At the close of the lecture which the Rev. Mr. Trappes, Roman Catholic priest, gave last Thursday night to the members of the Mechanics' Institute, that reverend gentleman introduced to the audience a hard dry substance, which he called a rose, and which he stated possessed the wonderful qualities of opening or expanding to more than double its then size on a Christmas-day, and only on that day, and closing to its original size with the close of the day. The reverend gentleman further stated that he had himself his doubts on the subject until he had tried it. He then told the audience the way in which he tried the experiment, namely, by putting the rose in a glass of water on Christmas-eve, and on Christmas morning he found it expanded to more than double the size it was previous to his having put it in water, and as the day closed, the rose also gradually closed to its original size. This is all the information the reverend lecturer gave the audience respecting this wonderful rose, except that it had been brought from the ' Holy Land.' "

" He did not then say whether he had or had not tried the experiment on any previous day ; at the close of his remarks, however, he held up the rose to the audience, and said that any one who chose might examine it : whereupon a number of gentlemen went on the platform, (amongst whom I saw the Rev. Newman Hall,) and the rose was handed from one to another. I heard several gentlemen ask the reverend lecturer if he had tried the experiment on any other day, to which he simply replied that he had *not*, but intended to do so. I then asked him the same question, but in a different form ; and to my inquiry the reverend gentleman said that he intended to give it to Dr. Horner to try the experiment ; and it is to be hoped he will do so, out of respect to the numerous and respectable audience that went to listen to the lecture, and as an assurance that he did not intend to ' gull' them. After Dr. Horner has tried the experiment, he will of course publish the result in the Hull newspapers, seeing that the subject was brought so prominently before the public by the reverend lecturer. If the reverend gentleman's faith had not been a great deal stronger than his love of inquiry after truth, he would himself have tested the matter, by putting the rose in water a few weeks or days before Christmas ; and if found to expand (which I have no doubt it would,) have thrown it away as too childish an attempt at ' Miracle,' and not exactly suited either to ' the times' or the country we live in. "

" R. M. "

Here is the solution of it by a writer in the same paper :—

" ' ANOTHER MIRACLE.' "

" *To the Editor of the Eastern Counties Herald.*

" SIR,—I was much surprised on reading the letter of your correspondent, R. M., to observe that any Romish priest in England should have the effrontery to exhibit before an enlightened audience a ' rose of Jericho,' (*Anastatica hierochantica*,) and pretend it had the power of opening to more than double its then size on Christmas-day, and express a doubt as to whether or not it would open at any other period. "

" It will open at all times, and whenever it is put into water ; it is even affected by a humid atmosphere. "

* * * * *

" This is not the first time the ' Rose of Jericho' has been brought forward as a Popish ' miracle ;' it is an old trick, and may delude the poor devotee on the continent, where intellect is enthralled by superstition, and where credulity may be imposed on by a set of wily priests, who know well to wield the knowledge they possess to bring the minds of the laity into utter bondage. But surely the time has gone by in England when it can, with any probability of gaining credence, be brought before an intelligent assembly attending a lecture at a Mechanics' Institution. "

" Surely Father Trappes has outwitted himself in bringing forward this make-believe ' miracle,' with any idea of gulling the people of Hull ; or, if he be himself deluded, he may be thankful to be enlightened by "

" January 15, 1852. "

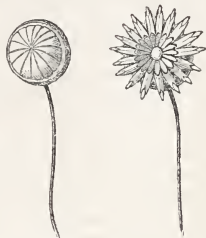
" TRUTH. "

Upon the whole matter an eminent botanist has sent us the following remarks :—

" Your Popish friend's *rose* is not the *Rose of Sharon*, I am sure, for that *Rose* is always kept by Rome in the background ; neither do I think that it is the true *Rose of Jericho* (*Anastatica*), which, by the bye, is not a rose, but a plant belonging to the same order as mustard and cabbage. I believe that the *miraculous flower* is the seed-vessel of a species of fig-marigold, (*Mesembryanthemum*,) many of which display hygrometric properties. The seed-vessels of these plants are often sold under the name of *Rose of Jericho*, and along with them there is often sent a wonderful printed statement as to their properties. The seed-vessel, when dry, is closed, but when put into water for a minute and then taken out, the valves begin to expand by a process of endosmose, until at length they spread out in a star-like manner, so as to resemble a rose in form. The opening of the seed-vessel is easily accounted for on the ordinary principles of science, and it requires no miraculous powers on the part of a priest to cause it. You will see a drawing of the seed-vessel, and some notice of the plant, at page 44 of Dr. Balfour's little

work, 'Phyto-Theology.' He has been in the habit of shewing specimens in his class to illustrate the hygroscopicity of cellular tissue. The other plant, called Rose of Jericho, is more rarely met with. *Lycopodium squamatum*, one of the club-mosses of Brazil, has similar hygroscopic properties. I shall be happy to give you any farther information you may require, and to shew you the *miracle* if you choose. I suppose you are determined that your Popish priest shall not continue to do the *miracle sub rosa*."

We give an illustration of the plant in its two states—closed and open.



POPERY IN THE BRAZILS.

POPERY is best understood by those who have seen it in those countries where it has free scope and gets everything its own way. The following communication is from an intelligent correspondent in Glasgow, and as the next demand which Popery will perhaps make here will be for liberty to have public processions of the host under pretence of "religious liberty,"—the information which it contains may be important as well as interesting:—

"I was twelve years in Brazil, and saw a little of the doings of Popery while there; but I was then too little interested in the subject to pay much attention to it; I will however try to describe the little I remember of what I observed.

"Pernambuco is the town I was longest in. The establishment in which I was a clerk was in the 'Exchange Place,' opposite to the Church of the Holy Body.

"Before the eucharist could be taken out to a sick person, a number of persons were required to attend upon it, and a priest would never move without twelve, the number of the Apostles, besides himself and the boy who carried the censor and the incense. To collect attendants, as soon as the host is sent for by a sick person, the bells are set a ringing, and kept ringing till the requisite number are collected. My bedroom window was on a level with the bells, and I was often annoyed with them at all hours of the night. I have known them to ring for more than an hour before the requisite attendants were got together; and as the ringing of the bells kept me from sleeping, I have got up to attend the blessed wafer myself! The priest and the boy who carries the censor with the incense, are the only ones who enter the house of the patient, the attendants remaining outside till he is finished. I forgot to mention that the priest walks under a canopy borne on poles by four men, and the boy, besides the censor, carries a bell which he rings as they go along the street, and all who pass are obliged to go on their knees till they are past, and the people in their houses all run to their windows and bow to the host as it passes.

"The early mass on Christmas morning is attended by all the women dressed

in their gayest clothes, a little naked doll being taken out of a silver cradle, and sent round to the ladies to kiss, which they did most devoutly. The doll was intended to represent the Infant Jesus, and a large figure, meant for the Virgin Mary, was seated beside the cradle as in the act of rocking it.

“For several days before Christmas the women meet in each other’s houses, and sit in a circle on the floor, striking with a child’s coral and bells on the palm of the left hand, and singing,—

* ‘*Cantamos cantamos com muito alegria,
O grande milagre da nossa Maria.*’

“The Brazilians are very strict in keeping the saints’ days of their Church. Besides the Sundays, there are thirty-nine saints’ days, on which the slaves are relieved from labour, and when they are required to work on a holiday, their masters are obliged to give them a fair day’s wages.

“On certain high saints’ days numbers of sky-rockets are sent up during the morning mass, and splendid fireworks are set off in the evening. *To collect money* for the rockets and other fireworks, the people are led to believe that *for every rocket sent up a soul is relieved from Purgatory*,† and ascends to Heaven, as the rocket goes up into the air.

“During ‘Passion Week’ there is a grand procession of a large image carried on a bier, and shouldering a large cross, intended to represent our Saviour carrying his cross to Mount Calvary. In the procession there are young girls on foot and on horseback, dressed as angels, with large wings stuck on their shoulders. All the military in the place are obliged to walk in the procession; and if the town is the capital of a province, the President is obliged to be one of the bearers of the bier, and at Rio de Janeiro the Emperor must also take hold of one of the spokes.

“Every true Protestant should remember that Popery is a tiger, but slightly confined here at present, and that she is gnashing with her teeth to break the bars of her cage that are left. It is a long time since Popery has had a regular banquet of blood, but she is doing all she can to get the upper hand again in this country, and when she does she will gorge herself with the blood of her enemies the Protestants, and exult with joy over the feast.”

A WORD TO PRIEST OAKELEY.

PRIEST OAKELEY of Islington has honoured us with a pretty lengthened notice,‡ in which he says, amongst other things, to the members of the Islington Protestant Institute,—“Permit me to say that by identifying yourselves with such a publication as this *Bulwark*, you throw off that disguise of *charity and moderation* which could alone render your ministrations among our people formidable to us.” We know pretty well what “charity and moderation” mean in the language of Rome. “Heretics when *strong*,” is one of their favourite maxims, “are to be committed to God; when *weak*, to the executioner.” Popery is loud in crying for “charity and moderation,” wherever she is busy undermining the foundations of Protestantism. But true charity,

* We sing with much joy the great miracle of our Mary.

† This reminds us of the exclamation of Tetzel, which was one means of bringing about the Reformation,—“As soon as the money tinkles in the chest, the soul flies up to Paradise.” It is one of the knotty points of Popish theology to ascertain the precise moment of a soul’s escape from Purgatory. The only thing that seems to be considered certain about it is, that it is always coincident with the payment of money!

‡ A Second Letter to the Islington Protestant Institute, &c., by the Rev. F. Oakeley.

which we are told by God himself, "rejoiceth not in iniquity, but rejoiceth in the truth," is best illustrated by resisting to the uttermost the machinations of evil, and "contending earnestly for the faith once delivered to the saints." We take the liberty, besides, to doubt the joy with which Priest Oakeley professes to regard the advent of our humble publication. We may sometimes speak strongly, we are determined to speak the plain truth, but we are pretty confident that we shall not wilfully give unnecessary offence, and that it will be difficult to speak of Popery more strongly than the Bible does. Popery herself can use abundance of hard words, as we are constantly proving, and in support of the worst of causes when she has an object in view; and what is more, whenever she has the opportunity she deals in hard deeds. It is only in such a case as addressing the Protestants of Islington that she finds it expedient to exhibit "the mouth of a lamb."

But Priest Oakeley affirms that we misrepresent the Popish priesthood, and malign their character; he asserts from his own intercourse with them in England, that they lead pure and holy lives, and are examples of self-denial in their zeal for the welfare of mankind. For the first affirmation, we will require other evidence than that of Priest Oakeley; and for the second, if they have been so zealous, how comes it that Italy, Spain, Ireland, and other Popish countries, are notorious for the degradation, vice, and poverty they exhibit? At the same time he says, "I know little or nothing of foreign countries," (p. 10.) where alone the Popish system appears in its true colours. The monstrous corruption which flows from the celibacy of the clergy, and the establishment or constant struggle to establish the canon law in all thoroughly Popish countries, is notorious, and might be illustrated by innumerable quotations in regard to Spain, Italy, and South America. Take the following as one of the most recent testimonies on this subject, from "The Gospel in Central America," by Frederick Crowe,* who manifests the most thorough acquaintance with that country, and writes as an eye-witness:—

"The shameless immorality of the Romish clergy has been pointed out as a chief agent in bringing about the present state of things. On this subject a simple record of daily occurrences would revolt every sense of decency, and scarcely obtain the credence of the English reader. Let it suffice to say, generally, that there is no crime in the blackest catalogue which the Scripture affords us, and no known extreme exhibition of human depravity, of which the clergy in Central America do not afford some examples; and that the habitual conduct they pursue—with but few exceptions—is such as would subject them to the heaviest penalties of the criminal laws of any other country. They are shielded from the deserved punishment of their crimes in Central America only by the existence of the 'Fuero Ecclesiastico,' which confers upon them the privilege of being tried by the Ecclesiastical Courts, and exempts them from every other tribunal. The author has heard it openly asserted by a priest in the capital, that there was then (in 1846) scarcely a single vicar, curate, or priest of any kind, in all the Archbishopric of Guatemala, who had not one or more cases of a criminal nature filed against him in the 'Cabildo Ecclesiastico,' and not a few of them had eight or ten. The majority of these cases are of a libidinous character; rape, adultery, and unnatural crimes being among the number. Cases of seduction and of refusal to support illegitimate offspring are so common as to be thought quite venial. But these *religious* functionaries are not even suspended for such offences. Many of them, with little or no disguise, retain one or more concubines, often living, together with their children, in the 'Convento,' the curate's residence, generally attached to the church, and into which formerly no woman was allowed to enter. They indulge to excess in eating and drinking; they gamble, riot, revel, use blasphemous, profane, and lewd language; they extort exorbitant fees, exact unjust and excessive services, and grind the faces of the poor. All this they may do with impunity; but if they should shew the least symptom of independence of action with respect to the forms, doctrines, or authority of the Church, the offence is followed by their immediate suspension and speedy punishment. Some, however, as it has been shewn, are permitted to acknowledge themselves utterly unbelieving, and are tolerated in the utmost license as far as mere words go. In such cases nothing is sacred, and little care is taken to secure privacy, but not a jot is bated of the most complete subjection in point of action, and the most servile submission to the power of 'the beast' is scrupulously enforced."

* London: Charles Gilpin, 1850.—Pp. 259, 260.

Mr. Crowe gives the following extract from Dunlop's Central America, p. 181 :

"About 1830, a law was passed declaring that the illegitimate children of all priests should succeed to their father's property, in the same manner as if they were legitimate—a law which is still in force. By the laws of Spain, adopted by Central America, the whole of a man's property must be equally divided among his family, and he can leave nothing to any other person, provided he has legitimate children. Thus it would appear that *concubinage is legally authorized to the clergy*, though marriage is prohibited."

The truth is, that under such a system as Popery, when fully developed, it cannot possibly be otherwise. There is such a flagrant violation of the laws of nature, and at the same time such a thorough training of the conscience in a contempt for moral obligation, and withal such absolute power, such concealment of the Bible, and through the confessional such endless opportunities of evil, that if anything could bring about the perfection of moral degradation, it must be the perfect triumph of the priesthood of Rome. It is impossible not to see even in Priest Oakeley's own short tract, a palpable sample of that abominable principle of Popery, that one may "do evil that good may come." He says, in reference to the charge brought against him of "clinging to the ministry of the Church of England, till convicted of inconsistency by a court of law," "you should acknowledge also or should know that my 'ministry' was no otherwise valuable to me than as it was a means (so I thought) of *saving souls*."—P. 5. By "saving souls," he means dragging men into the bottomless pit of Popish falsehood and delusion, and he thinks himself entitled to have continued in the Church of England—to eat her bread—stand at her altars—and break his solemn ordination oaths, all for the purpose of advancing the interests of a system which he was pledged and paid to oppose. A principle like this, if generally acted upon, would tear asunder the bands of human society, and would be repudiated in the market-place, not to speak of the Christian Church.

THE FIRST BLOW STRUCK ABROAD.

THE continental despots have not been slow to follow up the dismissal of Lord Palmerston by banishing, amidst circumstances of great cruelty and hardship, three Protestant missionaries from Hungary. Why not all the Protestant missionaries in all the Popish countries of the Continent? We have reason to know that the blow has been felt by all the missionaries of the Continent, and that they are eagerly watching the issue. It was well for Mr. Anstey to demand an explanation of this suspicious affair in Parliament, although, why it should have been left to a Papist to do this does not very clearly appear. It is also well that an interview should have been had with Lord Granville, and that the utmost courtesy should have been manifested. But are we to have nothing more satisfactory than this? What we see is, that Popery always *makes her points good*, whilst Protestants seldom get much beyond speaking. The present point is in the meantime *secured*—the missionaries are expelled, and there are most ominous indications for the future. On the other hand, Protestants are divided and irresolute. The events that are occurring in rapid succession, illustrate most emphatically the vast importance of such confederations as the Protestant Alliance and the Scottish Reformation Society—the great duty of supporting them by liberal contributions—and, above all, the urgent necessity of looking out for true Protestants to send to next Parliament. Meantime, the whole country should stir in regard to the late outrage as the first of a series, if redress is not firmly demanded.

PUSEYISM.

THE following letter has been addressed to the Rev. Mr. Bennett, late of St. Barnabas, by a respected clergyman in Ireland. The Irish understand this *spurious* Popery very well; they have suffered too much from the *real* mischief not to dread the present movement in the English Church.

“TO THE RECTOR OF ST. BARNABAS, KNIGHTSBRIDGE.

“REVEREND SIR,—Will you read the following observations by a minister now sixteen years ordained by Episcopal hands; and do believe me I write in no unkind spirit, but with a desire for God’s glory and your own good. Last Sunday I had the first opportunity of attending at St. Barnabas; I had heard much of it at a distance, and I determined to judge for myself. Costly as must have been the building, its inside appearance gave me much concern; I had never seen a Christian church like it, and it quite astonished me. One of your sextons asked me to afford you help by taking part in the service; I declined doing so, and could not refrain from remarking to a gentleman next me, ‘I would not officiate in St. Barnabas for any earthly consideration;’ and he quite sympathized with me. I frankly own to you, I never saw a service resemble it, but one I saw some years ago in a large Romish chapel in Dublin. Sir, your service must be a nurse to Romanism; and I am certain Cardinal Wiseman rejoices at the sad work progressing in your church; and I do not doubt that more than one of the officiating ministers I saw will yet join the Church of Rome, with perhaps not a few of the deluded congregations. And your soul, yes, your precious soul, must answer in a great measure for what is doing.

“O Sir, you are troubling God’s spiritual Israel,—you are proving an offence to God’s true Church. One fine old gentleman I met at the Temple Church said to me, ‘he had been to your Church on the 7th, but that he would never enter it again, for he did not like to be made angry, or to be tempted to scoff;’ and another gentleman said, inside St. Barnabas, ‘that you were all traitors.’ I heard a gentleman at the door exclaim, ‘all rank Popery.’ A lady said to my wife, ‘it was a melancholy sight.’ See, then, to *right minds* what offence this service gives; custom may have reconciled you to it, but do not think because your church fills, that your ceremonies are scriptural, or even popular. Sooner than let such a service cease, Jesuits themselves would enter, (as perhaps they do already,) and cheer you onward in doing their work. As a minister of the Church of Christ, protesting against Popery and Tractarianism, I solemnly warn you of the awful account you and your confederate ministers will have to give hereafter. Take away your screen and your crosses—your gaudy communion-table appendages. Trifle no longer with the mystic Babylon. Lay aside your repeated bowings, your apparent reverencing of the elements, ostentatious shew of sanctity, and close resemblance to Popish priests. Preach the truth. Point poor sinners not to the cross, but to Him who hung upon that cross. Point them to Jesus the true Priest; and not as I heard last Sunday, to the poor, erring, earthly minister. Tell them, that *not the priest* but God alone forgives sins; and preach the gospel in the fulness and freeness to perishing souls.

“O Sir, it cut me to the very heart to find in London professed ministers of the Church of Christ imitating so closely the Church of Antichrist. May our God give you grace to the acknowledging of the truth. May He save you, and those who hear you, from finally falling away; and bring you back to join God’s ministers in their efforts to oppose the struggle which the Papacy is making in these kingdoms, to *enslave the soul, and extinguish* civil and religious liberty.

“I have now freed my soul from a responsibility; and may our God bless the message to your precious soul, for his dear Son’s sake. I do not put my name to this letter; it would be of no use: the fact I mention at its commencement must satisfy you that I am a minister of Christ. And I now beg to remain, Reverend and dear Sir,

“AN IRISH CLERGYMAN,
Diocese of Leightin.

“December, 1851.

“P.S.—Would the noble and advancing part of our Church in Ireland have its 34,000 converts from Romanism, had her services and preaching been like what is seen and heard at St. Barnabas? Instead of 34,000 living converts, now suffering much for righteousness’ sake, she might have lost some of her own children to the Apostasy, and proved a curse instead of a blessing.”

DURHAM.

THE following is from a respected correspondent:—

“The ancient city of Durham, with her varied associations of bygone days, her massive Norman Cathedral, her olden castle, dungeon, and keep, may claim some exemption from the innovating spirit of modern times; and perhaps be excused if found lagging behind the

rest of the kingdom, in the progressive movements of the present age. Certain it is, from whatever cause it may arise, this city has ever been behind her neighbours; whether it be in paving, sewerage, and other local improvements, or in reference to intellectual, moral, and religious advancement, a laggard is her title.

"When it is remembered that the influence of Popery is peculiarly soporific, it may be questioned whether the relics of these bygone days of Papal ignorance and superstition may not have produced a species of hereditary stupor and inaction over the good city. However this may be, we rejoice to find upon the present occasion, that there is an effort being made to wipe off the stigma; and that there are some in the city of Durham ready to bestir themselves in the good cause, and desirous of presenting a bold front against Rome.

"We might ask, why is it that this disposition has not been manifested in quarters where we have most right to look for it? Durham is an ecclesiastical city, well known for the wealth of its endowments; hence, we are entitled to expect, that the most highly paid officers of a Protestant Church should display the greatest zeal against the enemy of their faith.

"But we fear that the soporific influence of wealth is not confined to the Roman soldier, though the honest confession of its effects may be; and that in reply to the exhortation, we might still receive a similar response, were the truth always spoken:—

‘——— let another trudge it;
The man may venture who has lost his budget.’

We know it to be a very favourite doctrine, which is not confined to the wealthy ecclesiastics of Durham, that it is better to be prudent and sit still. Why it is that no danger consists in action, and that no risk whatever springs from inaction, we confess ourselves unable to comprehend.

"It is narrated in the ancient history of Rome, that when that city was sacked by Brennus the Gaul, whilst its other inhabitants took refuge in the Capitol, the ancient senators and priests, struck with religious enthusiasm, resolved to devote their lives to atone for the sins of the people, and habited in robes of ceremony, placed themselves in the forum on their ivory chairs. On the approach of the Gauls they sat immovable, and their venerable looks awed the barbarous enemy, till at length one of them put forth his hand to stroke the beard of Papius the dictator; this insult the noble Roman could not endure, and uplifting his ivory sceptre struck the savage to the ground. This was the signal for general slaughter; Papius fell first, and all the rest shared his fate.

"Now, though it may have been very noble on the part of those ancient senators and priests to have thus acted, in order, according to their notions of religion, to atone for the sins of the people; yet, common sense would shew that nothing can be more absurd than for our senators and priests to imitate their example, and 'sit immovable on their curule chairs,' whilst an enemy more dangerous by far than Brennus and his barbarous Gauls, is thundering at our gates. The same action may proceed from opposite motives. Religious enthusiasm seats the Roman senators and priests immovably on their chairs: religious lukewarmness, we fear, those of Great Britain.

"There is a striking contrast between the English and the Romish Churches, by no means to the credit of the former, we are sorry to say; for Rome uniformly brings her wealth, her influence, her rank to bear; true it is, the objects she has in view are unhalloed; but why is it, that in the English Church, with such a large array of bishops, deans, and archdeacons, who have God's truth as their legitimate object to promote and defend, we so seldom see them standing forward in the van? Why is it that the ecclesiastical army is the only one on record, which is officered by common soldiers, and that it is left to the more obscure and less influential members of the Church to be the leaders in so great a work?

"We are bound, however, in justice to acknowledge, that there are some noble instances of men holding high office, eminent for their zeal and sympathy with the people, and for employing every legitimate means of bringing truth to bear upon the masses of society: at the head of which list may be placed the venerated name of the Archbishop of Canterbury, who has never stood upon his dignity, but ever employed every gift of nature and of providence for the furtherance of his Master's cause.

"We rejoice, likewise, to find amongst the list of vice-patrons of the Durham Protestant Alliance, the names of Canons Gilly and Townsend, and to be able to state that the laity have taken up the subject heartily, and that this Alliance is likely to manifest as much zeal and energy as any in the kingdom. The commencement of these operations have been most propitious. On the 4th February, the first public demonstration was made, with a lecture by the Rev. Hugh Stowell of Manchester. The spacious hall was crowded to excess, by all classes of society, save ecclesiastical dignitaries, of whom there was not one. The subject was the noblest that could have been chosen,—'The grace of the Gospel, how Popery mars it.' It is of little use merely denouncing Popery, unless you give the people truth in its place. Of this no one is more conscious than Mr Stowell himself; he therefore devoted the first part of his lecture to the Gospel, presenting to many who had never before heard it, the most lucid exhibition of Gospel truth. When he proceeded to shew how Popery mars it, the exposure was admirable; his various figures brought from nature made the subject graphically plain to the commonest mind, and called forth loud applause.

It was gratifying to observe, that whenever the subject of Tractarianism was touched upon, the deafening response made it evident how sensitive the people were on that subject; and that however much they hate the open Popery of Rome, the hidden Popery of some in their own Church is tenfold more obnoxious.

"This auspicious commencement was well sustained on the 10th February, by a lecture on 'Romanism as it is,' by Rev. Dr. Cumming, the great champion of Protestantism in the Metropolis. Such arrangements do the Durham Protestant Alliance great credit, and shew that whatever sluggishness and inaction may pervade certain circles, there are others up and doing, who will resist the aggressions of the enemy with an honest open front."

PRIESTLY VIGILANCE.

SOME Bible questions have lately been proposed in the *Ragged School Magazine*; and to encourage children in searching the Scriptures for their answers, prizes are given to those which are most correct.

A little ragged boy was reading his Bible, and carefully examining its chapters to find the desired answer to one of these prize questions. The father of this boy, who was a Papist, became interested in his child's occupation, and helped him in searching the Scriptures.

Instantly, as if by magic, a priest appeared on the scene; he took away the Bible, took away the answer already written, and although resisted by the father, who "thought it was no harm to read God's word," he carried his point.

However, the boy persevered; his school superintendent got his written answer; and a gentleman being in need of a boy was shewn the paper and told the circumstance, and we hope has by this time engaged the little Bible-reader in his service.

Oh, if our Protestant ministers would be half as careful to promote the reading of the Scriptures as the priests are to stifle their circulation and to persecute those who read them!

ROMANISM IN ENGLAND EXPOSED. By Charles Hastings Collette. Second Edition. London: Arthur, Hall, Virtue, & Co., 1851.

THIS is a most able and valuable work, containing a great mass of authentic and well arranged information in regard to the doctrines of Papists and their present movements in England. We cordially recommend it to general circulation.

PROTESTANTISM CONTRASTED WITH ROMANISM BY THE ACKNOWLEDGED AND AUTHENTIC TEACHING OF EACH RELIGION. Edited by the Rev. J. E. Cox, &c. &c., Vicar of St. Helen, Bishopsgate, London. In two volumes. London: Longman, &c., 1852.

THIS is a very elaborate and valuable work for students. Its price and size unfortunately put it beyond the reach of the people at large. But it

is of vast importance that all classes should be thoroughly armed for the present struggle; and we are glad to find the press teeming with works of real value and ability.

CAUTIONS FOR THE TIMES. I. to X. London: Parker & Son.

THESE very powerful tracts are supposed to be written by Archbishop Whately, and they certainly contain many calm but deadly thrusts at the essential principles and fundamental maxims of Popery.

THE MORNING OF LIFE. A Memoir of Miss A——n, who was educated for a Nun. Eighth Thousand. Bath: Binns & Goodwin.

A SINGULARLY interesting and instructive narrative from actual life, very suitable and useful for young people especially.

THE BULWARK,

OR

REFORMATION JOURNAL.

PROTESTANT ORGANIZATION OF GREAT BRITAIN.

WE have the best reason for believing that the Papists fully appreciate the importance of the late movement on the part of the Protestants of Britain—their movement, we mean, *towards one another*. The impossibility of Protestant union had been proclaimed by them so loudly and so long, as to make its probability very doubtful, even with ourselves; and we confess that surprise is mingled with thankfulness, when we observe how successful have been the efforts to secure what we had almost despaired of.

“Churchmen and Dissenters will never unite,” was the cry. The Papists uttered it with confidence in its truth. The High Church party secretly *wished* it to be true, and inactive Protestants feared, that as a maxim, it could not be denied. As may be supposed, these several parties, and the earnest, faithful men, who believed a hearty union possible, have each begun to regard, with intense interest and altered emotions, the new state of things which had been so little expected to arrive. Popery is alarmed at the united front of its formerly dispersed opponents. The High Churchmen begin to see that they must range themselves with one side or the other, if they would not be rejected by both. Despairing Protestants become ashamed of their indolence, and those who were only sanguine before, now bless God for the success he has vouchsafed to their humble endeavours. The signs of this long wished-for union are both numerous and unmistakable. On the part of the Church of England, hundreds of clergymen are now lecturing, in rotation, with Dissenters, upon Protestant subjects, and among them the Rev. E. B. Elliott, well known as the author of “*Horæ Apocalyptiæ*.” There is a friendly and a laudable emulation amongst the various denominations, urging them to greater efforts, both on the platform, in the lecture-room, and in the pulpit.

We have lately called attention to the united deputation to our Foreign Minister from the Free Church of Scotland, the Protestant Alliance, and the Scottish Reformation Society, upon the subject of the Scotch Missionaries being expelled from Hungary. The Wesleyan body, at its last Conference, expressed a hearty approval of united Protestant action, and it is probable that a powerful appeal will soon be made by the Protestant Alliance to the Prussian Government, on behalf of the Baptist ministers lately persecuted in its territories. It is most gratifying to observe, that although there are now forty-four active organized Protestant committees in various parts of Britain, besides some ten or twelve more less completely in operation, in all of

which members of every evangelical denomination may take a part, yet there have been only two instances mentioned of any misunderstanding having arisen with respect to the very delicate questions which are sometimes discussed at their meetings, and we may add, that in both these exceptional cases, harmony is now restored.

Within the past month Protestant Alliances (in addition to those already organized) have been formed in South Shields, Stonehouse, Nottingham, Newbury, Bath, Durham, Darlington, and it is hoped will soon exist in Gloucester, Newark, Lincoln, Hertford, Ipswich, and Devizes. A large and influential body of the clergy, ministers, and laymen of Ireland, have been combined under the name of The Irish Protestant Alliance, of which it appears that the Earl of Roden will be chairman. Public meetings upon the Maynooth question have been held, during the same period, at Shrewsbury, South Shields, Jersey, Tunbridge Wells, Clerkenwell, Torquay, (a second meeting,) Stonehouse, Nottingham, Chelsea, (three meetings,) Bath, Lewes, Sheffield, Cheshunt, Durham, St. Helens, (second meeting,) Darlington, Downpatrick, and, it is believed, at Gravesend.

Our readers will understand that these important combinations of evangelical Protestants do not set before them, as a legitimate object, direct political action or interference with the votes of individual electors. Their intention is rather to nerve and sustain scriptural Protestantism without reference to partisanship, and so to indoctrinate constituencies with a hatred of Popery and a love of Protestant truth, as to make their choice of proper representatives almost a necessary consequence. At the same time, the Committees of these numerous Alliances, and kindred associations, do not hesitate to acquaint themselves with the characters of candidates brought forward, and to impart their information to those who require it and can use it with effect.

A holy zeal, a prayerful energy, a Christian fervour, and a charitable firmness, should be prominent features in the character of a Protestant. The rapid shifting of scenes upon the political stage prevents us from stating our opinions upon several important points, the circumstances of which may be materially varied, even before these pages are read. It appears clear, however, that most of the far-seeing Papists dread a searching inquiry, under a Parliamentary Committee, into the subject of Maynooth. They are aware that hundreds of people who would not now vote for an immediate repeal of the Maynooth Endowment Act, would attend carefully to an authorized report upon the results of that enactment, and would be enlightened as to the corruption of the Institution itself, and the evils spread over Ireland by a seminary pouring forth agitating superstitions, Bible-burning propagators of error, enemies of education and truth, and not a few of them disloyal subjects of our Queen.*

Inquiry while postponing the repeal of the endowment, would make it certain and conclusive; and the report of any dispassionate Parliamentary Committee would infallibly dispel all notions of a "compact" having been at any time entered into by the British Government to support the College, even if the certainty that the promises made by the Romanists, at the passing of the Act, have been constantly and grossly violated, were not sufficient reason for dissolving an agreement with those who are determined not to be bound by its terms.

Whether "inquiry," or "immediate repeal," is to be determined upon as

* The Tract upon this subject, published by the Protestant Alliance, is bought up faster than it can be supplied. More than 10,000 copies had been issued by the middle of last month.

the course to be recommended, will be decided by men the best qualified to direct our national Protestantism, and, meantime, the very mention of either course as a possible one has most sensibly restrained the impudent arrogance of the prelatial and other authorities of the Popish body. The priests abominate *publicity*, most of all that the attention of the nation should be directed to Maynooth, and a catalogue published of the books contained in its library. As to the Popish laity they care little for the College; they gain only priests by its establishment, and they would lose only priests by its removal. And as the value set upon priestcraft by the Roman Catholic laity is allowed to be diminishing, so are they less anxious to maintain a college exclusively for their clergy, and less careful as to any effect which their conduct may have upon the decision of this question by the nation supplying the funds. It is only on *very particular* occasions that the Popish organs of the press venture to allude to Maynooth at all. Scarcely could we glean from their columns that England supports, year by year, so many hundreds of those who are undermining her constitution and despising her laws. An extract from the *Popish Tablet*, given elsewhere, will therefore be read with some interest.

Popery is for a time thrown upon its defence; aggression is rightly carried by us into the opposite camp, both by direct spiritual agency employed amongst the Papists in Ireland and elsewhere, and by an united movement directed against one of the very pillars of the system—the garrison of priests nurtured, armed, fed and paid at Maynooth by this Protestant nation. A third question—that of the nunneries—is now occupying the attention of Englishmen, and we have much pleasure in announcing that there is every probability of a well-directed series of operations being commenced, and conducted under the superintendence of a central committee. In many parts of the country this movement is proceeding with great success, the particulars of which we shall state in next Number. Hundreds of zealous ladies, zealous for the honour and liberties of their sex, and zealous for the right which every British subject possesses of unrestricted control over person and property, are prevented from engaging actively in the proceedings relating to the Maynooth endowment Act, by the fact that most of the petitions to Parliament are intended to be signed by males only. But petitions for the inspection and regulation of nunneries may well be signed by females, and even with great propriety by females solely. These petitions, therefore, we earnestly recommend to the Protestant women of Great Britain.

Let humble gratitude to the God of truth be our prevailing sentiment, when considering these encouraging and unusual signs of an intimate union between His people. Let us exhibit energy in proportion as we obtain success, and as we perceive the light clearing away darkness, let us pray more, work more, and hope more that its brightness may shine upon the hearts of the unconverted, and cause them to see the new and living way opened for them by a crucified and risen Saviour, the end whereof is an entrance into the realms of everlasting day.

MR. MAGGREGOR AND MAYNOOTH.

AN incident has occurred, in the course of this month, which strikingly illustrates the venom and address of the Popish party. Mr. M'Gregor, Honorary Secretary to the Protestant Alliance, to whose talent and energy the cause of truth is under great obligations, lately visited Maynooth, and published an account of what he saw in the *Morning Herald*, which has given

great offence to the Romish party. But he took, it seems, a letter of introduction to Dr. Russell, one of the Professors, and on the strength of this fact, a great uproar has been raised, as if Mr. M'Gregor had been guilty of a violation of courtesy, in giving explanations about a public institution entirely upheld by British money! Mr. M'Gregor has already thoroughly vindicated himself, and no one who knows his eminently Christian and honourable character will imagine that any imputation of the nature alleged can justly be made; but the incident is important, as illustrating two points in Popish tactics. They are always ready to make the most unfair and furious attacks on all who are honoured to oppose them successfully, and they are always ready to affect meekness and courtesy, and to turn, if possible, attention from the main question, when they have an opportunity. The following fact will give an idea of Dr. Russell of Maynooth, who makes this attack:—

“He stated that each student had a copy of the Bible, and that a whole recess of their library was devoted to Bible and Biblical literature, which formed the subject of their studies during the five years of their course. Mr. Patrick O'Brien, a reformed Romanist Priest in Dublin, gives his experience, which is the very opposite of that stated by the Romish Professor. Mr. O'Brien says—‘I beg now, as an *alumnus*, to make one remark explanatory of my experience in the said school of divinity. Dr. Russell states, of course on his honour, that “each student had his own copy of the Bible.” Now, I assert, with all the solemnity of an oath, that while I lived in that college, during a period of six years, and was educated for a priest in the Church of Rome, I had no Bible in my possession from the college; nor am I aware that any of my class-fellows thus possessed a copy of that sacred book; nor was it a class-book in our divinity course, even in a dead language! After the usual career in college, I was ordained by the Most Rev. D. Murray, from whom I still retain my letters of orders. When, by the blessing of God, I came to read the Bible, I renounced for ever the Popery of Romanism, and embraced the pure religion of Jesus Christ.’”

We have great need in this momentous struggle of a higher wisdom, and a nobler courage than those of man, and to this end, of the prayers of the whole household of faith.

SPANISH SUPERSTITION AND SUBSERVIENCY TO ROME.

THE subjoined notice which lately has been circulated in our English papers, being a translated extract from the Spanish Journal the *Espana*, is another example of the blind and slavish superstition in which Rome keeps all her victims—from the humble peasant to the most exalted sovereign.

It is truly pitiable to see so young and interesting a lady seeking through such unavailing means the favour of Heaven. One cannot but hope and pray that to so much earnestness and zeal it may please God to make a discovery of the truth “as it is in Jesus,” and that the Queen of the “most Catholic Spain” may be taught to “turn from these vanities unto the living God,” and to know the only “name under heaven given among men whereby we must be saved.”

The following is the notice:—

“The day before yesterday, on quitting the sanctuary of Atocha, the Queen directed that no alteration should be made in the decoration of the temple, and commanded that its magnificent illumination should be preserved until she offered the Holy Virgin the present which, in her humble devotion, she had resolved to deposit at her shrine. Accordingly, at seven o'clock P.M., one of the most sumptuous carriages of the palace, drawn by eight horses, and escorted by halberdiers, drove up to the gate of the church. In it were seated the camerera major and the grand major domo of the Queen, holding in their arms a large basket, covered with a rich cloth, on which were embroidered the Royal arms. The clergy went in procession to receive the envoys of Her Majesty, and accompanied them to the altar of the Virgin, close to which the camerera of the Sacred Image, Countess de Salvatierra, was standing. Count de Pino Hermoso told her that he came, in the name

of Her Majesty, to deposit at the feet of the Queen of Heaven the homage of the dress and jewels she wore on that day, at the moment she solemnly presented to her her beloved daughter, as a visible testimony of her filial devotion and eternal gratitude for the blessings which Heaven had conferred on her, through its powerful intervention. The basket was then placed on the altar and the cloth removed. The pious offering of Her Majesty consisted of the splendid costume she wore on the 18th, as well as the dress in which she was attired on the 2d, when she was stabbed by Merino. The mantle exhibited the marks of the wound, and its ermine lining was stained with the precious blood of Her Majesty. In the basket were likewise the jewels which adorned Her Majesty's head and bust. Among them was a diamond stomacher, so exquisitely wrought, and so dazzling, that it appeared to be formed of a single stone. The grand major domo next stated, that if Her Majesty's crown was not forthcoming, it was because it required to be altered in order to fit the head of the holy image, but that it should be brought to the church the moment that alteration was made."

THE MONK WHO BURNT THE BIBLE PUNISHED.

"Rome 'old wives' fables' and tradition cites,
The pure and heavenly record she forbids,
Perceiving well, if fully taught and read,
Her maxims vile no longer could be hid."

PROCEEDINGS which have taken place in Ireland since our last publication, not only confirm the statement then made, but prove that to burn a Bible in public is an offence at common law. It is strange that a man calling himself a Christian minister should require to be restrained by the civil magistrate from burning the Word of the living God; in other words, from openly pouring contempt on his own commission. "Brother John" has been bound over to keep the peace, and severely admonished. We know it may be said to have been the Protestant Bible that was burnt; but we shall prove, in our next Number, that Popish priests in South America openly burn their own versions of the Sacred Scriptures. The following just statement was made at the trial:—

"Mr. Buchanan, the counsel for the complainant, Callaghan M'Carthy, said he appeared to sustain the offence laid in the summons, and he regretted most sincerely that such an offence had been committed in a Christian country. If a copy of the Holy Scriptures had been burned by a native of Ashantee, by a Bushman from the Cape, or even by an illiterate Irish peasant, he (Mr. Buchanan) could fancy that any one of them, in doing so, acted under the conviction, that in destroying the book, he put an end to all controversy; but when so disgraceful an act as this was perpetrated by a man in the garb of a monk, and it was to be presumed with some pretence to education, he knew no language too strong in which to reprobate such conduct. Here was a person claiming to rank amongst the servants of the Most High,—claiming a right to preach the gospel, and yet, with a faculty almost beyond belief, he commits that gospel (the only commission he could have) to the flames. He (Mr. Buchanan) was utterly at a loss to conceive what defence would be offered for so disgraceful an act, for he did not think that the gentleman who appeared at the other side would stand up in that Court and defend the burning of the Holy Scriptures."

It is important to observe, however, at the very time when Dr. Russell of Maynooth tries to make the *English* public believe that the Bible is really respected there!! that the *Tablet*, the leading organ of Paul Cullen, and all the Popish priests of Ireland, has fully identified itself with this infamous affair, in an article in that paper, March 13, as follows, proving that had Popery the power she would burn all the Bibles in the three kingdoms:—

"Now, we really don't want to have these questions of mutual annoyance discussed in the *Tablet* if the Scripture-readers would give us leave to be silent upon them; but we must say, that if 'Brother John,' the defendant in that suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his taste economically, and he heartily wishes that the whole seed, breed, and generation of them was extirpated, except, perhaps, a stray copy in a collector's library, as you sometimes find a copy of Jacob Behman's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. If an odd volume of the Protestant Bible took its place beside Jacob's aforesaid folio, we would not quarrel with it, but, in the present state of the book market, we decidedly consider it, and are prepared to deal with it, in all proper ways, as an objectionable book."

“ Having, as we fancy, set an example to ‘ Brother John’ in this particular, we are quite ready to follow his example in another, and to do what the Ballinrobe magistrates call ‘ profanely scoffing at the Holy Scriptures.’ If the Bible-readers and other people of that demoralized though respectable class respect the consciences of the poor, it is not either our wish or our taste to speak offensively of what any other man reverences. But, when a bribing Bible-reader brings ‘ Brother John’ to the sessions, and the magistrates, espousing the quarrel, send Brother John to the assizes for protecting the Faith of the poor, we beg leave perfectly to associate ourselves with ‘ Brother John’ in this particular ; to scoff at the book which he scoffed at, and to pronounce it—what it is—not the book of God, not the Holy Scriptures, but a book put together and there circulated by some of the most active friends and servants of the Fire King ; in other words, ‘ the book of the Devil.’ ”

Is this what we receive in return for our £30,000 a year ?

A THREEFOLD VIEW OF CARDINAL WISEMAN.

II.—THE CARDINAL AS A CONTROVERSIALIST.

‘ ANTIQUARIANISM—LADY MORGAN AND ST. PETER’S CHAIR.



The Relic called “ St. Peter’s Chair.”

We have already considered Cardinal Wiseman in his character as a prelate. He is an avowed copyist of Thomas à Becket, perhaps the most pestilent troubler of England of whom history makes mention. But this is in exact keeping with the modern aspect of Popery. In the true spirit of a system that is destined not to be reformed, but destroyed, it is at present glorying in the worst models of the past, those very models of which credulous Protestantism had imagined it to be ashamed. For the same reason that the abhorred Jesuits are at present extolled and canonized, Thomas à Becket is an object of special veneration. But all this is surely fitted to open our

eyes to the true nature of the Popish system, and the madness of supporting it with the money of the nation.

We now turn to another aspect of the character of Cardinal Wiseman, viz., to his character as a controversialist. Most of our readers may remember, that Lady Morgan affirmed some time ago, that the following inscription existed on the relic at Rome called St. Peter's Chair, viz., "THERE IS BUT ONE GOD, AND MAHOMET IS HIS PROPHET," and that this fact was derived from the authority of two eye-witnesses, both great and learned antiquarians, viz., Denon and Champollion.* This fact, if true, was a very damaging one, being fitted to prove that the said chair was not a Roman one, but of Eastern origin, and that the whole affair was only a "pious fraud."

Animated by a laudable zeal, Dr. Wiseman stood forth and hurled a pamphlet at her ladyship's head,† in which he professed to adduce arguments "sufficient to overthrow Lady Morgan's calumnious statement."

In this pamphlet, a description was, unfortunately, given of the relic in question. And upon this, as well as upon the matter generally, one of the most gallant, learned, and conclusive pamphlets has been published, which has lately appeared in the English tongue. It is by "Anthony Rich, Junr., B.A., author of the Illustrated Companion to the Latin Dictionary and Greek Lexicon," a man in every way most competent to handle such a question thoroughly, and who has, if not completely vindicated the assertion of Lady Morgan, at least demolished the Cardinal's tract, and made a most ludicrous exhibition of his pretended learning.‡ The Cardinal's tract is now out of print, for what reason we leave our readers to judge, when they have read the following extracts from Mr. Rich's *brochure*. Here is the Cardinal's description of the relic in question, of which we have given a woodcut,—

"The external appearance of the chair is exhibited by the woodcut which forms the frontispiece to this essay, from a design first published by Fr. Maria Turrigio, repeated by Fr. Maria Febei, by Bollandi, and by Dr. Wiseman, who describes its material, form, decorations, and uses in the following precise terms:—It is of wood, almost entirely covered with ivory, so as to be justly considered a curule chair. It may be divided into two principal parts: the square or cubic portion, which forms the body; and the upright elevation behind, which forms the back. The former portion is four Roman palms in breadth across the front, two and a half at the side, and three and a half in height. It is formed by four upright posts, united together by transverse bars above and below. The sides are filled up by a species of arcade, consisting of two pilasters of carved wood, supporting, with the corner posts, three little arches. The front is extremely rich, being divided into eighteen small compartments, disposed in three rows. Each contains a basso-relievo in ivory, of the most exquisite finish, surrounded by ornaments of the purest gold. These bassi-relievi represent, not the feats of Mohammed, as the readers of Lady Morgan might expect, unless they knew that the religion of the prophet does not tolerate any graven images at all, but the exploits of the monster-killing Hercules. The back of the chair is formed by a series of pilasters supporting arches, as at the sides; the pillars here are three in number, and the arches four. Above the cornice, which these support, rises a triangular pediment, giving to the whole a tasteful and architectural appearance. Besides the bassi-relievi above mentioned, the rest of the front, the mouldings of the back, and the tympanum of the pediment, are all covered with beautifully-wrought ivory. The chair, therefore, is manifestly of Roman workmanship—a curule chair, such as might be occupied by the head of the church, adorned with ivory and gold, as might befit the house of a wealthy Roman senator; whilst the exquisite finish of the sculpture forbids us to consider it more modern than the Augustan age, when the arts were in their greatest perfection. There is another circumstance which deserves particular mention in the description of this chair, and exactly corresponds to the time of St. Peter's first journey to Rome. This event took place in the reign of Claudius; and it is precisely at this period that, as Justus Lipsius has well proved, *sellæ gestatoriae* began to be used by men of rank in Rome; for it is after this period that Suetonius, Seneca, Tacitus, Juvenal, and Martial mention

* Letter to Cardinal Wiseman by Sidney Lady Morgan, p. 24.

† Remarks on Lady Morgan's Statements regarding St. Peter's Chair preserved in the Vatican Basilic. by N. Wiseman, D.D., &c.

‡ The Legend of St. Peter's Chair, by Anthony Rich, B.A. London, Charles Westerton. 1852.

the practice of being borne in chairs. This was done by means of rings placed at their sides, through which poles were past, and thus the chair was carried by slaves upon their shoulders. At each side of St. Peter's chair are two rings, manifestly intended for this purpose. Thus, while the workmanship of this venerable relic necessarily refers its date to an early period of the Roman empire, this peculiarity fixes it at a period not earlier than the reign of Claudius, in which St. Peter arrived at Rome.' This description, he also says, 'will prove that the chair is not of Mahometan origin, but precisely such a one as the antiquary would expect to find claiming the honour of having been the episcopal throne of the first Roman Pontiff.'"

Now listen first to the source of the Cardinal's information,—

"Never have there been so many solecisms in historical knowledge, such an ignorance of artistic character, such a confusion of words and things, so much parade of learning with such shallow scholarship, so many errors exhibited in so narrow a compass, since the time when that adventurous youth, the Hon. Charles Boyle, undertook the forlorn hope of proving that the supposed Epistles of Phalaris were genuine. Fortunately, however, they are so patent, that it does not require the powers of a Bentley to demolish them."

"*The whole extract is in reality copied*; that is, translated from a Latin text by a fellow-labourer in the same vineyard. I know not whether he enjoyed the reputation of being a scholar or antiquary of note; but Cardinal Wiseman is usually supposed to be well versed in the written lore of philology, which may be learned in the cloister; and in the practical antiquarian knowledge acquired by observation of the monuments of antiquity, for which study a long residence in the city of Rome affords the most favourable opportunities. If, then, the passages cited were adopted under the impression that they propounded accurate notions, either classical or antiquarian, we have all rated the attainments of his Eminence in this branch of knowledge far above their real deserts. If, on the contrary, they were adopted by one who was well aware of the many errors they contain, but suffered to pass, according to his own insinuation, 'as too well suited to his purpose to merit examination,' then I submit that the charge of deceit, which he so roundly objects to another, must rebound with increased energy upon himself, and with serious detriment to his moral reputation. Either horn of the dilemma would be an unpleasant one for so distinguished a personage to sit upon; but I fear that he must be condemned on both counts of the indictment—of ignorance as well as fraud. When he exclaims, in a burst of eloquent infallibility, as if he had already forestalled time, and were issuing a *motu proprio*, not from the 'Flaminian gate,' but from St. Peter's chair itself,—*I will set this calumny at rest; I will describe; I will give the grounds; I will account,*"—would any one imagine that he was merely going to transfer into a pamphlet of thirty-seven pages another pamphlet, of similar dimensions, published sixty-three years before in a dead language; and that without the slightest acknowledgment, but with a studied concealment of its real author? Yet such is the fact. With the exception of inserting or omitting a word or two here and there, for the purpose of producing the desired effect, not a single argument has Dr. Wiseman added to his author's text, beyond the personalities directed against Lady Morgan, which ecclesiastics of a certain class are apt to use instead of argument."

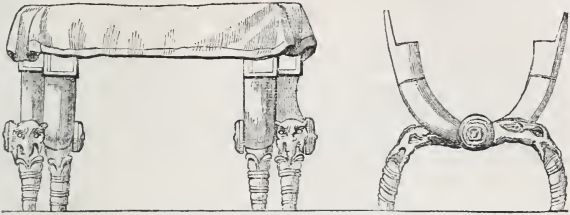
Mr. Rich next treats of the several blunders into which the Cardinal, or rather the original author has fallen. Here is blunder first:—

"The sides and back of the chair, which has a tasteful and architectural appearance, are decorated with pillars supporting arches. This is a distinct admission that the frame of the chair must have been fabricated at a period long posterior to the age assigned to it, and may be considered as confirming in some degree the theory of its supposed Eastern manufacture. The practice of supporting arches upon columns or upon pillars was unknown to the architects of the Augustan era; and was never thought of till it became customary to erect a new edifice with materials collected from some one more ancient, either damaged by accident, or designedly pulled to pieces for the purpose."

Here is blunder second:—

"Next, the chair is manifestly a curule chair. Indeed! Most people have heard mention of this celebrated name; and one would have thought that at this day every school-boy was acquainted with its form and use. But as there is one person at least who is, or pretends to be, ignorant on the subject, I will, for his edification, explain its character. The curule chair, Latin *sella curulis*, was a small portable seat, constructed so that it could be folded together like our camp-stools, and expanded to receive a cushion for sitting upon when in use; but its legs or branches were bent into a curve, instead of being straight, whence the Greek writers call it 'the crooked-footed seat.' The contrivance was adopted by the Romans from Etruria; and the thing itself was invented for the convenience of being transported with its owner wherever he went, whence it received its name, as the old Roman antiquarians indicate, who connect the analogy with *currus*, like *equus curulis*, &c. The annexed woodcut represents an original curule chair, discovered at Herculaneum, as it would appear in front, when shut up, and on one side when opened out to receive the seat, for which the two small cavities at the top were intended.

“How, then, can Dr. Wiseman’s chair, with its four straight upright posts united by transverse bars above and below, its stiff permanent back and fixed seat, be a curule chair? Is it possible that he was not conscious of the blunder when he adopted this statement?”



A Curule Chair found at Herculaneum.

Here is blunder third :—

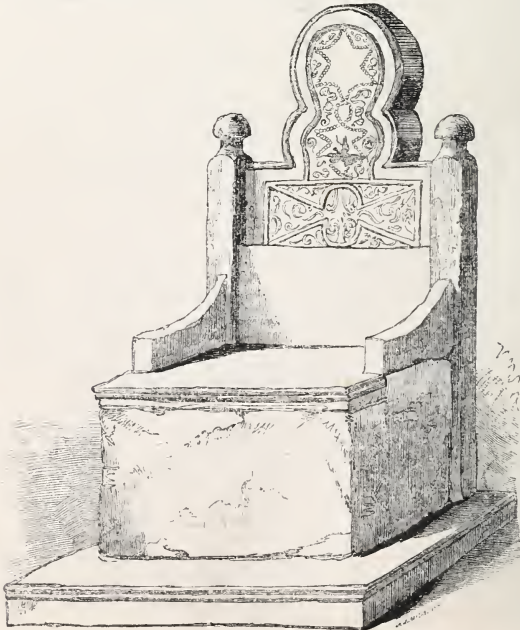
“The stiff, straight-backed, architectural chair, after being miraculously crumpled up into a low, crooked-legged folding-stool, is again touched by the enchanter’s wand, when it undergoes a second process of transubstantiation, by suddenly expanding, like a stage trick in a Christmas pantomime, into a luxurious sedan chair, ‘a *sella gestatoria*, with rings at its sides to adapt it for being carried by slaves upon their shoulders.’ If this is the sort of ‘information’ which Dr. Wiseman supposes ‘may not be uninteresting to his catholic readers,’ he pays them a very pretty compliment indeed ; for it never would be received, even for common sense, by those who are accustomed to analyze their ideas, or to attach a definite notion to the words they use.

“First, of the rings. It was necessary to commit the absurdity of affixing them to a curule seat, in order to connect the employment of a chair made by an upholsterer in the age of Augustus with a peculiar usage of it stated to be prevalent in the age of Claudius. Now it is remarkable that although every other part of this piece of furniture is described with elaborate minuteness—the legs, the sides, the back, the arches upon pillars, the ivory carvings, the ornaments of purest gold—not a syllable is breathed about the material, design, or workmanship of ‘the rings.’ But it is well known that all, even the commonest domestic utensils of the Romans, as well as their parts and appendages, both at the time of Augustus and long afterwards, were made of the choicer metals, bronze, gold, or silver, always of a fanciful and tasty design, and artistically finished. Nothing then being said in our descriptive catalogue about these rings beyond the bare mention of their existence, it is but a natural inference to suppose that they do not possess anything worthy of observation either in material or design ; and as the author by whom the original description was given, had so fine an eye for the ‘exquisite finish of the sculpture,’ we might conclude that they were nothing more than four common iron rings attached to the chair at a subsequent period for the purpose stated, when it first came to be used for chairing its owner. To ‘make things comfortable,’ that period and that usage is attempted to be fixed by calling it a *sella gestatoria*, which kind of conveyance our philologist says ‘began to be used by men of rank at Rome in the reign of the Emperor Claudius, which exactly corresponds to the time of St. Peter’s first journey to Rome.’ This is not an accurate statement ; and, whether from ignorance or design, it conveys an impression very much the reverse of the truth. The passage from which the inference is artfully drawn is to be found in Dio Cassius, wherein it is first written that Claudius suffered from bodily infirmity, especially from a sort of St. Vitus’s dance, a rickety motion of the hands and head, which is also mentioned by Suetonius. On this account he used to be carried in an upright chair, with a covering overhead, which kind of conveyance, says Dio, he was the first person of the male sex amongst Romans to make use of ; for Augustus, Tiberius, and others before him, were carried in a reclining, or invalid’s chair, such as women use. He then makes this important addition :—But now, in my time, the employment of sedans is not confined to the sovereign exclusively, for we also who are of consular dignity are carried in them. Dio flourished 194 years after Christ, or more than a century later than the assumed residence of St. Peter at Rome ; and consequently, by Dr. Wiseman’s statement, he was carried about in a sedan more than a century after his death. It is difficult to conceive what class of readers such logic as this is addressed to.”

In this style Mr. Rich goes on demolishing the unfortunate pamphlet adopted by our representative of infallibility, and we cordially recommend the whole to the perusal of our readers, only adding another extract in regard to the authority adduced by Lady Morgan in proof of the alleged inscription, and touching a rival chair of St. Peter at Venice.

“ With regard to the contested inscription, I cannot think that the ocular testimony of two respectable witnesses, such as Denon and Champollion, can be rebutted by noisy charges of calumny and forgery ; and, therefore, I shall at once state my belief that it is or *was* there, although the ‘ religion of Mohammed does not tolerate any graven images at all.’ Truly so. Neither does the religion of Christ tolerate the adoration of a statue of the heathen Jupiter. Yet crowds of Christians may be seen every day in the ‘ Vatican basilic,’ kissing the bronze toe of that divinity, who has had the Paganism ‘ taken out of him’ by a Papal consecration, and the substitution of a door-key for a thunderbolt in his hand. How many Pagan temples of old Rome, when no longer tolerated as such, have yet been tolerated when converted by a fresh inscription into Papal churches ? How many Pagan gods, goddesses, heroes, and abstract personifications, have been tolerated into Romanized saints ? Why should the Moslem be more scrupulous than members of the holy Roman Church ? Why should he reject his lawful and valued plunder, when the successors of St. Peter had taught him a simple and easy method to quiet his scruples, and destroy the pernicious influence stamped upon it by its unbelieving owner, viz., by inscribing upon it his own confession of faith, ‘ THERE IS BUT ONE GOD, AND MAHOMET IS HIS PROPHET ?’

“ Dr. Wiseman then proceeds to suggest a probable origin for what he is pleased to call Lady Morgan’s ‘ foolish and wicked tale.’ For this purpose he commences a fratricidal attack upon another chair, also inscribed with Cufic characters, and reputed likewise to have belonged to St. Peter, which is now preserved in a church at Venice, and which Lady Morgan is accused of ‘ confounding’ with the curule seat, or sedan chair, or ivory throne, preserved in the Vatican. Lady Morgan, on her part, has shewn, by her ‘ Letter to Cardinal Wiseman,’ that the generous suggestion of ‘ blundering and malice,’ was a gratuitous and erroneous assumption on his part. It is not incumbent upon me to defend or refute the Venetian tradition respecting the Venetian chair ; but I must say, that if an unprejudiced person were compelled to make option between the rivals, the stone chair of Venice, notwithstanding its Cufic inscription, has by far the best claim of the two to the honour of having been used by St. Peter.”



St. Peter's Chair at Venice.

LORD CAMPBELL AND THE POPE.

As matters advance the offensive assumptions of the Papists are becoming more palpable. The public prints have recorded and largely commented upon the following scene:—

“The Norfolk Assizes were opened at Aylesbury on Monday, by Lord Campbell and Mr. Justice Crompton. The High Sheriff was Mr. Scott Scott Murray of Danesfield, who some years ago was Member for the County. This gentleman joined the Church of Rome, and in consequence retired from Parliament. In this capacity as High Sheriff he has to appoint a chaplain, whose duty is to accompany the Sheriff and Judge of Assizes, and to preach the Assize sermons. Mr. Murray appointed a Roman Catholic chaplain, selecting Mr. Morris, who, like himself, had seceded from the Church of England, and this reverend gentleman accompanied the Sheriff and Mr. Justice Crompton to the door of the church of the hamlet of Walton, whence, having there deposited the learned Judge, *the High Sheriff and his chaplain proceeded to the Roman Catholic chapel*, and afterwards took up his Lordship. When both the Courts were opened on Tuesday, for the despatch of business, the High Sheriff was again attended by Mr. Morris as his chaplain. The Grand Jury having been duly sworn, Lord Campbell proceeded to deliver his charge to them.”

After expressing his disapprobation of what had taken place and his “hope that such an occurrence would not be repeated,” his Lordship is said to have spoken as follows:—

“I hope that no one will suppose I am actuated by any illiberal motive. I have always most strenuously supported the Roman Catholics in their claims for freedom of opinion, in order that they should be admitted to all the privileges of all others of her Majesty’s subjects; and I may say that, having lately been sojourning in Italy, I had the honour of an audience with the head of that religion, and from that interview *I had every reason to believe he is a most excellent and most praiseworthy person*; and no one must suppose, from the course I take, I am actuated by any improper motive. But, gentlemen, the Sheriff appoints a chaplain who is to appear as the chaplain of the Judges, and who is expected to take his seat in the same carriage as the Judges, and to sit beside the Judges in the Court. That chaplain, therefore, becomes the chaplain of the Judges, and the Protestant religion is the religion of the Judges of this country.”

The Grand Jury, at the close of the day, made the following presentment on the subject:—

“In making our presentment, the Grand Jury desire to express their respectful thanks to your Lordship for your observations on the subject of the attendance of a chaplain of the Roman Catholic persuasion, and to assure your Lordship of their unanimous and entire concurrence in the sentiments addressed to them by your Lordship.”

Lord Campbell has received just commendation for exposing this eminently modest plan for foisting a Popish priest into such indecent prominence. The High Sheriff has attempted a defence of his conduct, and talks stontly as usual about “religious liberty,” as if the meaning of that phrase were simply that Papists, who refuse all liberty to Protestants abroad, are just to do what they please in this country, and as if, on any ground of religion or common sense, they ought to be entitled to parade a Popish priest publicly through Buckinghamshire in the same carriage with the Protestant Judges of England without asking their consent. The *Times* has admirably disposed of Mr. Scott Murray’s letter. The following sentences hit the nail on the head:—

“Lord Campbell considers that when a Judge of assize rides through a town on his circuit in company with a notorious ecclesiastic—when he sits by the side of such an individual on the judicial bench; in a word, when the judge and the chaplain are before the public as inseparable companions from the beginning until the end of the circuit business, the judge and the chaplain will be presumed to be co-religionists. Unless some desire of paltry parade, or some wish to elevate the repute of his own faith by lessening the dignity of the Chief Justice, was at the bottom of Mr. Scott Murray’s proceeding, why could he not leave his chaplain at his beads at home? Let that reverend person say mass for the High Sheriff, say grace for the High Sheriff, listen to the High Sheriff’s recital of his little peccadillos, and impose upon him such easy absolution as high sheriffs are sure to obtain; but why pin his vestments to the ermine of a Protestant judge?”

“The simple truth is, that this silly and preposterous act of Mr. Scott Murray’s is but a specimen of the habitual policy pursued within the last few years by the Roman Church

within these realms. If our country is parcelled out into dioceses—if the authority of our Queen and Parliament is set at defiance—if one division of the empire is kept in a constant ferment by the fiery zealots of that encroaching Church, that is nothing. But if we protest, complain, resist, that is persecution. Does a week ever pass over our heads in which we have not to record some broil in which, when the whole story is fairly tested, some Roman Catholic zealot is found to be the aggressor! Let them be content with equal political rights. We give to others the same freedom as we claim for ourselves, but we will not suffer ourselves to be priest-ridden by the ecclesiastics of a Church which is understood and rejected by the common sense of the vast majority of the community.”

But where was the necessity for Lord Campbell going out of his way to pronounce an unfounded eulogium upon the Pope? If we are to believe the Lord Chief Justice of England, who at the very time is standing forth as the champion of Protestantism, the Pope—called in Scripture the “man of sin,” and “son of perdition,”—is “a most excellent and most praiseworthy person!” How did his Lordship make this wonderful discovery? Why, he had “the honour of an audience” with the said “man of sin;” and inasmuch as the cloven foot was of course wrapped up in a velvet slipper, the Chief Justice of England was entirely pleased and delighted! All that the world has ever heard of Pius IX. is strangely untrue. It is not true that he violated his engagements to his own subjects as a prince, and that his pretences are eminently blasphemous as a minister of Christ. It is not true that the blood of the Roman people was shed like water by infidel France, to restore this Pope to his palace, and that he blessed weapons dripping with their blood! It is not true that all liberty, civil and sacred, is trampled under foot in his dominions, and that whilst his own dungeons are crammed to suffocation with the best men in Italy, he is the great pillar and centre of European despotism. All these things are untrue, as the eminently liberal, enlightened, and Protestant Lord Campbell can certify, after seeing him last summer for ten minutes! He is “a most excellent and most praiseworthy person!” When are we to be done with this outrageous folly?

The object of Lord Campbell was, no doubt, to please the Papists. But he will soon discover that this old policy of “conciliation” is of no value at all, except we are prepared to go down and be trampled under their feet. We are almost ashamed to transfer to our pages the offensive remarks of the *Catholic Standard* in regard to this very matter. But they afford a conclusive evidence that Lord Campbell’s soft speaking has not in the least abated the fury of his antagonists, if it has not added contempt to their rage, and a good warning to all men, that in speaking of or to Romanists the most politic thing, as well as the obvious duty, is to speak the simple truth. We quote from the *Catholic Standard* of March 6, under the head of

“JUDICIAL IMPERTINENCE.”

“We perceive by the Circuit reports in the morning papers, that Lord Campbell has been importing his Guildhall insolence into Buckinghamshire. The Whig Chief-Justice seems determined to exhibit upon the Bench the same perverse politics which, when his patron turned Presbyterian and persecutor, the learned Lord did not think it unbecoming to display at the festive board. . . . Why, let us ask, should Lord Campbell do and say those insolent, offensive and presumptuous things at Aylesbury which Sir Frederick Pollock would not think of saying or doing either in London, or, we are convinced, on Circuit? Is the son of the old Presbyterian minister a more orthodox Anglican than the Chief Baron who was born and baptized in the established Church of this country! Or is it that ‘Plain Jock,’ who however stooped from his democratic elevation to pick up two peerages, felt his dignity hurt by the contact of a Popish priest! Considering his parentage and his early career in this city after the young Caledonian adventurer crossed the Border and hied South in search of fame and fortune, which he has found—the fair reward we frankly admit of his talents and unflagging industry—we must be permitted to suggest that a more modest demeanour would have been more becoming; and that having, as he tells the Bucks squirearchy, during his Italian *séjour*, had an audience of the head of the Catholic religion, whom we are happy to find he conceives to be ‘a most excellent and most praiseworthy person’—it would have been as well if he did not travel out of the

record, to borrow an illustration from his own craft, and indulge in offensive, uncalled for and audacious remarks. . . . His offensive *brusquerie* went down at Aylesbury as a mere matter of course. It is not in that county that one could expect to find the education that detects a scandalous judicial blunder, or the liberality that rebukes blatant bigotry. Even the High Sheriff manifested, we must say, a lamentable timidity. We could name a county where a Catholic High Sheriff would, under such gross provocation as Mr. Scott Murray received from Lord Campbell, have administered to the peccant Judge such a rebuke as would crimson the aggressor's cheeks were they ten times more cadaverous, without insulting the ermine, or descending from the sphere of a gentleman."

SACRIFICE OF THE MASS:

A PLAIN REASON WHY THE CHURCH OF ROME WITHHOLDS THE SCRIPTURES
FROM THE PEOPLE.

POPERY and the Divine word are directly antagonist to each other. For example, an absolute denial of the Christian faith is made every time (what they call) the "Sacrifice of the Mass" is performed. Popery teaches that it is "an *unbloody* sacrifice," yet "equal in efficacy to the death of Christ on the Cross," and this dogma must be received under pain of anathema. But St. Paul declares, (Hebrews ix. 22,) that "without shedding of blood is no remission," and (x. 18) that "now where remission of these (sins) is, there is no more offering for sin." Again: The Romish Church says, that each and every time the mass is offered, there is the real presence of the body, blood, and divinity of the Lord Jesus Christ, which is there offered as a sacrifice for the quick and the dead. This must be believed, or the curse is pronounced. The testimony of the Apostle Paul is directly contrary to the Romish doctrine of transubstantiation. See Epistle to the Romans, vi. 9, "Knowing that Christ, being raised from the dead, *dieth no more*; death hath no more dominion over him." Also, Hebrews ix. 24, "For Christ is not entered into the *holy places* made with hands, but into *heaven itself*, now to appear in the presence of God for us: nor yet that he should offer himself *often*, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but *now once*, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself"—"Christ was *once* offered to bear the sins of many." Further, that there might be no mistake, Heb. x. 10, "By the which will we are sanctified, through the offering of the body of Jesus Christ *once for all*.—(12.) But this man, after he had offered *one* sacrifice for sins, *for ever* sat down at the right hand of God.—(14.) For by *one* offering he hath perfected *for ever* them that are sanctified."

As the Bible is in direct opposition to the doctrines of the Church of Rome, her safety lies in forbidding its perusal.

EXPULSION OF PROTESTANT MISSIONARIES FROM HUNGARY.

MANY of our readers must have observed that very large and influential meetings were lately held in Edinburgh and Glasgow in regard to the recent expulsion of Protestant Missionaries from unhappy Hungary. This is the true spirit of Popery in power. It is most important to keep this matter before the public, and by all Christian means to seek redress. We understand that a meeting will soon be held in Exeter Hall on the subject.



Saint Godric.

POPISH SAINTS.

" Your saints, O Rome, are sinners canonized!
And oft the greatest sinner is the Pope :—
He who with cursing councils has devised
To wrest from man God's book of heavenly hope.

Inmates degraded of the cloister'd walls,
Or weak romantic sentimental minds,
Who shun the sacred force of truth, that calls
To face the world, and spurn what it enjins.

How can ye, Papists, hug your servile chains,
Appease your consciences by counting beads?
God's word demands not formal prayers and pains,
It spurns all claim to meritorious deeds."

It would require a whole treatise to expose the impositions that have been practised upon the world under the name of Popish saintship. Their calendar is made up of a variety of elements. There are some true saints in it, as the Apostles, but it contains also a number of names of the greatest sinners, and some names of men who never had an existence. Modern Rome has no idea of the Scripture doctrine of sanctification as the work of the Spirit of God, and inseparably connected with justification through the blood of Christ, and imagines holiness to consist in a cowardly fleeing from duty, and in such revolting austerities and penances as heathenism has always enjoined. An account is given in a recent Popish book* of a so-called saint named " St. Peter of Alcantara," of whom it is said,—

" *It was usual for him not to eat till the third day!* He asked me why I was astonished at this; for he said it was very possible for one who had accustomed himself to it. A companion of his told me, that sometimes it happened *he ate nothing for eight days*. This, perhaps, might have been when he was in prayer; for then he used to have great raptures and impulses of the love of God, of which I myself was an eye-witness."

Gibbon gives an account of a Popish saint called Simeon Stylites, a Syrian anchorite, who, on the giddy top of a pillar sixty feet high, lived and died. In connexion with this, he remarks that

" A cruel and unfeeling temper has distinguished the monks of every age and country."

And, in regard to the special monk referred to, he says:—

" Successive crowds of pilgrims from Gaul and India saluted the divine pillar of Simeon; the tribes of Saracens disputed in arms the honour of his benediction; the Queens of Arabia and Persia gratefully confessed his supernatural virtue; and the angelic hermit was consulted by the younger Theodosius on the most important concerns of Church and State. . . . Antioch revered his bones as her glorious ornament and impregnable defence."

This is a pretty fair sample of the most eminent Popish saints. God is supposed to be like the idol of Juggernaut, pleased with the mere senseless tortures of His saints, whereas we are told that " as a father pitieth his children, so the Lord pitieth them that fear Him," and that " He will withhold no good thing from them that walk uprightly." It is supposed to be a man's duty to do violence to himself, even to the risk of his life; whereas it is the duty of men to use all " lawful endeavours to preserve their own lives as well as those of others,"—Paul said to the jailor of Philippi, " Do thyself no harm." It is supposed that a man is most free from temptation in a solitary place; whereas it was just such a place that the Devil chose as the scene of our Lord's temptation. It is supposed that if the body is scourged, the soul must necessarily be improved; whereas abundant experience proves that such a bodily process is quite compatible with innumerable spiritual evils, as pride, hatred of God, discontent, and every species of vile affection. Above all, this whole procedure is supposed to be meritorious, and the way to purchase heaven, and a high place in heaven; whereas the Scriptures tell us that " by deeds of the

* The Life of St. Teresa, written by herself, and translated from the Spanish by the Rev. John Dalton. London, Dolman.

law no flesh living can be justified;" that Jesus has the key of heaven, and "openeth so that no man shutteth, and shutteth so that no man openeth;" and that "when we have done all, we are to say that we are unprofitable servants."

BISHOP GILLIS AND THE "SHOELESS URCHINS" OF EDINBURGH.

A CHALLENGE was lately given by Dr. Mapei, a learned foreigner, who was for nine years a Popish priest, and for three a teacher of Romish theology, to the Popish Bishop Gillis of Edinburgh, to discuss in public any one or more of the vital questions of the Romish controversy. From his more perfect familiarity with the English tongue, the Prelate would have had a great advantage in the discussion, and he might have been sure of respectful attention, and the most perfect fair play. The Bishop has thought proper, however, to decline this challenge, for reasons which, we believe, will be perfectly understood by the public. We are well aware that whilst he declines to debate with men, on the ground that nothing "new" can be said in the way of argument, his Jesuitical emissaries are busy arguing with young ladies in the drawing-rooms of Edinburgh. But what we chiefly intended to notice was the complaint made by the Bishop in regard to the treatment which he says he receives from the shoeless urchins of Modern Athens. We should be the very last to encourage the slightest incivility to Bishop Gillis on the part of any human being. If he can find the urchins and prove the insult, we shall move that they be duly flogged; but meantime his complaint is as follows:—"The Pope, his bishops, and his priests,—the 'Romish Church,' her doctrines, and her discipline, have been denounced from the pulpit, and howled at from the platform, till the theme has come down at last, like some popular air, to the ragged and *shoedless urchins* of the streets; and Edinburgh has been lowered to that level of '*sauvagerie*,' that now makes it impossible for a Catholic clergyman to cross the threshold of his own door without being, as I daily am, wantonly and grossly insulted by name. If all this be requisite to prove what our Saviour meant eighteen hundred years ago, when he said, 'By this shall all men know that you are my disciples, if you have love one for another'—be it so, however strange." This is, no doubt, very pathetic, and properly interpreted, may probably mean that the Protestant spirit is becoming strong in Edinburgh; but, whilst we again protest that we would not touch a hair of Bishop Gillis' head, as he well knows, or insult him in any way, his declaration, the object of which we think we comprehend, may justly give rise to certain queries.

1st, How does he know that the "shoeless urchins" of whom he speaks were Protestants? Probabilities seem to be strongly against his supposition. For we are quite sure that if all the ragged and shoeless urchins of Edinburgh were assembled, nineteen-twentieths of them would be found to be children of Papists. We suspect, therefore, that there is some mistake here in the Bishop's statement.

2d, What is the precise kind of "gross and wanton insult" of which the Bishop complains? He is very inexplicit in his definitions. We have heard of no complaints to the police on the subject. And we know that Popish bishops, being accustomed to almost Divine worship, have singular notions as to what constitutes an insult. A friend of ours was travelling lately on the Continent, and a Popish Archbishop happened to be in the same train. When they came

to the halting place, the platform was a little wet, in consequence of recent rain. The dignitary threw himself back, with great pomp, in the carriage, when, lo! a most respectable looking man went down on all fours, and the Archbishop coolly stepped out on his back, and scarcely deigned to thank him. Had this not been done, probably that Archbishop might have reckoned himself insulted! We all know that Lord Arundel lately went down on his knees on the platform at Limerick to the Popish Bishop there. And, therefore, until Bishop Gillis defines the precise nature of the insult offered him by the children of Edinburgh, it is impossible for us to judge of it.

3d, Why is the Bishop so sensitively alive to any insult, real or supposed, when applied to himself, and so thoroughly insensible to the most wanton and unprovoked violence manifested by his emissaries towards others? It is notorious that the agents of the Irish Mission are continually attacked by those over whom Bishop Gillis has absolute control. Cases are continually reported and brought before the Police Court of outrageous violence. Several have been nearly killed, and a poor man is *now in the Infirmary*, one of whose eyes has been knocked out by Papists, and the other nearly destroyed, simply because he chooses to be a Protestant. Similar cases have been occurring for years: and yet we have never seen a letter from the Bishop denouncing this. We have never heard that a single whisper has been uttered against it by him or by any of his priests. The extreme of violence is all right, apparently, when directed against Protestants; but if even a child dares to point its finger at the Bishop, the whole town is made to ring with his piteous lamentations.

The tactics of Rome in this respect are perhaps the most singular commentary in existence on the passage, "Whatsoever ye would that men should do unto you, do ye even so to them." Papists are allowed the utmost liberty in this country. They are allowed to build their chapels, and to use every means to convert the people, and that at the very time when we know that, if ever they get the upper hand, they will at once put Protestantism down by force. If we treated them as they do us; if we packed them off from this country to Rome, as they do our missionaries from Hungary; if we turned their chapels out of the town, as they do ours from the city of the Pope, they might have something to say. But not satisfied with returning us evil for good, whenever they have the power, if all circumstances do not bend to their pride and caprice, they fill the kingdom with the most lamentable complaints. To hear them speak, one would think that meeker, better, and, at the same time, worse used men did not exist in the world. But, to use the language of an old divine, "Their voice is the voice of Jacob, but their hands are the hands of Esau."

4th, If true Christians are to be discovered, as Bishop Gillis affirms, by a manifestation of brotherly love, we solemnly ask him, Why is Popery so bloody a religion? Why does it curse so dreadfully all who differ from it? Why does it connive at murder in the confessional, as the converted priest Nolan expressly declares he was forced to do? Why did it countenance some of the most atrocious murders of past times, as we proved in a recent Number? Why is the propriety of persecuting to death all heretics one of its prominent and notorious doctrines? Why is the bloody Dominick one of its leading saints? Why did the present Pope encourage the French to murder his Roman subjects, and bless their arms after they had done it? We may well exclaim in the language of our meek Bishop, to whom the naughty children of Edinburgh have been so cruel, "If all this be requisite to prove what our Saviour meant eighteen hundred years ago, when he said, 'By this shall all men know that ye are my disciples, if ye have love one for another,'" it is certainly strange, but we by

no means add, with him, "be it so." It is a scandal to the very name of religion, that it should be associated with such atrocities, and we earnestly pray that Bishop Gillis may be brought to see all this in the light of Scripture truth, and to become a true minister of the gospel of peace and love.

THE CHURCH.

THE third of the five rules of faith which, according to Dens, the Papists enjoy, is the Church. Practically, the Church is to Papists the only rule of faith. They hold the Church to be infallible, and to be entitled virtually to supersede and override both Scripture and tradition, by its power of infallibly determining what Scripture means, and what traditions can be traced to the Apostles. The authority of the Church is the answer which Papists commonly give to all arguments adduced against any of their doctrines and practices; and we admit that, if they could prove, 1st, that the Church is infallible, and 2d, that the Church which is infallible is the Church of Rome, it would then be quite reasonable to abandon the study and interpretation of the Bible, and to receive with implicit faith whatever the Church of Rome might choose to inculcate. The claim to infallibility advanced by the Church of Rome is virtually a claim to occupy the place, and to exercise the prerogatives, of Him who is Lord of the conscience, and therefore it can have no rational or satisfactory foundation to rest upon, except a clear and explicit declaration of God himself. We are not called upon even to listen for one moment to such a claim, unless those who advance it *profess* to adduce the express and direct authority of God himself in support of it. When, then, Papists call upon us to submit to the authority of their Church, we demand, as we are entitled and bound to do, that they shall, in the first place, produce to us clear scriptural proof that their Church is infallible. Now, they do not pretend that there is anything in Scripture which directly or expressly bears upon the establishment of the infallibility of the Church of Rome. They are therefore obliged to try to make out this claim by an indirect and roundabout process, in this way, by proving, 1st, That the Church of Christ is infallible, or incapable of teaching any error in matters of faith or practice. 2d, That the Church of Christ must be a distinct society, standing out visibly and palpably, in an unbroken succession, from the time of the Apostles till the present day; and 3d, That the Church of Rome is this one true Church of Christ. Now let it be carefully observed, that *these* precise positions must be proved from Scripture, and not certain other positions which may sound like them, or bear some sort of resemblance to them. And let it be farther observed, that they must be *all* proved; for if the proof of any one of them fail, the claim of the Church of Rome to infallibility is left destitute of any solid foundation. There are two artifices to which Papists commonly have recourse when called upon to produce Scripture evidence of their doctrines. One is to bring forward passages which prove, not the positions they have undertaken to establish, but only positions which bear some resemblance to them. The other is, to deduce a general conclusion from one or two preliminary positions proved, when one or two other positions, of which no proof is adduced, are equally indispensable in order to the conclusion being really established. Several important instances of this mode of management occur in the Popish

controversy, and one is furnished by our present subject of the infallibility of the Church. They cannot prove from Scripture that the Church of Christ, that is, the whole subject or body comprehended under that designation, is infallible or incapable of embracing and teaching error, or that Christ has promised that his true Church was to maintain an unbroken existence, in every successive age, as a visibly and palpably distinct society, though they can prove some positions which, to a certain extent, resemble these, and may easily be mistaken for them by careless observers. But even if they could prove these precise positions, it would not follow as a conclusion, without the establishment of some other intermediate points, that the Church of Rome is infallible.

If these considerations are remembered and steadily applied, there will be no difficulty in perceiving the irrelevancy and insufficiency of the Scripture evidence commonly adduced by Papists in support of the infallibility of the Church. It is easy enough to prove from Scripture that Christ will always have a Church on earth—have some men to worship and serve Him—that His true followers will always profess and hold forth substantially the same views of Him and of the salvation which He wrought out, and that the Church is fitted and called to maintain a prominent place, and to exercise a commanding influence, in promoting His truth and advancing His cause. All this can be proved, but this comes far short of proving that there will always be upon earth one visible and outstanding society, proclaiming perpetually and without any error the whole truth which Christ and his Apostles revealed. Of this latter position, indispensable for the establishment of the Popish principle of the infallibility of the Church, there is no proof to be found in Scripture.

We cannot enter into a detailed examination of all the irrelevant matter which Papists produce from Scripture in support of it, but we may briefly illustrate the insufficiency of one or two of the most plausible proofs they are accustomed to urge. Of the many things said in Scripture about the Church, which Papists commonly adduce in support of its infallibility, there is perhaps no one which has so much of the appearance of proving this, as the statement of the Apostle Paul, 1 Tim. iii. 15, in which he describes the Church as “the pillar and the ground of the truth.” This statement, we contend, does not prove the Church to be infallible. The connexion in which it is introduced, indicates that it is intended, not so much to describe what the Church does in relation to the truth, as what *it ought to do*, that it is designed to set forth the Church’s duty in proclaiming and promoting the truth, to declare what it was incumbent upon the Church ever to aim at, and not to predict what the Church would always in point of fact accomplish. But even if we were to admit, that when the Apostle called the Church the pillar and ground of the truth, he intended to describe not merely what the Church should do, but what it was then in fact doing, and would ever continue to do, it would not follow that the Church is infallible. The Church might be correctly described as being the pillar and ground of the truth, or that which held up and supported the truth, although it was not certain that it would always, or in every age or country, be free from all error. The Apostle Peter is described as a pillar, and he no doubt did a great deal to proclaim and advance the truth, and yet he certainly upon one occasion did fall into error, and was in consequence reprov’d and opposed by the Apostle Paul. The Church, as a whole, has been all along the pillar and ground of the truth, proclaiming and preserving in the world the fundamental doctrines of God’s revelation. But it is impossible to doubt, that in different ages and countries,

all the various sections of the Church have been more or less tainted with error, and this cannot be proved to be inconsistent with anything that is asserted or predicted concerning it in Scripture.

Papists are accustomed to appeal in support of the infallibility of the Church to Christ's promises, that His own presence, and the presence of the Holy Spirit, would continue with the Church till the end of the world. But these promises merely prove that Christ will certainly effect in and by His Church whatever it may be His good pleasure to effect, *without giving us any specific information as to what the results are which He has resolved to accomplish*. If we had distinct and independent evidence that He intended to make His Church infallible, these promises would point out the nature and the efficacy of the process by which this result was to be effected. But of themselves they afford just as good evidence, that is, no evidence at all, that He intended to make His Church impeccable, as that He intended to make it infallible—to preserve it from all sin, as to preserve it from all error. Papists cannot allege that Christ's constant presence with His Church preserves, or was intended to preserve it from all sin in practice, and they have no more warrant to allege that it was intended to preserve it from all error in doctrine.

The only other thing in Scripture to which the Papists appeal with any measure of plausibility in support of the infallibility of the Church, is the promise of infallible guidance and direction given to the Apostles, and alleged to extend to their legitimate successors in the government of the Church. This promise was given to all the Apostles, and was fulfilled in each of them individually; so that if it was intended to apply *in the same sense and to the same extent* to their successors in the ministry, it must secure infallibility to every priest, or at least to every bishop. Papists, however, do not venture to allege that every bishop is infallible, and therefore the argument, if good at all, would prove too much, and of course can prove nothing. It is important here to notice, that it holds true of *many* of the considerations which Papists are accustomed to bring forward upon this subject, that if they were really true and sound, and if they were consistently followed out to their legitimate results, they would prove every priest, or at least every bishop, to be infallible; and moreover, that this is a conclusion which Papists in general are practically taught and expected to believe. To the mass of Papists, the Church is just practically their own priest or bishop, and there is one leading function which it is competent for any one priest to execute, and in the right execution of which all men are deeply interested, viz., the absolution or forgiveness of sin, for which infallible guidance, if it can be had, is at least as necessary as in regard to any function attaching to the Church in general. The promise of Divine supernatural guidance, given to the Apostles, had special reference to this matter of the forgiveness of sin. And if every priest has not the same infallible guidance in forgiving sin as each Apostle had, then it will clearly follow, 1st, That the promise is not to be understood in the same sense when applied to the Apostles as when applied to their successors in the ministry; and 2d, That the efficacy of the pretended absolution of sins by priests cannot be in the least relied upon. The execution of the functions vested by our Saviour in the Apostles implied and required in each of them Divine and infallible guidance, and when such guidance is not enjoyed, these functions cannot be executed, and should not be claimed. Papists must claim infallibility for each priest and bishop, or else they must admit, either, that the promises on which they found apply only to the Apostles and not to their successors, or, at least, that they apply to modern ministers only in a different and inferior sense

from that in which they apply to the Apostles, that is, in a sense consistent with the admitted want of individual infallibility. These considerations are amply sufficient to prove, that our Saviour's promises to the Apostles afford no conclusive argument in support of the permanent infallibility of the Church.

It thus appears that there is no Scripture evidence of the doctrine of the infallibility of the Church, that is, no proof that the whole subject or body which in Scripture is included under the designation of the Church, would always be preserved free from all error. But even if we were to concede that this general doctrine could be proved from Scripture, it would still be necessary for Papists to prove by the same authority, that the Church which is infallible is the Church of Rome. As it is quite plain that there is nothing directly said in Scripture about the authority or infallibility of the Church of Rome or the Bishop of Rome, they must try to establish this indispensable position by an indirect and roundabout process. Now, the chief medium by which they attempt to establish this, is the second of the positions which we mentioned in the early part of this article, viz., that the Church of Christ must be a distinct society, standing out visibly and palpably, in an unbroken succession, from the time of the Apostles till the present day. The Church of Rome cannot present the show of a plausible argument in support of her claims without establishing this position. Now we maintain, that it cannot be proved from Scripture, and more particularly, that nothing that is said or indicated there concerning the unity, the visibility, and the perpetuity of the Church, affords any sufficient evidence of its truth; in short, that it is based only upon unwarrantable and far-fetched inferences. But even if we were to concede to them this general position, it would not by any means follow that the Church of Rome is the one true Church of Christ. The Greek or Eastern Church has at least as good a claim to perpetual visibility, and an unbroken succession in respect of outward organization, as the Roman, or Western, or Latin Church. There is not a shadow of ground, so far as this point is concerned, why the Roman should be preferred to the Greek Church; nor is there any respect in which a superior claim can be made out on behalf of the Roman Church as compared with her Eastern rival. If we try them by the standard of Scripture, we find as the clear and certain result, that the Greek Church teaches far less error than the Church of Rome. If we try them by the standard of antiquity, we find that the Church of Rome has deviated much farther from the doctrine and practice of the Church of the fourth and fifth centuries, than the Greek Church has done. The Romish Church is thus effectually shut out from appropriating to herself any infallibility which the Church of Christ may be alleged to possess, on the ground, that the Church of Christ must be a distinct society, characterized by perpetual visibility and unbroken succession; and the only other expedient she has been able to devise for establishing her claims, is to lay down certain notes or marks of the true Church, and to try to shew that these notes or marks apply only to her and to no other Christian community.

THE NUNNERY MOVEMENT.

THE movement to throw open nunneries is proceeding with increasing energy. Numerous subscribed petitions are being got up in every direction, and notice has been given of the introduction of a Bill into Parliament. Our article in regard to Miss Sellon and her nuns shews the necessity of this movement.

WORSHIP OF THE VIRGIN MARY.



THAT the Virgin Mary was a sinful creature requiring salvation, and is therefore no object of worship, is evident from her own declaration—"My spirit doth rejoice in God *my* Saviour." If she herself required a Saviour, she cannot be a saviour to others. Besides, we find Christ plainly intimating that she had no control over him as Mediator on more than one occasion. "Woman, what have I to do with thee?" "Who is my mother?" Above all, the Virgin Mary, now we trust in heaven, is neither omniscient nor omnipresent, and therefore cannot hear prayers offered in thousands of places at the same time, whilst we are expressly commanded "to worship the Lord our God, and to serve him only;" and are told that "there is one God and one Mediator between God and man, the man Christ Jesus." Yet the Church of Rome openly practises the blasphemous worship of the Virgin Mary, and urges all Papists to do the same.

MISS SELTON AND HER NUNS.

WHATEVER the motives may be of those who establish nunneries, and under whatsoever plausible pretexes they may be disguised, the result is ever the same. If it is "not good for man to be alone," far less is it for woman, created for the very purpose, that she might be his sweet and delightful companion. Hence, perhaps, the most loathsome thing in the black history of Popery is that part of it which relates to nunneries. And yet there are certain elements in human nature to which a life of solitude, apart from actual experience, holds out peculiar fascinations; and Rome takes care, that before the true nature of her system can be fully discovered, the retreat of her victims shall be cut off. Our readers are aware, that the Tractarian party in England have lately been imitating the Papists in this as well as in other peculiarities; and Miss Sellon, who, under the approbation of the persecuting Bishop of Exeter, presides over an establishment of so-called "Sisters of Mercy" at Devonport, has become rather notorious, in consequence of her public correspondence with Lord Campbell and otherwise. Many of the "Sisters" in the other convents have gone over to Rome, as we shewed before. But one of Miss Sellon's pupils has fortunately taken another course, and as the Lady Superior of Devonport had no power of coercion in this free country, she has not only returned to her parents, but has had the courage to expose and denounce the whole system through the instrumentality of an excellent minister of the Church of England. The work to which we refer bears the following title,— "Miss Sellon and the Sisters of Mercy: an Exposure of the Constitution, Rules, Religious Views, and Practical Working of their Society; obtained through a 'Sister' who has recently seceded. By James Spurrell, M.A., Vicar of Great Shelford. (Hatchard, pp. 41.)" We are informed by the respected author, that the extraordinary and startling disclosure of this system given in his pamphlet "is made with the full concurrence and consent of the mother of the young lady from whom the information was obtained, and of the young lady herself, who are members of a family of the highest respectability." And it is added, that "the documents and letters quoted from are in the writer's possession. Everything, therefore, that is stated may confidently be relied upon as authentic; and the greatest care having been exercised to keep what is advanced *within the truth*, the whole may be read as a statement in no way coloured, but, on the contrary, *falling short*, in some measure, of the reality." Let our readers attend to the following facts contained in this important pamphlet which, we trust, will sound the death knell of Anglican nunneries. The young lady in question corresponded with Miss Sellon before her mother had consented to her entering the society, and on this subject hear Miss Sellon:—

"MY DEAREST CHILD,—I am deeply touched by your letter of entreaty to be received here at once without your mother's consent. You are right in supposing that God is speaking to your heart. He is leading and guiding you onwards, and He will bring you into the haven where you would be. *Do not doubt it for an instant. Only remain faithful and humble.* Think of yourself as ever kneeling under the shadow of the + at His sacred feet, and you will be safe.

"Your present discipline is preparing you for the wonderful and sacramental life to which God has, we trust, called you; and which, if you continue firm, may be nearer to you than you now imagine possible. Refuse to go into society. Called to a close union with the Beloved, the chief among ten thousand, you may not adorn yourself for other eyes."

This is of course the very language of Popery, and when, at length, the desired consent was obtained, the new "Sister" is welcomed by one of the older ones, in the following truly Romish style:—

“MY VERY DEAR —,—Yours was indeed a note full of news of joy, to which Mother bids me now answer. I do rejoice with you. It is such wonderful goodness and love to be chosen to work among those devoted to His service—to lead an angel’s life on earth, ministering and waiting upon Him. Mother bids me tell you to come any day which will suit you; the earlier the better. But she would like you very much to be here before the 5th of next month. On that day the Bishop is coming to lay the first stone of our new building, after the consecration of St. Peter’s Church; and she would like you to have his blessing with us.—Believe me, yours very affectionately in Him.

“CATHERINE, S.M.”

The next scene presented is, the actual introduction of the novice, and this is done in a most dramatic way, as follows:—

“On the evening of the day of Miss —,—’s introduction into ‘The Orphan’s Home,’ she was conducted to the Oratory at the canonical hour of compline, when the flowers, the pictures, the lights, the low desks, and the dark kneeling figures of the nun-like Sisters, and the solemn benediction of each Sister by the Superior, at the conclusion of the service, and the signing them with the sign of the cross, made a deep impression on her feelings, and greatly surprised her, not at all expecting to witness anything of the kind where she *then* was.”

The young lady in question had, it appears, at one time an intention of entering a convent abroad, and on mentioning this to Miss Sellon, she received the following information in regard to the Church of England:—

“That she was not fully acquainted with the faith in her own Church; as much that she advanced as peculiar to the Roman *the Anglo-Catholic Church had always held, namely, the sacramental efficacy of confession and penance, the Apostolic succession, and prayers for the departed; and had even upheld the religious vocation, though for a season it had been permitted to lie dormant. Confession, further, she stated, was practised by her children, who were under spiritual guides, and that holy communion was administered to them every morning.*”

Our next extract is long, but it is very important. It contains an account of the interior of this new-fangled domicile, and of the practices of its inmates. It will be observed, that it is to all intents and purposes a nunnery, and that Miss Sellon’s natural vanity and pride are gratified by the most obsequious obedience. Nay, she blasphemously says to her dupes, “WHEN YOU HEAR ME SPEAK, YOU SHOULD THINK IT IS THE VOICE OF JESUS CHRIST.” Thus it is that corrupt human nature seeks to gratify its tendencies under the garb of humility. It will also be seen, that the Sisters are required to give up “everything” they possess or receive “to the community.” Hear Mr. Spurrell:—

“The reader will be astonished to learn, that this *professedly* Protestant Sisterhood is nothing less than an organized Convent. The community, as a whole, comprehends One General Order, styled, ‘The Order of the Holy Communion,’ which is subdivided into ‘The Order of the Sacred Heart;’ ‘The Order of the Holy Ghost;’ and a third Order, the name of which was unknown to Miss —,—, but the Sisters of which were usually called ‘The Black Sisters.’”

“The Order of ‘The Sacred Heart’ has for its badge a gilt triangle, from which is suspended a heart pierced with an arrow.

“The third Order has also a triangle, with however a crucifix suspended from it.

“On every triangle the word ‘Sanctus’ is engraven on each of the sides.

“The Order of ‘The Sacred Heart’ was a contemplative Order. The only Sister who belonged to it never spoke, except when with the Mother, or by her direction or permission—never came into the recreation room, and throughout the whole of the day was engaged in prayer and meditation, and in painting and illuminating Services for the Superior, or in such other works as she might give her to do.”

“The *great Rule* of the Society, that of ‘Holy Obedience,’ begins thus: ‘Ye who have offered to God your judgment and your will, must strive to preserve and grow in the submission ye have professed. . . . Ye shall ever address the Spiritual Mother with honour and respect; avoid speaking of her among yourselves; cherish and obey her with holy love, without any murmur or sign of hesitation or repugnance, but simply, cordially, and promptly obey with cheerfulness, and banish from your mind any question as to the wisdom of the command given you! If ye fail in this ye have failed to resist a temptation of the Evil One. Ye shall never discuss with any person (except by express direction of the Spiritual Mother) either within the Society or without it, the Rules of the Order, or the Commands of the Superior, . . . and ye shall make it a subject of immediate confes-

sion to your Superior, if ye have unhappily been betrayed into this error ; and ye shall receive a penance, but no word of admonition or reproof for the same. . . . Ye shall learn, through constant and daily observation and practice, that, through the exercise of lowly and entire obedience, ye will receive the gift of the Holy Ghost. . . . Be ye well persuaded that, on negligence or exactitude in obedience, depends the preservation of discipline, the purity of the Society, and the progress of each soul in the way of life.'

"From these extracts it will appear manifest that absolute submission to the Superior is enforced, as absolute submission to God ; that the exercise of entire obedience is pronounced to entitle to the gift of the Holy Spirit ; and that, on exactitude in this obedience, it is declared, depends the progress of the soul in the way of life. And to this agree the words of the Lady Superior to Miss — on a certain occasion, when addressing her she said, '*When you hear me speak, you should think it is the voice of Jesus Christ!*'" . . .

"The next rule, that of 'Holy Poverty,' begins by declaring, that 'the true and solid heritage of the religious life has always been poverty.' It then proceeds among other injunctions to say—'It is not permitted to any Sister to appropriate anything, however small, or under whatever pretext, to herself ; since each shall, on the day of her entrance, renounce in favour of the community, not only the *possession*, but the *use and disposition of everything which is hers, or shall be given to her*. All this being under the entire regulation of the Superior. . . . Ye shall neither ask for, nor receive anything without permission ; and, when ye shall have received it, ye shall place it in the hands of the Mother-Assistant for the use of the Society.'

"The use this Rule would be to the Society, should some rich heiresses enter upon the vocation of Sisters, it is hardly necessary to point out."

"The Rule of Humility" informs the Sisters that they 'will gain more in the love of God, by meekly receiving an affront or a discipline *that they do not understand*, than by fasting ten days on bread and water !'"

"The Rule of Purity" prescribes the reading the 'Holy Scripture, the Psalter, the Breviary, according to the use of Sarum provided for the Society, the Book of Common Prayer, the Imitation of the Life of Christ, and the Devotions of Bishop Andrews ; the editions being such as are approved by the Spiritual Mother, the Superior of Devonport and Plymouth,' and adds, 'Ye shall not read *any other words*, except by the express direction of the Superior. And she shall be *very careful* that she suffer not this rule to become corrupt through innovation.' And, again, 'Ye shall not speak to any one out of the Society, except with the permission of the Superior. It is not permitted to any Sister . . . to give messages or commissions, to receive letters, or send replies, without direction or permission. Ye shall write short and simple letters ; and ye shall take care that they receive the seal of the Society before they go forth.' The real meaning of this last sentence is discoverable in the charge given, that all letters received and written by the Sisters, were to be read or not by the Superior, at her discretion."

It is a great peculiarity of all convents, that men are always found to figure largely in the management of them. In the Church of Rome, those men are always bachelors. The necessity for all this does not at once appear. If the nuns have fled from the world to get rid of men, why not maintain their seclusion ? If they must confess, why not to the mother Abbess ? Miss Sellon's convent does not differ from the rest. Men are introduced, and the girls are made to confess all their sins to them, and are taught by them, it seems, to worship the Virgin Mary. Listen again :—

"Miss —, who, after what the mother had said, considered its performance a bounden duty, when she came to confession used to kneel at a table, her Confessor sitting in a chair, and repeat the following form of words, which he at the first taught her. . . . Her Confessor generally then asked, if that was all she remembered ; and, having made a few remarks on the confession, *ordinarily* gave as a penance the repeating one of the seven penitential Psalms on Friday ; but, on one occasion, this penance was varied into the *making the sign of the cross with the tongue on the floor of the Oratory!*"

"One of the Sisters always wore a Rosary, and had devotions to the Virgin Mary ; and she stated that the Rev. Mr. —, her first spiritual guide, enjoined devotions to Mary for some minds, and had given special ones to her Sister."

Let us now see the practical working of all this as an elaborate system for proselytizing. It seems to be a matter for the attention of the police, as well as of parents, whose daughters may be left defenceless, as this young lady was, in an "obscure court," in Bristol. Here is a sample of the missionary efforts of the sisterhood, worthy, certainly, of the best days of the Jesuits, but hardly consistent with the "simplicity and godly sincerity" of genuine Christianity :—

"The first of these off-shoots was that at Bristol, to commence which, amongst others, Miss —— was selected as an instrument. The plan devised by the Foundress of Convents within the 'British Church,' to pave the way for one in the city, seems to have been drawn from the principles of Loyola rather than the precepts of the Gospel; for the Sisters, simply dressed, not of course in their Conventual habiliments, were to *pass for* 'poor but respectable women, who might be *supposed* to have known better days.' In this assumed character, they were to employ themselves in carrying about baskets, containing various kinds of fancy work, done by the Novices at Devonport; and, in order to effect sales, they were to use every effort to gain admittance into the drawing-rooms of the wealthier inhabitants of Bristol. As a residence for them, a small house, at a rental of twelve pounds per annum, was taken in an obscure court. Whilst this was being put into something like a habitable state, the Sisters who were to be its first occupants were also being prepared for their new employment. And as all the work of the house at Bristol was to devolve upon them, Miss —— was sent into the kitchen at Devonport, to be instructed in these things by the servants. When all was ready, Miss Sellon and two of the Sisters went to Bristol, followed in a few days by Miss ——; whereupon the basket system had a commencement in the person of the Mother herself, but was soon desisted from.

"This work went on for some time, the Sisters being constantly changed, and one occasionally left there *alone for days together*. For more than a fortnight, once it occurred that Miss —— *had no one with her*."

At length the snare breaks, and the victim escapes, but in the escape a new and very instructive glimpse of Miss Sellon and her system is obtained. Hear her in answer to the determination of the young lady to leave:—

"MY DEAREST CHILD,—I have not studied Roman Catholic systems, and therefore cannot tell you whether I agree with them on the subject of obedience or not. But *this* I know, that I must have cheerful, loving, and confiding obedience; and I must have it from the heart, or *I will have none*. Whether this is a Roman Catholic system or not, I know not. This I know, it is the one God has taught me and mine. And now, my child, if you have it not, if you are changed, if you are faithless, I free you, as far as I can free you. I cannot break your promise. You bound yourself to me by a sacred tie, and *that bond will stand at the day of judgment*, let Satan and your own heart gloss it over now, however successfully. These ties—spiritual and not natural—ARE ETERNAL."

We need not say, that this is only a sample of that fearful presumption by which the whole system of Popery and semi-Popery are so remarkably distinguished. The "day of judgment" is one which they should seldom mention, and the young lady in question has great cause to be thankful for her escape.

There is only one point more to which we beg attention. No attempt has been made, so far as we are aware, to answer the facts of this remarkable pamphlet. But a letter has appeared in the *English Churchman*, Feb. 26, 1852, in which, in the usual Popish style, great indignation is affected against the *breach of confidence* which is alleged to have been committed; as if all manner of outrages were lawful on the part of Popery, and Protestants had nothing to do but tamely submit to them. Mr. Spurrell deserves and will receive the cordial thanks of the whole Protestant community. But hear this would-be sentimental scribe, probably an accomplice:—

"It is to be hoped that the unhappy clergyman (the Rev. James Spurrell of Great Shelford, Cambridgeshire) who has so violated the decencies of private life by publishing private letters, and holding up the private devotions and sacred rules of holy women to the scorn and ridicule of the scoffer and infidel, will repent of his evil deeds, and apologize for his conduct; and that the 'seceding Sister,' a Miss Wale, daughter of a Lady Wale, resident in Cambridgeshire, who has so forgotten what should be the behaviour of a modest and Christian woman as to reward the kindness and hospitality which she received from the community for a year, by maliciously blazoning forth all the actions of their domestic life, their private correspondence with her, shewing up their intercourse with their Maker, ridiculing their rules and modes of mutually encouraging each other in their self-denying course, will meet with that contempt from good men, and reproach from her own conscience, which she so richly merits."

DELINEATION OF ROMANISM, &c. By the Rev. Charles Elliott, D.D. London: Mason, City Road. 1851.

MANY of our readers are aware that this is a reprint of a masterly American work—indeed, to those who only propose to buy one book on the subject of Popery, perhaps it is the most useful, especially for students, of any in existence. The author we know bestowed upon it great time and labour, and although the arrangement is not always very perfect, there is a whole library of materials of the most important and authentic nature. Mr. Mason has rendered a great service to this country by reprinting the work, and we cordially recommend it.

MARTYRS OF THE REFORMATION, &c. By the Rev. William H. Rule. London: Mason. 1851.

MR. RULE is well known as a man of talent and learning, and especially as thoroughly versed in the controversy with Rome. The object of his very interesting and elaborate work is to give “a history of martyrdoms, confessions, and sufferings, from the dawn of the Reformation until the former part of the nineteenth century,” and he has executed his purpose in a masterly manner. His work is also illustrated with valuable engravings of the leading Reformers, and we cannot doubt that it will have an extensive sale.

POPISH INFALLIBILITY, &c. By Charles H. Collette. London: Arthur Hall. 1850.

THIS admirable little treatise consists of Letters to Lord Fielding on his secession to Popery. It is characterized, like the other writings of its excellent author, by extensive learning and great accuracy, combined with a thorough practical aim and a very healthy Protestant feeling. As it is very cheap, it is well fitted for general circulation.

THE MASS. By William Anderson, LL.D. Glasgow: Robert Jackson. 1851.

WE have seen nothing upon the subject of the Mass equal to this in anything like the same space. It is a learned, vivid, earnest, and eloquent treatise, breathing the very spirit of the Reformation. It has had already a wide circulation, but we should like to see it in the hands of all Protestants. It cuts the very sinews of Popery.

THE PROTESTANT ALLIANCE Tract, No. I. The MAYNOOTH ENDOWMENT ACT—FOREIGN OBJECTS.

WE are glad to hear that this admirable tract is being sold off “as fast as it can be printed.” It may be had either in single numbers, or in quantities, through any bookseller.

PUBLIC DISCUSSION on the Popish Doctrine of Purgatory, between Dr. W. W. Sleigh and Dr. C. Larkin at Dumfries, on the 16th and 17th February 1852. Dumfries: F. Johnstone.

THIS is a *verbatim* report of a discussion which excited the most intense interest in a district where the Papists are numerous, but where the Protestant feeling has of late become very strong. We believe discussion to be of great importance in breaking in upon that mental torpor which is one of the strongholds of Popery. The disputants in this case were both eminent. Dr. Sleigh’s intimate acquaintance with the Popish controversy, and eloquence, are well known, and he seems to have brought them to bear on this occasion with great success. His opponent, as usual, seems to have laboured to evade the real question in debate. We recommend our readers to get the tract, as one way of truly discovering what living Popery has to say in its own defence, and how it may be answered.

PAPAL ROME; THE FORETOLD AND FOREDOOMED APOSTASY, &c. By the Rev. J. N. Coleman, M.A., Incumbent of Ventnor. Second Edition. London: Houlston & Stoneman. 1851.

A NOBLE Sermon—taking up the true ground of the Reformation,—the only ground upon which the battle with Rome can be successfully maintained, or, indeed, which fully explains the present position of the Church of Christ. In the light of prophecy, all that has taken place in regard to the “man of sin” is clear, and we know the certain issue. We rejoice to learn that an edition of this admirable Sermon is to be sent for circulation to one of our Colonies. We trust it will also have a large sale at home.

A GLANCE AT THE EUROPEAN CONTINENT, &c. By the Rev. J. Davies, D.D., Rector of Gateshead.

A most valuable and interesting work, the result of personal observation. It is written in a fine spirit, and exhibits great intelligence and power of discrimination, in conjunction with an eminently Protestant tone.

A SERMON, &c., in answer to one on TRANSUBSTANTIATION by the Rev. Dr. Cahill. By the Rev. Henry Carpenter, B.A. Liverpool: Edward Howell. 1852. Fourth Thousand.

A REMARKABLY excellent Sermon,—the Protestant doctrine clearly stated and proved, and the Popish heresy thoroughly refuted. The extensive sale of it augurs well for Liverpool.

THE GENERAL ELECTION.

A GENERAL election will take place immediately. Now is the time, therefore, for the Protestants of the empire to prove their sincerity. And we are happy to see that they are coming forth in all directions to catechise the candidates upon vital Protestant questions, entirely irrespective of mere secular politics. Retaining other political opinions, whatever they are, let us determine to get into Parliament a large number of staunch and determined Protestants—a counter brigade, in short, to that of Popery, as resolute and far more numerous. The Romanists seem to be fully aware of the impression which has been made, and of the great issue at stake. They greatly dread an entire reversal of the infatuated policy of this country, as will appear from the following extract from the *Tablet*, February 14, 1852:—

“Another matter which is sure to be discussed this session is the Maynooth Grant; and we wish we could hold out any hope that the result of the discussion was likely to be the same as in former years. But we have reason to believe that, while we have been talking and making a loud noise, the enemies of Maynooth have been diligently and silently working; they have applied themselves in detail to every English constituency. . . . We must not conceal from our readers the apprehension we entertain, that the designs of our enemies have a more substantial basis than we had originally supposed. If we are mistaken in this, no harm, at all events, can come of increased exertion and greater foresight; and if we are *not* mistaken no foresight can be excessive, and no exertion too great.”

At the same time it is right also to lay before our readers the following subsequent statement from an article in the *Catholic Standard*, March 6:—

“It is a gratifying fact that not one member of the new Cabinet, nay, not one official connected with the Derby administration, has solicited the renewed confidence of his constituency by pandering to the malignant prejudices of the Protestant Alliance.”

The whole matter rests, under God, entirely with the constituencies. Let every man feel his great responsibility at this eventful crisis. Meantime let petitions be poured in against Maynooth.

THE BULWARK,

OR

REFORMATION JOURNAL.

THE GENERAL ELECTION—PROTESTANTISM—MAYNOOTH.

“ There is an accursed thing in the midst of thee, O Israel : thou canst not stand before thine enemies, until ye take away the accursed thing from among you.”—JOSHUA vii. 13.

“ To that poor country, wo—wo—wo ! where commoner and peer
Lay down, what valour wrung from fraud, through ignominious fear :
Give in to error's harlotry, to smooth her rebel frown,
Pen up the wolf-cub with the lamb, and bid them both lie down ;
Betray religion's tower and trench to sacerdotal sin,
And turn the key in freedom's gate, that slaves may enter in !”—DR. MOIR.

It is not possible to overestimate the importance of fidelity and determined adherence to principle on the part of such Protestants as have their eyes open to the real crisis of our national affairs at the present moment. Whether we consider the bold schemes of the Papacy—its immense power on the continent of Europe—the unscrupulous energy with which it is seeking to regain dominion in Britain—the fearful result of anything like success in such a daring enterprise—or the torpid and blind apathy of multitudes of nominal Protestants, including some of our leading statesmen, it is high time that every effort were made to break the fatal spell, and defeat the machinations of the enemy. How does the case stand ? It appears from an elaborate article in the great French Jesuit paper, the *Univers*, of 29th November, and which commences with these words,—

“ Every one is struck by the grandeur of the results which *the conversion of England or of Russia would produce* ; it is therefore natural, that in all parts of the earth the prayer of Catholics should incessantly ascend to the throne of God to obtain the return of those two nations.”—

that nothing short of the entire subjugation of Europe is aimed at. The Pope is to sit at Rome entrenched amidst the subservient armies of the Old World—all Europe is to bow before him in servile adoration—all civil and religious liberty are to be extirpated, and the old Inquisitors of the Vatican are to realize the very vision of the prophet as they gaze round the wide sweep of Christendom, whilst none shall dare to “ move the wing or peep.” The recent proceedings in England are all obviously subservient to this grand result. A Cardinal Prince of Rome in his scarlet robes takes possession of our whole country, and ostentatiously divides this kingdom amongst his vassal bishops. He openly dares and defies the Parliament to interfere with his operations ; whilst the great military powers of the Continent send him significant congratulations. Ireland breaks through every restraint. One of the fiercest and most bigoted monks in Italy is sent as her spiritual chief ; and forasmuch

as Armagh is too distant from the scene of strife, and it is no longer necessary to affect meekness, this new firebrand is to take his station in Dublin, and it may be, as another Cardinal, act as a worthy second to Wiseman. All the fine visions of "conciliation" have vanished before our hoodwinked politicians. The sham of setting forth laymen apparently to manage the politics of the Papists has served its day, and the priests come boldly out upon the stage. The Popish members are as subservient to Rome as if elected by the College of Cardinals. They ostentatiously declare that they care nothing for the general interests of the country. Provided Popery triumphs they will rejoice, and Protestants and Papists are now to be driven out of Parliament alike, so far as the influence of the priests is concerned, if they have in any matter whatever a mind different from that of Rome. Hear Mr. Chisholm Anstey, M.P., himself a Papist:—

"To have loved liberty and rational government is not enough; to have been steadfast in endeavouring to place the Roman Catholic Church on the just footing of equality with all other Nonconformist Churches, is a thing despised; to have laboured anxiously in the common cause of free conscience, and to have been not the hindermost in the advanced guard of social and political reformers, are matters of little worth. For it appears that now an Irish constituency, embracing Roman Catholic electors, is *only to be reached* through the favour and influence of a foreign body sitting in Dublin, but whose branches are spread into every part of the United Kingdom, and whose movements, political and religious, are prompted, decided, and carried out by an English Cardinal and a Council of Prelates. Gentlemen, I am neither proud nor impatient; but I cannot stoop to canvass any electoral body except in the way which the law prescribes, and through those which the constitution designates."

Listen to the peremptory terms in which the new priestly association of Dublin, with its apostate Protestant for a secretary, dragoons the prostrate electors of that county:—

"GENTLEMEN,—The present members for your county are beginning a new canvass. What are their claims to your support? They have supported every measure against your religion. They voted on every division for the atrocious Ecclesiastical Titles Bill. They resisted every attempt to mitigate it. They joined themselves to the bigots whose violence went too far even for Lord John Russell. They voted for the clause which invites every common informer to institute proceedings against your bishops. They voted that your bishops should be banished from these kingdoms for acting in their episcopal characters. They refused to allow them to act even in matters purely spiritual. Catholic electors of the county of Dublin, these men are about to canvass you, because they well know that you are strong enough to turn them both out, and to return two members who will possess your confidence. *You will answer them*, that you keep your votes for two candidates whom a Catholic may support without dishonour or inconsistency.—By order,
"HENRY W. WILBERFORCE, Secretary."

Listen again to another mandate to the slaves of Rome at New Ross, and learn how completely freedom of election is trampled upon by this new priestly Association, and how Wiseman would desire to domineer in the elections of the entire kingdom. The person referred to is also an eminent Papist. The following are extracts from a letter received from the Catholic Defence Association, dated 15, Rutland Square East, April 5, 1852:—

"GENTLEMEN,—There is no class of candidates, of whatever political or religious profession, whom this Association will more strenuously oppose, than that to which Sir Thomas Redington belongs, namely, Catholics who, professing liberal politics, sold themselves to support and serve an administration which was passing a penal law against their own religion, and passing it with many gratuitous and unnecessary circumstances of studious insult and disrespect.

"It is essential that the Catholic electors of New Ross, by hearty union among themselves, and by sacrificing minor differences and individual wishes, should make the return of such a candidate impossible.

"HENRY W. WILBERFORCE.

"A Shanhan and W. Power, Esqs."

The probable result will be, we understand—especially in consequence of a recent unfair lowering of the franchise in Ireland—that sixty or seventy

rank Papists and mere nominees of the priests will be sent from thence to the British Parliament. Great efforts are being made also to control the English, and in a few cases the Scotch elections. And it is easy to see how this band of emissaries, when in London, meeting from time to time in the drawing-room of Wiseman, and selling their votes to the minister of the day at the highest price they can extort, will exert a powerful, and unless resisted, a fatal influence on the whole policy of our country at home and abroad.

How is all this to be met? One thing is well, viz., that all disguise is now thrown aside, and that we see openly displayed both the aims and the tactics of the enemy. The counsels of our political Ahithophels are now "turned into foolishness," and the mad impiety of pretending that it is ever "expedient" to set the Word of God at defiance is in this matter of Popery plain to all but the wilfully blind. The great matter, therefore, is to unite the entire Protestantism of the empire in a strong phalanx of resistance; to send to Parliament a body of staunch and determined Protestants; to undo the pro-Popish policy of recent years; and especially *to withdraw at once* THE MAYNOOTH GRANT, and all national support from the Man of Sin.

To bring about such results is the great object of the Protestant Alliance, and their answer to any objection on the score of interfering with politics is also ours, and we think a conclusive one.

"The Protestant Alliance is a body composed of persons of various political opinions, and holding various and conflicting views on Church matters. The one link which unites all these is a firm conviction that the object which the Alliance has in view is of far higher importance than any of those topics on which the members differ from each other. Commercial and financial questions arise, endure for a few years, and then pass away. Religious differences among Protestants, urged with warmth for a time, may change their aspect and disappear; but the contest which began at the blessed Reformation still endures, and cannot end until either Rome changes, which she herself declares to be impossible, or until *either Rome or the Reformation is conquered and annihilated.*

"Before the immense importance of this contest, the Protestant Alliance holds that all ordinary political differences ought to give way. Even viewed merely in its lowest aspect, Protestantism is inseparably connected with the prosperity and wellbeing of the nation. Since Popery was dethroned from its supremacy in England, the advances of the British people in freedom, in happiness, and in physical and moral power and influence, have exceeded all precedent in the history of mankind. And to allow Rome once more to assume her ancient rule over England would be an instance of human weakness and of suicidal folly, such as no nation on the globe has yet been guilty of."

This is the precise state of the general question; and, with that view, it is primarily important to send not mere politicians of whatsoever class, but decided Christians and intelligent Protestants to the British Parliament. But in order not to allow our efforts to be weakened by mere generalities, and to go up at once to the great fountain of the mischief, let us demand of every candidate his opinion of the Maynooth Grant; and let no Protestant vote for any man who is not prepared to rid the nation of that great sin and Ireland of this stupendous nuisance. What is the use of sending petitions if we do not send members prepared to support them? A vigorous blow struck now is worth seven years of mere talk. Shall all our experience be lost? Shall we see Ireland famine-struck as by the curse of God—shall we see our rulers blinded as by judicial infatuation—shall we see, at the same time, God's hand stretched out to rescue thousands of poor Romanists from the snare of the Roman fowler, and still hesitate as to the path of duty? No doubt mere politicians will implore us to consult their convenience, and allow our Protestantism to be buried amidst a mass of secular rubbish; but surely the determination of Papists—even starving Papists—to sacrifice everything for their base superstition, may well rebuke our lukewarmness.

The truth is, the conduct of political Protestants in this whole matter is

fitted to brand them with palpable insincerity, and to make them the objects of contempt to all the infidels and Romanists of the world.

What can be said in opposition to such notorious facts and considerations? A political difficulty is pretended; but of this we have been warned by the *Times* in one of its communicative moods. Thus wrote that paper in November last:—

“No Government, in the midst of all its other duties and difficulties, is likely to volunteer such a task as the repeal of the Maynooth Endowment Act. *That is a step which the people must loudly call for, and which must be proposed in Parliament by some independent member, and DISTINCTLY AS A POPULAR DEMAND. Let our readers, then, be in readiness to take their part in the prosecution, at the right moment, of this important subject.*”

Some positive objections, however, have been stated. Let us hear them.—

1. “The national faith is pledged to Maynooth, and must not be broken.” This has been fully answered again and again. The Rev. Mr. Fox of Durham has amply refuted it, as lately adduced by Mr. Headlam, M.P. for Newcastle. But the following brief statement by the Protestant Alliance we hold to be conclusive:—

“The Committee have carefully considered this point, and are unable to find any solid grounds on which such an opinion can rest. The origin of the College is clearly shewn to have been, an application on the part of the Irish Roman Catholics to be allowed to build and maintain a College for themselves. The Irish House of Commons having granted two or three votes of money towards the building, the Institution was subsequently held to come within the pledge given at the time of passing the Act of Union, that all such grants should be continued for twenty years. This period expired in 1821; since which time no kind of pledge or contract could be pleaded as a ground for the continuance of the grant. It was annually brought before the House of Commons, as a grant to be either adopted or refused. To get rid of the necessity, thus caused, of an annual discussion, Sir Robert Peel passed an Act in 1845, for placing an annual charge on the Consolidated Fund. But it never was objected, in any other case, that an Act of Parliament of this description was irreversible. In fact, this statute, like all other statutes, bears on its face a distinct declaration, that it *may* be amended or repealed.” But,

2. It is said by some that “if there is not a positive obligation, there is at least an honourable understanding in consequence of Sir R. Peel’s Act, and it is a delicate thing to interfere.” The answer to this is, that the Act in question was utterly wrong in principle—has been most injurious in its results—and was passed in defiance of the mind of the nation. The politicians avowedly “stole a march” upon the nation, and if their position be now delicate, they may thank themselves. It is an old proverb, “those that sin in haste, repent at leisure;” and since they refused to be warned, it is rather too much to have the fruit of their treachery paraded now before our eyes and held up as a bar in the way of our righteous demands.

3. Some say, “to upset Maynooth will exasperate the Papists.” When will Christians learn to be as wise as the heathen who said, “*Fiat justitia ruat cœlum?*” But, besides, the Papists are now doing their very utmost against us, and have always done, at the very time when they have been extorting large sums of money from the craven cowardice of silly politicians. A similar argument in the case of the Caffre war would have been simply laughed at. Let any man stand up and propose to give them £30,000 a year to buy muskets and gunpowder, as a certain means of terminating the war, and see how his proposal will be treated.

4. Some have even said, “to abolish Maynooth may arrest the Reformation in Ireland.” If men were content to befool their own understandings with such a puerile absurdity, we might forbear, but when such folly is obtruded upon the intelligence of the country, we trust the Protestant electors of Britain will scout it as the ravings of infatuation. To carry out such a theory we should build and endow many more Popish colleges. But what

has been, under God, the cause of the recent awakenings in Ireland? The devoted efforts of Christian men in exposing the abominations of Popery often at the risk of their lives. Who have been their great opponents? The Maynooth priests—trained in violence at the expense of Britain. This is bad enough, but it is a thousand times worse to affect to continue this training school of vice and bigotry now under the hypocritical pretence of advancing the cause of Protestantism.

5. But some still cry out, “We are strong Protestants, and would have voted against the Maynooth Grant at first, but we totally object to pledges, and therefore we decline to say what we shall now do in this matter.” We believe that this is said by some in perfect good faith, but it is quite unsatisfactory. The recent correspondence of Sir Culling E. Eardley with Mr. Christopher may be regarded as a model of firm, Christian, and gentlemanly dealing on this subject, in so far as the respected Baronet is concerned. Questions of course often assume a form so indefinite, that positive declarations or pledges are unreasonable. But in the case of the Maynooth Grant the whole affair is at the present time as plain as it can ever be, and the duty incumbent upon us so obvious, that a man who does not speak out at present may most justly be regarded as playing a game of his own, and set down as hostile to our principles. Besides, politicians seldom go so far in the House as they do at the hustings. Nothing short, therefore, of a clear and explicit declaration, that the member is prepared to vote against the Maynooth Endowment, and against all grants to Popery, ought to satisfy any elector at the present moment.

The fate of our beloved country is, humanly speaking, in the hands of our electors. The Parliament about to be chosen may last for seven years, and do immense damage to the Protestant cause and to all that is dear to us as Christians and Britons. The eyes of all Europe—we may say of the whole world—are fixed upon us. The despots of the Continent, having cloven down the last remains of freedom at the bidding of the Papacy in their own dominions, are eagerly looking across to see if the principles of our martyred ancestors are still dear in the estimation of their children. They are anxious to see how much of despotism, temporal and spiritual, England is prepared to bear. Let us, by one bold and determined movement, solve the problem at once, and send a thrill of joy to the hearts of the poor prisoners in European dungeons. In deep humility for the sins of the past—in earnest prayer to the God of nations, in whom our fathers trusted and were not put to shame—let us “play the man for our people and the cities of our God.” Let us strain every nerve to send a determined Protestant band to Parliament, able and willing to give expression to the strong feelings of the nation—to present an iron front to the insolent brigade of the Romish Babylon—and to counterwork and defeat the treachery of blind and credulous politicians.

There are still higher and more solemn considerations. Raised since the Reformation, in the adorable providence of God, to an high pinnacle of temporal prosperity, Protestant Britain continues to sway a sceptre of unparalleled greatness and power. Is she prepared to descend from this lofty position? Europe has rung with the tramp of armies and the groans of the oppressed, and been converted into a great encampment of spiritual darkness ruled by priests, whilst our island home has been the glorious refuge of the exile—a land of light and liberty—the Goshen of the earth. God has been a wall of fire around our spiritual privileges, and the glory in the midst of us. Shall we surrender all this without a struggle, by continuing a policy which

has already sunk in degradation all the nations around? We have lately heard the murmurings of the distant thunder, and been threatened with the loss of all that is dear to us; but every Christian must know, that apart from the gigantic folly of training up a brood of persecutors, the most effectual and comprehensive way to bring judgment upon ourselves, and to break down our whole defences as a nation, is, in the face of conscience and experience, to give our influence and strength to the notorious and implacable foe of God and man. "Shall I not visit you for these things; shall not my soul be avenged on such a nation as this?" Pointing to our training school of blasphemy, vice, and superstition, Jehovah may well exclaim in a voice of thunder, as he did to Joshua of old, "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

TO THE PROTESTANT ELECTORS OF GREAT BRITAIN.

As each Member of Parliament is the *representative* of the elector who votes for him, it necessarily follows, that whatever act he does in Parliament, in so far as the elector can prevent it, it is the *elector himself* who virtually does it.

Therefore, every elector who gives his vote to a candidate who directly or indirectly, that is, either sanctions grants of money towards the support of any Popish institution, college, bishop, or priest, or who does not oppose all such proceedings, the said elector is aiding and abetting in bringing about the following results:—

1. The suppression of the Bible.
2. The suppression of the Press.
3. The suppression of Liberty of Conscience.
4. The immolation of females in Convents.

He is also doing all that he can to establish the following principles:—

1. The duty of putting Protestants to death.
2. That there are many ways of avoiding the obligation of an oath.
3. That the doctrine of *Justification by Faith* is damnable.
4. That the Pope holds the position of God on earth.
5. That the blood of Christ does not cleanse from all sin.
6. That every one on earth must be subject to the Pope on pain of eternal damnation.
7. That the Virgin Mary is immaculate, and commands the obedience of the Lord Jesus Christ.
8. That all are eternally damned who do not belong to the Roman Church.
9. That to claim the right of private judgment is a damnable heresy.
10. That the Pope can absolve from their allegiance the subjects of all earthly sovereigns, claiming as he does to be king over kings, and lord over lords.

These, and numerous other blasphemous principles, *each elector* who votes for a Member of Parliament not determined to oppose all grants of money to Popery, is, in fact, himself by *his deputy*, sanctioning, encouraging, and propagating, and according to God's Word is thereby "a partaker of his evil deeds."

This of course applies in the strongest way to voting for any man who is a supporter of Maynooth, as that is a training school of men in all these blasphemous principles at the national expense.

A FRIEND OF CIVIL AND RELIGIOUS LIBERTY.

ROMISH PRIESTS BURNING THEIR OWN BIBLE.



We have already proved that the leading organ of the Popish Church in Ireland entirely approves of the conduct of the monk who burnt the Bible, and it is certain that the same feelings reign throughout the entire Romish priesthood. The only pretence which they offer to Protestants in the way of palliation, is, that it is the Protestant version of the Scriptures which they hate so much. There is palpable fraud on the face of this assertion, and fortunately we can disprove it by facts. Bible burning is not confined to this side of the Atlantic. In 1842, a similar scene, on a great scale, took place at Champlain, in the State of New York, after a series of Popish revival meetings!* A great bonfire of Bibles was made by the priests. This took place "in open day, and in the presence of many spectators." And an agent of the American Bible Society gives the following graphic account of a Sabbath-day scene of a similar kind in Chili, South America, where Popery is rampant, and where not Protestant but Popish versions of the Scriptures are burnt as a kind of religious ceremony. It was the Popish New Testament that was burnt on the occasion referred to, concerning which no question touching the Apocrypha is raised. What an impious and blasphemous system Popery is, and how fitted to call down the curse of God! Here is the account: †—

"Soon after my arrival in this place, some persons informed me that the New Testament had been taken from them as a proscribed book, and that several copies were to be BURNED in the public square on the following Sabbath. Letters had been received, I was further informed, from the Pope himself, cautioning the bishops and priests against spurious editions of the New Testament printed in England, and circulated gratuitously in South America, for the purpose of creating divisions and heresies in the Church. In order

* Dowling's History of Romanism, p. 612.

† *Ib.*, p. 625.

to obviate misapprehensions of this kind, I have repeatedly presented your edition of the New Testament to the clergy for their inspection, requesting them to compare it with their own copies of Scio, at the same time offering to give up all the books in my possession (for I had Testaments only) in case there should be discovered the slightest discrepancy between them. As the comparison has resulted uniformly in our favour, the clergy have resorted to the old objection, that *all editions of the Bible and Testament without notes are prohibited by a decree of the Council of Trent.*

“On Sabbath evening, the time fixed for the sacrilegious conflagration, a procession was formed, having the curate at the head, and conducted with the usual pomp, the priest kneeling a few moments at each corner of the square, and placing a large crucifix upon the ground. During the afternoon a fire had been kindled, for the purpose, I was told by several bystanders, of burning heretical books which ridiculed the mass and confession; and among the number was mentioned the New Testament. A guard of soldiers prevented me from examining them separately, but I stood sufficiently near to discover that the greater part were copies of the New Testament issued by the American Bible Society. As the flame ascended, increasing in brightness, one of the clergy shouted, ‘Viva Dios,’ (Let God reign.) which was immediately echoed by the loud acclamations of a large concourse of people. For the time I forgot what a late writer says, ‘We must always remember that South America is a Christian and not a heathen land.’ The outrage was public, and instead of being disowned, was *openly defended and done, it was said, in con-
spirence with the decree of an infallible council.*

“The Scriptures burned were of the approved Spanish version, translated from the Vulgate by a Spanish Roman Catholic bishop. They were *New Testaments*, too, so the plea that the Apocrypha was excluded could not be urged. They were portions of their own acknowledged Word of God, because in the vulgar tongue and without Popish notes, solemnly committed to the flames!”

NOTES OR MARKS OF THE CHURCH.

WITH Papists, the Church is practically the supreme, or rather the only, rule of faith. In order to establish the right of their Church to occupy this place, they are bound, as we have shewn, to prove, and to prove from Scripture, *1st*, that the Church of Christ is infallible; and *2d*, that the Church of Rome is the only true Church of Christ. We have seen that there is no evidence in Scripture that the Church of Christ, that is, the whole body or society comprehended under that designation, would always be preserved free from all error in doctrine. But even if the general doctrine of the infallibility of the Church were conceded, it would still be incumbent upon them to prove that the Church of Rome is the Church which is infallible. Until they have proved this, they have made no real progress in establishing their case, and have no right to interfere with our free exercise of our own understanding in the investigation of truth. As there is nothing in Scripture that even appears to prove with anything like directness or explicitness, that the Church of Rome is infallible, or that she is the only true Church of Christ, they are obliged to attempt to establish this by a roundabout and inferential process. One plan they take to effect this object, is to allege, *1st*, that the Church of Christ must be a perpetually visible, outstanding, society, presenting an unbroken succession in respect of outward organization from the time of the Apostles; and *2d*, that the Church of Rome alone possesses this character. But we have seen that the Sacred Scriptures give no countenance to the first of these positions, and that the existence and history of the Greek Church demonstrate the falsehood of the second.

Another plan by which Papists try to make out indirectly and inferentially, that the Church of Rome is the only true Church, and is therefore infallible, is the examination of what they usually call the Notes or Marks of the Church. The substance of their argument upon this point is this,—We find in Scripture certain general notes or marks by which the Church of Christ is distinguished or characterized, especially unity, sanctity, catholicity, and

apostolicity, and in looking round upon the various societies which claim the designation of Churches, we see that these notes or marks apply to the Church of Rome, and do not apply to any of them, whence we infer that the Church of Rome is the only true Church. Such is the Popish argument—let us now briefly examine it.

1st. We remark that this mode of arguing is an attempt to find out, by an indirect and roundabout process, what may be, and should be, ascertained directly by a right application of Scripture. Right reason plainly dictates, that if we wish to ascertain which of the professing churches is the true church, or what ones among them may be regarded as true churches, the process that ought to be followed is, to bring them all to be tried by the standard of Scripture, to examine which of them agrees most fully with the apostolic Church in doctrine, worship, and government, and that we ought to concede the character of a true church to any society professing entire subjection to the Lord Jesus Christ, provided it agrees *in substance* in its doctrine, worship, and government, with the apostolic Church, and cannot be proved to want anything which Scripture makes essential to a church. Conformity to the apostolic Church, as delineated in the Sacred Scriptures, especially in the matter of soundness of doctrine, is the standard by which all professing churches ought to be tried. No Church professing to receive the Scriptures as divinely inspired, can ever legitimately evade the fair application of this standard, while the Popish argument about the notes of the Church has been devised for the very purpose of superseding, and escaping from, a direct comparison of the doctrine, worship, and government of the Church of Rome with that of the Church as founded by the Apostles. Whatever plausible presumptions or probabilities may be adduced in favour of the claims of the Church of Rome, we must insist upon our right to bring all that she inculcates and enjoins to be tried at the bar of Scripture, and to regulate our estimate and our treatment of her by the result of this trial.

2d. This whole argument about the notes of the Church is based upon errors and ambiguities, and upon misrepresentations both of Scripture and of facts. The argument is this,—the Church of Christ is represented in Scripture as one, holy, catholic, and apostolic; the Church of Rome is one, holy, catholic, and apostolic; while no other Church possesses these marks, or possesses them in the same degree. We admit that all these qualities are in some sense ascribed to the Church of Christ in Scripture, but we deny that this concession can be shewn to afford any presumption in favour of the claims of the Church of Rome.

The Church of Christ is described in Scripture as *one*, and therefore it must possess unity *in some respects*. But it is essential to the Popish argument to prove, that the unity ascribed to the Church in Scripture necessarily includes subjection to one external governing authority, and outward uniformity in all matters of faith and practice. They are unable to produce any proof that the scriptural unity of the Church necessarily includes oneness *in all these respects*, while we undertake to prove that the true Church of Christ may subsist in different communions, not subject to one and the same external government, and differing in some respects from each other; and can also shew that the claim of the Church of Rome to entire unity within itself is inconsistent with the known facts of the case. If we can produce even plausible evidence in support of the positions we maintain upon this point, this is enough to shew that unity, as a note or mark of the true Church, is in its application uncertain and precarious, and does not afford even a strong

presumption, far less a proof, in favour of the claims of the Church of Rome. The external and fictitious unity of the Church of Rome is not the unity ascribed to the Church of Christ in Scripture, and there is nothing in Scripture to prove that such a unity as that which the Church of Rome exhibits, is a certain distinctive mark of the true Church.

When Papists are setting forth the unity, or rather the uniformity, of the Church of Rome, and contrasting this with the diversities of opinion and practice that are found among Protestants, they usually run over the names of a number of sects, often adding a few which have no existence, and then represent each of these sects as constituting a different *religion*, inferring from all this, that, as there can be but *one* true religion, it must be found in the Church of Rome. This, of course, is mere misrepresentation and sophistry, and is entirely overturned by establishing, as can be easily done, the two following positions:—1st, That, with reference to the smaller and obscurer Protestant sects, any error, folly, or fanaticism they have ever exhibited, can be fully matched in men and women who have been honoured, and even canonized, in the Church of Rome; and, 2d, That, with reference to the larger and more respectable Protestant sects, the differences among them in matters of doctrine, worship, and government, are not greater than those which exist and are tolerated within the Church of Rome, and which the ecclesiastical authorities dare not attempt to terminate by an authoritative decision upon the points in dispute. These two positions have been often proved by unanswerable evidence. Every Papist of any learning must know that they are true; and, when taken in combination with the utter want of any scriptural evidence of the necessity of such an external, fictitious, unity as that which alone the Church of Rome exhibits, they are quite sufficient to prove that the fair application of this first note or mark of the true Church affords no solid materials for establishing the superior and paramount claims which Papists put forth.

The second note or mark of the true Church is sanctity or holiness; and the Popish argument founded upon it is this,—The Church of Christ is, and must be, holy—the Church of Rome is holy, while no other Church possesses this quality, or at least the Church of Rome possesses this quality in so superior a measure as to prove that she alone is the true Church. This, as a piece of argument, is simply ridiculous in its folly and impudence. It would be utterly unworthy of notice, were it not that it admits of being turned into a presumption against Popery, instead of an argument in favour of it. For we assert, and are quite able to prove, that much of what the Church of Rome commends as holiness, is not holiness in the Scripture sense of the word, but sin; that the Popish system has a more direct and powerful tendency than any that has ever been broached by a professedly Christian Church, to eradicate from men's minds all sense of moral responsibility, and to lead them to violate God's laws; that Popish writers have more openly advocated and defended immorality, and that Popish ecclesiastics have more generally practised it, than any other class of men that ever existed; that many of the Popes and other leading Romish authorities have been monsters of iniquity; that the most finished specimens of depravity the world has ever witnessed are to be found among them; and, finally, that the most immoral and degraded portions of Christendom are those where Popery has the most complete ascendancy. All these positions can be, and have been, proved, and yet, in the face of all this, Papists have the boldness to adduce it as a proof that the Church of Rome is the only true Church, that she is possessed of pre-eminent sanctity.

The third Popish note or mark of the true Church is what they call catholicity or universality in respect of place and time. But this is not a distinguishing mark of the true Church by which we can discriminate among the different Christian communities. With respect to catholicity or universality as to place, it is admitted that the Church is destined one day to fill the whole earth; but then it is plain that the Church of Christ has never yet been catholic or universal in this respect, and that the Church of Rome is not at present catholic or universal as to place, any more than the rest of the professed Christian community. With respect to catholicity in time, it is admitted that the Church has existed ever since it was established by Christ, and will continue to exist till the consummation of all things. But it is denied that the Church of Rome, for which infallibility is claimed, viewed in its complex character as embodying a certain system of doctrine, worship, and government, has existed from the apostolic age. We assert and undertake to prove, that many of its fundamental and most distinctive features are the inventions of a later period. These considerations are abundantly sufficient to dispose of the claim advanced in behalf of the Church of Rome on the ground of its alleged catholicity.

The last Popish note or mark of the true Church is apostolicity. This properly means accordance with what was taught and enjoined by the Apostles, and this we admit to be a mark of the true Church, while we deny that it applies to the Church of Rome. The only thing under this head, which is of vital and fundamental importance in judging among the Churches, is apostolicity in doctrine, or accordance with what the Apostles taught. Upon this point we maintain these positions,—1st, That the only certain means we have of knowing what the Apostles taught is to search their writings. 2d, That, tried by this standard, many of the doctrines and practices of the Church of Rome can be proved to be *contrary* to the teaching of the Apostles; and 3d, That by conclusive historical evidence, many of them can be shewn to have been devised and introduced long after the apostolic age.

Such is a brief statement of the view that ought to be taken of the attempt of Papists, to establish the claims of the Church of Rome as the only true Church, by an application of the notes or marks of the Church, or what they sometimes call the motives of credibility. They are accustomed to assert, that these notes or marks, or these motives of credibility, just as clearly and conclusively prove the Church of Rome to be the true Church, as the ordinary arguments adduced against infidels prove Christianity to be the true religion. But such assertions amount to a betrayal of the cause of Christianity into the hands of its enemies, for there cannot be a greater contrast than what is presented by the strength of the argument in the one case, and its weakness in the other.

There is no direct scriptural evidence that the Church of Rome is the true Church, or is infallible; and we have seen that the indirect and roundabout processes by which they try to establish this inferentially, are utter failures, and quite inadequate to satisfy any man who will fairly exercise his understanding upon the materials adduced. The Church of Rome is bound to establish her own infallibility before she can warrantably call upon us to receive her decisions as a rule of faith. She has failed to establish this, and upon this ground alone we are not only entitled, but bound to reject her claim as baseless. We can advance, however, a step farther upon this point, though this is enough. We assert, and undertake to prove directly and positively, that the Church of Rome is *not* infallible, that she has erred and therefore can err,

and that consequently her decisions are entitled to no respect or deference whatever, except in so far as they can be shewn to be in accordance with some better and higher standard.

POPISH INTOLERANCE.

INTOLERANCE is inherent in the very nature of Popery, although, for selfish reasons, it often appears clamorous for liberty in Protestant countries. Our readers must have observed that permission to bury their dead was recently extorted in behalf of Protestants in Spain, but only upon condition of their consenting to be buried like dogs, without a religious service of any kind. The late expulsion of Protestant missionaries from Austria illustrates the same spirit, especially in connexion with the following letter from the Foreign Secretary, in reply to an appeal by the General Assembly of the Free Church of Scotland:—

“*Foreign Office, March 20, 1852.*”

“SIR,—I am directed by the Earl of Malmesbury to acknowledge the receipt of your letter of the 17th instant, enclosing a memorial from the Commission of the General Assembly of the Free Church of Scotland, on the subject of the expulsion from the Austrian dominions of certain Protestant missionaries to the Jews.

“In reply I am directed to inform you, that it appears from a preliminary conversation on this matter between Her Majesty’s Minister at Vienna and the Austrian authorities, that the measure in question was adopted in pursuance of the determination of the Austrian Government *no longer to tolerate any interference on the part of foreign missionaries with the religious belief of Austrian Jews.* I am further to point out to you, that it is not for Her Majesty’s Government to dictate to the Austrian Government what amount of religious toleration should be exercised in Austria, and that, consequently, Her Majesty’s Government have abstained from making a formal demand for redress; but I have to inform you that Her Majesty’s Minister at Vienna has been instructed, in bringing this matter under the notice of the Austrian Government, to leave it to the good feeling of that Government to decide whether they think fit to afford any compensation to the missionaries in question for the bodily sufferings entailed on themselves and families, and for the loss of property inflicted on them by the forced sale of their effects. To this demand no reply has yet been returned by the Austrian Government, but the Prime Minister promised to give the subject his immediate attention.—I am, Sir, your most obedient humble servant,

(Signed) “H. M. ADDINGTON.”

“James Crawford, Jun., Esq., 12, Duke Street,
Edinburgh.”

The same thing is still farther confirmed by the *Times*’ correspondent, who writes from Vienna on the 28th ult. as follows:—

“The question of the indemnification to be paid to the Protestant missionaries is still pending, but Mr. Millard was the day before yesterday made acquainted with the decision of the Home Department in the matter of the Protestant Bibles. A document was read to Mr. Millard to the effect that when his Bibles had been removed from the Austrian dominions, under the superintendence of a Government agent, they would be at his disposal; but he was given to understand that if he again attempted to sell Bibles in Austria, he would be sent out of the country. Mr. Millard, at the desire of the *emp. loyè*, signed an acknowledgment of his having been made acquainted with the contents of the document; but his request that a copy of it might be given him was not acceded to. He has, I hear, petitioned Government to make an exception in favour of the Hungarian Bibles—which were printed in this country—as they will be utterly useless elsewhere; but I am not inclined to believe that his request will be granted.”

If we turn to Portugal, we shall find the identically same spirit. The Irish General Assembly lately projected a mission to the Jews of the Azores, a Portuguese colony; but in answer to an application by the representative of Britain to the intensely bigoted Popish Government of Lisbon, the following characteristic answer is received:—

“ Foreign Office, January 23, 1852.

“ I am directed by Earl Granville to state to you, for the information of the Directors of the Missions of the General Assembly of the Presbyterian Church in Ireland, that his Lordship has received a report from Sir Richard Pakenham, Her Majesty’s minister at Lisbon, stating that the Portuguese Government have distinctly refused to sanction the project entertained by the Irish Presbyterian Church with regard to the conversion of the Jews in the Western Islands.

“ The Portuguese Government say that the object of the Presbyterian Missionaries would naturally be to convert the Jews of the Western Islands to a religion differing from the established religion of Portugal; and that, as Portuguese subjects are forbidden by law to preach doctrines at variance with the established religion of Portugal, it would not be possible to grant in such matters to foreigners a privilege which is denied to Portuguese subjects.

“ Lord Granville desires me to state to the General Assembly, that he regrets that the Portuguese Government should think it inconsistent with their duty to permit any persons but those of the dominant creed in Portugal to convert Jews to Christianity.

“ As, however, Her Majesty’s Government cannot dictate to the Portuguese Government the laws which are to regulate the internal administration of that country and its dependencies, it seems to be useless for Her Majesty’s Government to take any further steps in this matter.—I am, Sir, your most obedient humble servant,

“ H. M. ADDINGTON.

“ Rev. D. Hamilton.”

There is certainly a species of desperate logic in this, deeply illustrative of the spirit of the Vatican. But one only wonders how Dr. Wiseman can set up his face in Britain and dare to utter the name liberty, so long as he knows that his own Church, of which he is one of the Princes! is the most shameless tyrant in the world. It might be well formally to ask him to interfere, were it only to see to what tortuous shift he would betake himself in reply. The *New York Tribune* gives an illustration of the sense in which Papists use the phrase, “civil and religious liberty,” in reference to another braggart of the same stamp—Archbishop Hughes of New York:—

“ Archbishop Hughes, when leaving Europe last June, was feasted by the Catholics of Liverpool and its vicinity, and made them a speech at the dinner, wherein we understood him to refer to the entire forbearance of our Government to intermeddle with questions of religious opinion and worship with marked and unqualified approbation. After he came home, he was here invited to another public dinner, at which the Hon. John M’Keon gave the following sentiment:—‘*Civil and Religious Liberty*—the birthright of every American: the pride and glory of our country.’ We have understood that this toast was received without audible dissent, and with very general and hearty approval.”

The meaning of this, however, is only—the utmost license to Papists in all Protestant countries. But if you venture to hint that any “reciprocity” should be manifested in Popish countries, you will very soon be taught your mistake; and it is only wonderful that Protestants submit so meekly, and without the most indignant remonstrances, to the palpable injustice and hypocrisy of Rome in this respect. Hear another portion of the same article:—

“ Rev. John P. Durbin, an eminent and most respected Methodist clergyman, lately suggested, in the *Christian Advocate and Journal*, a general American petition to the Pope, for the establishment of religious liberty throughout his temporal dominions. This suggestion is treated by the *Catholic Register* aforesaid as if it were too absurd for gravity or too insolent to be treated with civility. Says that paper:—‘We can imagine the tone of an answer to a petition for freedom to make new religions in Italy. We can imagine how the Holy Father would inform the petitioners, first of all that God had made a Revelation to man on the subject of religion, and that, from the nature of the case, this Revelation must be distinct, easy to be understood in what it commands and requires, and committed to an authoritative and visible judge for its interpretation and its keeping. This would be a general answer as to why, being in possession of the true religion and the pure revelation, Italy should not be opened, by the act of any of its sovereigns, to the propagation of doubts, uncertainties, falsehoods, and the Pandora’s-box full of evils that, whether under the name of Protestantism or what not, follows the withdrawal of the light and authority of God’s own teaching.’ Surely no one can mistake the spirit and the drift of this extract. Whoever may be for religious liberty, the writer of the foregoing is against it, has no faith in it, and at heart detests it.”



CARDINAL WISEMAN.

A THREEFOLD VIEW OF CARDINAL WISEMAN.

II.—THE CARDINAL AS A CONTROVERSIALIST.

THEOLOGY.

IT is well to take the exact measure of this Italian emissary of the Man of Sin, who, by the weakness of the English Government, has been allowed to establish his camp in London—who is labouring to control the elections of members to Parliament, and who in his "Appeal to the German Nation, and to all Friends of Humanity," published in all the Popish papers, coolly says,—"As it has pleased *Divine Providence* to intrust us with the spiritual charge of A CITY in importance inferior to none in the world, it behoves us after the example of the Holy Apostle, to consider ourselves as debtors to *all who inhabit this metropolis*, whatever may be their native country, whatever their language and customs." We have already exhibited his true aim as a Prelate, and given some idea of his ability and fairness as a controversialist; we have seen what a lame figure he cuts in the field of antiquarianism;—let us now examine him as a theological debater, since it may be urged that antiquarianism is not his forte.

That he is a man of much address and plausibility, may be admitted and indeed inferred from his present position. But Romish controversialists labour under a twofold disadvantage when debating in England. They are accustomed to make assertions of the most unscrupulous kind, which none of their blind votaries dare to call in question, and which even, when detected, they generally brave out by mere brazen impudence; whilst, on the other hand, honourable feeling is peculiarly strong in England, and there is no country in the world where loose and unscrupulous assertions are more certain to be detected. There is a great amount of solid learning in England, and a mere reckless adventurer is sure to be brought speedily to his level.

It is important that the result of some of Wiseman's theological controversies should be widely known. The most remarkable of them perhaps is his controversy with Dr. Turton.

Wiseman, in his Lectures on "the Blessed Eucharist," among his disproofs of a "figurative sense of our Redeemer's words," in the 6th chapter of John's gospel, refers to the supposed acknowledgment of "more learned or more candid Protestants that this discourse, [that of our Saviour,] as explained by them (Protestants), is interpreted contrary to the *usus loquendi*," and he instances Tittman, referring to him first, and again saying,—“I have proved already, and have adduced the authority of the learned Tittman, that our Saviour, if not speaking of the real presence, spoke not according to the received usages of language among his hearers.”

Cardinal Wiseman's lectures were ably replied to by Dr. Turton, Regius Professor of Divinity in the University of Cambridge, and now Bishop of Ely, and in many points he makes a fearful exposure of the sophistry and unscrupulous assertions of our new Dignitary. But one example will be enough. He writes, referring expressly to Tittman's "Commentary on John,"—The learned Tittman, we see, [after giving his proof,] is therefore cited to prove that which he does *not* prove.”

The cardinal found it necessary to issue a rejoinder to Dr. Turton's reply, and we give an extract from p. 186,*—“But this is not the most curious

* A Reply to the Rev. Dr. Turton's "Roman Catholic Doctrine of the Eucharist considered," by Nicholas Wiseman, D.D. London, Dolman, New Bond Street, 1839.

part of this extraordinary proceeding. I (Wiseman) quoted the *Meletemata Sacra*. I suppose the learned professor was unacquainted with the work; so, like a good controversialist—certainly not like a good scholar—he goes to another work of Tittman's, and from that attempts to refute me. This is his commentary on St. John." Again,—“The words from the *Meletemata Sacra* are as clear as those from the Commentary; nor will any quotation from the latter obscure or invalidate the former.”

Dr. Turton published at once “Observations on the Rev. Dr. Wiseman's Reply to Dr. Turton's,” &c., by which one of the most extraordinary proceedings ever had recourse to in controversy was brought to light and exposed to the reprobation of every honest mind. But we prefer to give it in Dr. Turton's own words,—“There are readers who, without any intimation from me, will be aware of my astonishment at the sight of the foregoing extract from the Reply; and every reader will be enabled to form some judgment on the subject when I state, that the *Meletemata Sacra* and the *Commentary on St. John* are THE SAME WORK! And thus, Dr. Wiseman, after treating familiarly of ‘the learned Tittman,’ after quoting the *Meletemata Sacra*, after supposing that the Cambridge Professor was unacquainted with the work—Dr. Wiseman, I say, after all this, writes himself down, either as a person who did not know that the work called the *Meletemata Sacra* is a Commentary—the Commentary—Tittman's Commentary—on St. John; or as one who aimed at inducing people to believe that the *Meletemata Sacra* and the *Commentary* are different productions. . . . Now, whether the misrepresentation proceeded from ignorance or design, there is something about it so wrong, wrong in such a manner, and to such a degree, that I have the greatest difficulty in deciding upon my future course. If I could persuade myself that Dr. Wiseman had ever had the *Meletemata Sacra* open before him, I should certainly stop here. No earthly consideration could induce me to add another sentence to these observations. It therefore becomes a matter of some consequence to me to ascertain, so far as circumstances will permit, the kind of information which Dr. Wiseman may have possessed respecting Tittman and his *Meletemata Sacra*. The title of Tittman's work is this:—MELETEMATATA SACRA; Sive Commentarius Ereegetico-Critico-Dogmaticus in Evangelium Joannis;—a title which declares, as distinctly as words can declare, that the work is a COMMENTARY on the Gospel of St. John. . . . I quoted a passage in the *Meletemata Sacra*; but having an unconquerable dislike to hard words, and not imagining that any one who had ever heard of Tittman's name—to say nothing of the person who had written as if he were quite at home with ‘the learned Tittman’—could be at a loss in the case, I employed the following terms. . . . I have carefully examined Tittman's Commentary on St. John. . . . The volume denominated *Meletemata Sacra* is declared on the very title-page to be a Commentary on St. John; at the top of every page, from the beginning of the book to the end, the particular chapter and verse under discussion are distinctly marked, so that the volume is indisputably nothing but a Commentary on St. John, no other commentary on St. John by Tittman was ever heard of, I will venture to say, except in Dr. Wiseman's Reply; and therefore . . . he (Wiseman) never, in the whole course of his life, had read, or even once consulted, the volume called *Meletemata Sacra*.”*

* Observations on the Rev. Dr. Wiseman's Reply to Dr. Turton's Roman Catholic, &c., by Thomas Turton, D.D., Regius Professor, &c. Cambridge, J. and J. Deighton: London, Parker, 1839.

We are not aware that the mystery is yet explained. Wiseman at a previous period had a controversy on the subject of Popish Idolatry, in which he was severely handled and discomfited. He had, amongst other assertions, referred to Athanasius as countenancing the worship of the Virgin Mary, and had given an extract which seemed very conclusive. The following passage from a very able reply by the Rev. J. E. Tyler, B.D., in which the Doctor's blunders are unsparingly dealt with, will give our readers another sample of the singular limb of infallibility which has fallen to our share:—

“The direct answer is, that *neither these words, nor the homily from which they are quoted, ever came from the pen of Athanasius*; and, moreover, that the *irrefutable proof of their spuriousness* is drawn out at large by the Benedictine editors in THE VERY EDITION, AND THE IDENTICAL VOLUME OF THE WORKS OF ATHANASIUS TO WHICH DR. WISEMAN REFERS when he quotes the passage as genuine. The above quotation (made up of different sentences, selected from different clauses, and put together so as to make one paragraph) is found in a homily on the annunciation of the Mother of God. How long before the time of Baronius this homily had been discarded as spurious, or how long its genuineness had been suspected, does not appear; but certainly *two centuries and a half ago, and repeatedly since*, it has been *condemned as totally and indisputably spurious*, and has been excluded from the works of Athanasius as A FORGERY, not by members only of the Reformed Church, but by *most zealous and steady adherents to the Church of Rome*, and the most strenuous defenders of her doctrines and practice.”*

The Cardinal seems, therefore, to be tolerably well known and appreciated in the world of learning and uprightness. Of late he has taken to popular lectures—a safer field—but his fallacies in which also we shall probably take occasion soon to expose.

Some of his public proceedings as a man will probably form the topic of our next article. Meantime one would say that this is surely a very modest gentleman who coolly takes the “spiritual charge” of the entire “city” of London, if not of the British Empire.

PROTESTANT ORGANIZATION OF BRITAIN.

THE result of Mr. Spooner's motion in Parliament cannot be considered until our next month's Number; but even the superficial observer of the temper of the public mind must allow the great influence which true Protestantism, and especially the subject of Maynooth, have gradually obtained. Last year the nation was employed in resistance, now in aggressive antagonism to Popery, and in a thousand modes not used before, the advocates of Bible doctrines are producing a permanent effect upon the community.

Ignorance of Popery is more useful to it than any real love of its tenets. Our endeavours to unveil priestcraft, even without comment upon what is exposed, are never thrown away. A secure carelessness affects multitudes of unthinking Britons. Protestants, in proportion to their earnestness, engage themselves in the diffusion of general information, and their efforts well directed in this way will produce incalculable good. Surely it is one of our chief duties to ascertain the principal channels of information upon Protestant questions, to deepen them, and to irrigate the masses with pure principles.

Our circulation already extends to 30,000, and as most of these pages are read at least by *five* persons, 150,000 people may be, at a very moderate calculation, reckoned upon as readers. Now, it is but fair to suppose, that each of these individuals influence, by conversation, conduct, and example, some six or eight acquaintances. Here, then, is represented a million inhabi-

* Tyler's "Worship of the Virgin Mary," pp. 166, &c.

tants of the country constantly imbibing, in one form or other, a love of scriptural truth from this source alone. Acquaintance immediately with the current news of the day is a *necessity* to a large portion of our fellow-countrymen, and this is obtained solely by a daily perusal of the public journals. It becomes our bounden duty to notice carefully these directors and expositors of national opinion, to promote the circulation of such of them as befriend our cause, and to discourage those which shew a hostile tendency. Let every reader of these lines do his duty with his town and country newspapers. The effect will soon be felt, and it must be produced by the separate exertions of individuals.

A hasty review of the newspaper press of Great Britain will convince any one that the tone assumed by it of late has been greatly improved, insensibly operated upon by the opinions of its readers, and so much so as to indicate how powerfully a simultaneous concentration of effort would act in deepening this effect.

The "Times" has always looked askance upon the priests, and now, though late, begins to see their actual purpose. In London, the "Morning Advertiser," "Standard," "Morning Herald," "St. James's Chronicle," and even the "Daily News," all unite in advancing the Protestant cause. The religious papers do more—they seek to *combine Protestants*, and nothing is more cheering than to observe avowed organs of every religious denomination harmonious upon this great subject. If we turn to the "Record," "Christian Times," "British Banner," "Patriot," "Nonconformist," or the "Church and State Gazette," we are struck with the conviction that all of them are "in tune," (though on many subjects they are playing different notes,) and a chorus of less known broadsheets are in unison in this Protestant concert. All this results from the same causes which have necessitated "organization" in our movements; from the feeling of danger at hand which alarms us, the assurance of Reformation truth as needful and valuable which encourages us, and the defiant impudence of Popery which arouses us.

We are bound to increase with all our power these good results caused by the very deeds and facts which are so wonderfully banding us together. Who would not have a hand in the uprooting of Popery? Our slumber as a nation has been long and deep. Nothing but the loudest battle-cry from Rome would have awakened us. Even still there are thousands sleeping without their arms, waiting perhaps until the enemies of God and man shall have made resistance hopeless.

Consider what a previous din of Popery they have heard unmoved. The Pope's minions are permitted to legislate for *them* the sworn lieges of the British Crown—there is no danger! Jesuits laughing at the law encircle our firesides—oh, there is no danger! Colleges are built and endowed to appease them. Government places lavishly conferred on the most noisy of their advocates—preferments denied to their opponents—Ireland half surrendered to their sway—there is no danger! Nunneries grow up like mushrooms, and are humbly imitated by Miss Sellons. Parliament is irritated by their clamour—judges insulted by their boldness—ministers of the gospel reviled by their rancour—the very book of God itself burned by their hands—oh, there is no danger! Demagogues ride into power upon priestcraft—the constitution is torn a thousand times by their lawlessness—Europe festers with the infection, gags its press, butchers its freedom, spurns the Bible, and cringes at the foot of their Pontiff. Their arts produce traitors in our camp—their spies infest our families—their books pollute our shelves—but yet "there is no

danger!" One step, however, was so sudden, so daring, so utterly new, that danger was at last seen to be near. Our Queen herself and Parliament were mocked, and the Government of these isles, with unheard of insolence, formally transferred to the Vatican. Many worthy folk, erst dreamers, awoke at this and rubbed their eyes, and it is our purpose not to let them go to sleep again.

Many sad things have occurred during this time of repose amongst our various Protestant bodies. The Church of England is weakened by abuses of long continuance, and each and every other Church has had to mourn over frailties inherent in everything human. But thanks be to God, THE FAITH—the eternal, pure, and free-given faith once delivered to the saints—exists, flourishes, and extends amongst us.

And here a very important distinction is to be observed between Popery and scriptural Protestantism, in relation to the several errors chargeable against the disciples of each. The Papists live and die by their Church—their salvation is entrusted to it—their morals are guided by it—their creed dependent upon it. They are, therefore, each and all of them, affected by whatsoever is done by Rome in any part of the world, and during all time. All the evil deeds of Popery adhere obstinately to it, and cannot be ignored. And not only so; not only are the solemn acts of their directory, councils, and Popes, acts sanctioned by each consistent Papist, but the temporary escapades of bigotry, *if not repressed by an authority professing to be supreme*, attach their infamy to the Church which so allows them, and hence to every man who swears by that Church. Not so with us. All the indiscretions, mistakes, heresies, and even persecutions, practised by professing Protestants, do not alter one iota of the Protestant creed. We are not responsible for our several Churches, nor are our Churches responsible for us. Our creed is the unchangeable Word of God. Press this upon a Romanist, and you compel him to fall back upon his Church, and to insist upon its spotless purity, its holiness now and in all former ages. Nothing can more strenuously nerve our hearts to "organization" than to feel sure that *we* rally round the *Scriptures* whilst *they* have to protect their *Church*.*

Let us then *organize* our thoughts and prayers, our conduct and conversation, reading, habits, companions, by the Scriptures. Let each of us in our daily life, evidence a scriptural form of character and action; and, loving our brethren who wear this Christian uniform, we shall greatly promote the Protestant organization of Britain.

WARNING.

OUR Protestant friends are cautioned against persons who go about the country collecting for what they call "The Protestant League." Many subscriptions have been thus obtained from those who supposed that they were contributing to the Protestant Alliance, and have been retained even after the mistake was discovered. Most of the names upon the so-called "Committee" of this counterfeit have been placed there without any authority.

* At a controversial meeting lately held in London, the Protestant advocate stated his cause as summed up in this,—“The Bible, the whole Bible, and nothing but the Bible.” The Popish opponent replied, “And our cause is this,—The Church, the whole Church, and nothing but the Church.” A Protestant Alliance has been formed at Elberfeld—the first on the Continent.

THE CHIEF CAUSE OF THE MISERY OF IRELAND.

THE fairest way to test any system is by its results. Our Lord says of individuals, "by their fruits ye shall know them," and this is equally true of systems. We all know that Popery produces the most degrading results in Italy, where it is paramount, and in South and Central America; and it is impossible for any candid man to deny that to the same cause must mainly be traced the miseries of Ireland. A letter on this subject was addressed by the Rev. M. Hobart Seymour to the Bishop of London, in 1837.* We have reason to know that its respected author has recently expressed his adherence to all the statements made in that letter, written at a time when he was "Curate in Ballinrobe, Mayo;" and as those statements are most instructive and important, we beg for them the earnest attention of our readers. The letter had reference to the following passage in a letter from the notorious Archbishop M^cHale:—

"The paragraph to which I allude is as follows:—

"Witness the recent abortive exertions of the Achill Missionary Society, that was to renovate the face of the island. In vain were it attempted to seduce the people from the faith of their fathers. A few strolling strangers, such as could be appropriately grouped with the fathers of the first Reformation, was all they could enlist in their ranks. *The contemptuous scorn* with which the natives treated the pretensions of these ignorant fanatics, if adequately conveyed to your Lordship, would considerably sober your enthusiastic anticipations. *Some of the brotherhood have already fled from the bitter derision of the people!* Others are preparing to follow their example, finding or feigning a convenient apology in the unwholesomeness of the atmosphere. The Achill mission is already another tale of the numerous failures of fraud and fanaticism; and its buildings, now unfinished, are like the Tower of Babel, a monument of the folly and presumption of their architects."

"This language, my Lord, demands your serious attention, and that of every Christian in England, as shadowing forth, inadvertently though truly, the real cause which has impeded the progress of true religion in Ireland. It is unhappily too true that almost every effort which love of country, and love of religion, has yet made to enlighten and civilize the mass of the population, has been marred by the bitter and malignant spirit that has been evoked by the priests, so that the blight of failure has too often—though the Achill mission is still a happy exception—fallen upon the labours of those who would serve that afflicted land. In solemn and melancholy truth I say it, and before my God and my country I state it, that it is the Roman Catholic priesthood that have planted this 'contemptuous scorn,' and this 'bitter derision,' which is here described as compelling men to fly from the sphere of their labours, in the minds of the people; and I here add the deep conviction of my soul—formed from the experience of ten years in the practical working of the ministry—that nothing whatever has prevented the conversion of a large body of the population, except that dark spirit of persecution which is implied in the language of Dr. M^cHale, and which wields in its iron hand the awful terrors of life and death over the heads, and before the eyes, of every one who has the moral daring to think for himself, and to assert the rights of conscience."

It is most gratifying to discover that, notwithstanding this tremendous influence, the cause of God is, by the Divine blessing, now making immense progress in that very district; and it is obvious that in no missions in the world ought the Protestants of Britain to feel a deeper interest than in those of the south and west of Ireland. But in order to understand the true nature of the Popish system—the real origin of the murders which prevail in the rural districts of Ireland,—of that system of terrorism which drives away all capital and paralyzes all industry,—and the unspeakable folly of the Maynooth Endowment for training the chief agents in all this mischief—let our readers calmly ponder the following statement:—

"But it must not be supposed—as is too generally believed—that the great body of the Roman Catholic peasantry are willing perpetrators of these horrors which make us blush for our country, and make appalled humanity shrink shuddering away. They are impelled to them by an iron despotism, which they deem as odious as it is irresistible, and which I shall now endeavour to describe to your Lordship.

* London: Seeleys, Fleet Street, 1837.

“The social state of the lower orders in Ireland is an anomaly. In every village or neighbourhood there is a small knot or cabal of all the most factious and disaffected in the vicinity. They are generally but very few in number, seldom being so much as a twentieth portion of the population, but they possess extraordinary power, by unity of purpose, over the whole population. This knot or cabal is composed of various materials—some persons who conceive themselves aggrieved by some Government prosecution—others who feel themselves injured by some needy landlords—some again, who are descended from ancient families, and are looking to the forfeited estates—and others who forecast the same objects, hoping vaguely to obtain something in the general confusion. To these are to be added some persons whose mistaken notions of Irish independence and dreams of patriotism, lead them into the verge of disaffection, and others whose religious zeal incites to the expulsion of heresy and the exaltation of their Church; and a few reckless and daring spirits, who have nothing to lose and everything to gain in a national convulsion. All these various persons are combined in discontent, and are in cabal with factious and ill-affected intentions in every neighbourhood; and around this knot or cabal, as a nucleus, all the evil passions of the people rally. *The priest of the parish is generally, by a sort of common consent, the nominal head of these persons*; an arrangement of considerable importance to them, as while it adds the sanction of religion to their actions, it removes those petty rivalries and dissensions that would otherwise exist among themselves. The object which these persons have in view, is a vague and undefined expectation of making this island independent of England, and of such a revolution or convulsion as will alter the present system of property altogether, and bring in some Halcyon state, in which neither rent, nor taxes, nor tithes, will be so much as named among them: and the spirit that actuates all their proceedings is a burning hatred against England—against Government—against Landlords—against Protestantism.

“*The Romish Priest has naturally an immense influence over these persons, and they are the principal means by which he governs the people.* Their power is perfectly well understood by the people, who find by experience that their vengeance is more rapid as well as more certain than the laws of the land, and who, therefore, dare not breathe a sentiment, or commit an act which is likely to draw upon their heads the swift bolt of a certain and often fearful vengeance of a cabal which would beat their persons, insult their families, or injure their cattle on the first opportunity. By this system of terror these knots or cabals have obtained an irresistible influence over the peasantry, who dare not think for themselves or act for themselves in anything that may interest those persons, so that there is an iron chain flung over the minds and bodies of the people on the subject of religion; for they feel perfectly convinced that by any tendency to conform they would ensure the hostility of the priest, and the consequent vengeance of those who act as his satellites; and thus it is, as many of this poor and oppressed people have personally told me, that a vast body of the population remain externally in the Church of Rome, through fear of that vengeance which is too sure to pursue all who abandon her communion.

“I shall state a fact to illustrate this:—

“It is but a very short time since I was sent for to visit an aged woman on her death-bed: she had always been deemed a Roman Catholic, and I ever regarded her as such. I visited her of course, and I asked her how it was that she, being a Roman Catholic, should have desired to speak with me in dying? She told me that although she was generally believed to be a Roman Catholic, yet that she was really a Protestant, and that she had been such, secretly, for sixteen years! Two adult females, members of her family, were the only persons present, and they stated that it had been long the same way with themselves; to the eye of the world they were Roman Catholics, but in their own house and private circle they had for many years been Protestants. I expressed my surprise that they, professing thus to have held so long the blessed truth of the Gospel, should have concealed it from me and from the world. Upon which the withered and dying woman raised herself in her bed with an effort, and with eyes in tears, and uplifted hands, declared that she had kept it secret because she feared that if it were known her family would be murdered or otherwise injured! She died immediately afterwards, and her family have left the neighbourhood.

“No one can conceive, who has not had an opportunity for personal knowledge, the fierce and horrid language which is too often uttered by the priests against every one who shows a tendency to abandon the Church of Rome; and your Lordship would be shocked to your inmost soul to hear the horrid and malignant curses which are often pronounced from the chapel altars in our country parishes against such persons. Nor, I grieve to say it, are they idle and powerless curses; for those knots or cabals, which I have already described, are ever ready to fulfil them to the letter. It was wittily observed by one who was a star in his day, but who is now shining in another sphere, that there were two schools of the prophets—one foretelling the future because God had purposed it—the other foretelling the future, likewise, but it was because they were themselves resolved to fulfil their own predictions. There are many of the Irish priesthood who deserve a lofty niche in the temples of this latter class, for they often forebode, with a voice and manner as oracular, and as if they had learned at the shrine of Delphos, events which they determine shall be fulfilled by themselves or their satellites.”



Inquisition—Roasting the Feet.

POPISH TORTURES, MASSACRES, AND PERSECUTIONS.

"It (emanation) is an awful risk. The world is, in fact, as silly as ever, and a good competence of nonsense will always find believers; and why not Popery? So I hope the Duke of Wellington will keep the horned beast well in hand, and not let her get her leg over the harrows."—SIR WALTER SCOTT.

The scene represented in our woodcut is thus described:—

"To inflict the torture by fire the prisoner was placed with his legs naked in the stocks; the soles of his feet were then well greased with lard, and a blazing chafing-dish applied to them, by the heat of which they became perfectly fried. When his complaints of the pain were loudest, a board was placed between his feet and the fire, and he was again commanded to confess; but this was taken away if he persisted in his obstinacy. This species of torture was deemed the most cruel of all; but this, as well as the others, were indiscriminately applied to persons of both sexes, at the will of the judges, according to the circumstances of the crime and the strength of the delinquent."*

The whole system of Rome, however, is essentially bloody and intolerant, and to give it power is only to prepare for our own destruction. The following facts abridged from the Bible Almanac for 1848, will give an idea of the extent to which this monstrous system, whose emissaries we are training, has shed and gloated over innocent blood:—

1198. Began the persecution of the Waldenses, by Crusaders, &c., were murdered in about forty years,	1,000,000
1533. Bloody Queen Mary began to reign; in whose reign were burnt, Archbishop Cranmer, 4 bishops, 21 dames, 8 gentlemen, 184 artificers, &c., 55 women, 4 children, beside many who died in prison,	277
1572. The massacre of Paris, (see pp. 36-39.)	100,000
1588. England was threatened by the Spanish Armada, sent to root out and destroy the English nation. They brought rods of wire to whip us to death, thumb-screws, and many instruments of torture before unheard of, which may be yet seen in the Tower.	
1606. The Gunpowder Plot, in which it was designed at once to blow up the King and Parliament, and to establish Popery, (see p. 211.)	
1641. October 23. Began a dreadful massacre in Ireland, by which were put to death in cold blood, and with all imaginable barbarities,	140,000
1685. Louis XIV. of France expelled 150,000 Protestants from his kingdom; sent others for slaves, took from them their wives and children, and dragooned many into Popery. Louis XV. also hanged, fined, dragooned, and imprisoned many.	
About A.D. 1200, was instituted the Inquisition, which, in the space of thirty years only, is reckoned to have destroyed, by the most diabolical cruelties, no less than	150,000
About A.D. 1500, the Spaniards began their cruelties in the West Indies, &c., when the natives, under a pretence of religion, were not only robbed, enslaved, tortured, and murdered, but many of them were kept in chains on purpose to feed their dogs, and butchered for that purpose as wanted. Thus, in forty years, at a moderate computation, there were murdered	15,000,000
Total murdered,	16,290,277
besides banished, imprisoned, and tormented.	

ANTI-PROTESTANT FURY OF ROME, AND HOW TO DEAL WITH IT.

WE may effectually judge of progress by marking the movements of the enemy; and tried by this standard nothing is so formidable to Popish priests as a Bible Mission. Hence the outpouring of fury and lies by which the recent successful movements for the conversion of the ignorant and deluded votaries of superstition in the south and west of Ireland have been assailed, and which have been proved to be false, by the excellent letter of Mr. Dallas, for which we regret that we cannot afford room, as well as in many other ways. Hence similar desperate attempts to put down Missions to Romanists in every part of Great Britain. We have before us a curious address which has been

* The Inquisition, by P. D. Hardy, Dublin, p. 115.

circulated amongst the Papists in London, headed, "The Wolves in Sheep's Clothing," and of which the following are extracts:—

"Hear these words of your dear Saviour, Catholics and Irishmen, for to you it is that He speaks. . . .

"Beware of these false prophets. Do not forsake your dear Redeemer who has called you unto His Church. Do not wound His adorable heart, and the heart of your dear Mother, Mary. Do not wound the heart of St. Patrick, the great Apostle of your country. Do not, for the love of God and St. Patrick, have anything to do with teachers who blaspheme God and His blessed Mother, and *laugh* at all which you hold sacred. Do not prepare for yourselves a miserable deathbed, and a yet more miserable eternity. What shall it profit a man, if he gain the whole world, and suffer the loss of his own soul? Fear not those who can kill the body, but rather fear THOSE who have power to cast both body and soul into hell.

"Have nothing to do with 'Scripture-readers' and dealers in tracts, whether male or female. They speak fair words, but war is in their hearts. They profess to love you, but they are your *bitterest enemies*. . . . Drive away these false teachers by making the sign of the Cross, which they hate, and which the Devil always fears; pray for them, but avoid them as you would avoid the Wicked One, whose ministers they are, though they themselves know it not. Cleave to the Church, and to her blessed sacraments, through which alone you can gain peace and salvation."

Our readers will not fail to mark the curious corruption of the Divine word in substituting "*those*" for "Him;" in other words, men (the priests?) for God, contrary as much to the Douay as to the Protestant version of Scripture. The poor creatures to whom this is addressed will probably not detect the impious fraud, and it will in this way serve its purpose.

Bad, however, as this is, it is not the worst. There seems a systematic effort on foot to put down Missions to Romanists by force, if it cannot be done in any other way. In Popish countries the magistrate is brought in to crush the missionary—in Protestant countries the mob is used for the same purpose under the guidance of the priests. This system has been commenced in London, where some of Dr. Armstrong's converts have been savagely attacked. It has long been carried on in Ireland; and the Rev. James Rogers of Achill, in a recent letter, makes the following statement. We quote from the *Dublin Sentinel* of April 1:—

"It most forcibly strikes one, that it is incumbent on the legislature to investigate an evil against which our laws have hitherto provided no safeguard. Suppose a case:—In a remote part of the country, two or three Romanists are drilled (say by the Defence Association) to swear away the life of a poor Protestant; he is brought before a *Popish* bench of magistrates, (and this condition is as easily to be found as the others;) the parish priest is ready to attest the veracity of the *pious* plaintiffs; the poor defendant has (from the nature of the case) *no* witnesses—*no* advocate—*no* unprejudiced administrator of justice on the bench. And what is the probable (!) result? He is sacrificed 'for the good of the Church'—his life, or his liberty, as the case may be, complimented away to the *infulible* oracle of the place, or, in plain terms, to the infernal malice of Popish tyranny."

The same system of reckless violence has long been prosecuted with great virulence against the agents of the Irish Missions in Edinburgh, to a large extent connived at by individuals amongst the police, and encouraged by the feebleness of the magistrates. A most hopeful Mission has just been started in Glasgow, and already the organ of the priests has given notice of the same kind of counter argument which they may expect from Popery. In the *Popish Free Press*, April 3, 1852, the following significant passage occurs:—

"Being intimately conversant with Catholic feeling, we take the liberty of offering a friendly advice to those raw recruits who are coming to do the difficult work of the gentlemen of the Free Kirk Presbytery. Irish Catholics, wherever they are, and whatever be their other faults and failings, are sincerely attached to their holy faith, and have inherited a heart-felt detestation to heresy under every form and guise. They are, moreover, exceedingly sensitive and jealously alive to anything that can be construed into an insult to their faith or their pastors. If, then, the £300 or £400 of Mr. Henderson's collection must be expended in this worse than Quixotic enterprise, we *seriously* recommend to Brother Gault, and his worthy assistant, to furnish themselves with skull-caps, as well as with that approved missionary persuader, a skull-cracker. Considering, too, how

near the Clyde runs to some of the probable scenes of the labours of this apostle of foolery, *a patent life-preserver, well inflated*, might be a desirable companion. For, as Convener Henderson wisely remarks, 'the work they have undertaken is one of peculiar difficulty as well as delicacy;' and it is a point of even evangelical prudence to take all necessary precautions when venturing on 'close personal dealing' with such determined adversaries as the slaves of the Man of Sin."

This is perfectly intelligible. It is a broad hint to the poor Papists, that if they break the heads of the Protestant Missionaries, or fling them into the Clyde, their superiors will not be much surprised or displeased. There cannot be a reasonable doubt, that if such a result occurs, the editor of this newspaper and his employers ought at once to be held responsible.

The matter is becoming serious, and it stands thus:—Here we have,

1. Men enjoying toleration in this land which they refuse to concede, even in the smallest degree, wherever they have the power. Is it to be tolerated that they shall deliberately, in the face of law and Christianity, trample down, even in Protestant Britain, the liberty of other people?

2. If all sins are known to priests, through the confessional, ought not they to be held responsible in such cases, unless they give up the culprits? Either they know the authors or they do not. If they do not, the confessional is worth nothing. If they do, they should be dealt with as accomplices. But at all events,

3. If a Popish editor hints at violence, or a priest denounces a man from the altar, they ought at once to be seized, if their suggestions are followed by their ignorant dupes. This would soon cure the evil. The subject is worthy of most serious attention.

THROWING OPEN THE NUNNERIES.

It is high time this subject were taken up with energy. No family is at this moment safe in Britain; and we are glad to find that the movement is advancing, and that notice has been given of the introduction of a bill into Parliament by Mr. Lacy. The feeling is, in truth, gaining strength, and there is a strong tendency to take up an advanced position. It is discovered that refractory nuns are smuggled away to the Continent, where escape and detection become impossible, and it is thought that mere inspection might serve little purpose. There are difficulties, however, in going further, but the matter is worthy of the most serious consideration. A respected friend, who takes a prominent interest in this movement, has kindly sent the following statement:—

"Nothing can be a stronger proof of the tyrannical nature of Popery, than the fact, that even her priests must have their dungeons—that she cannot have a 'Religious House' without making it a bastille. That must be a weak faith which needs a stone wall and an iron bolt to preserve it; or a cold faith which like an icicle would melt away beneath the sunshine of a father's and a mother's love, and in the warm atmosphere of *home*.

"The movement in County Tyrone is very pleasing. From Clogher, which is its centre, and where a memorial to Her Majesty, and petitions to Parliament are preparing, the first anti-Maynooth petition was presented in the House of Lords by the Earl of Enniskillen, who is also to take charge of that for inspection of nunneries. The Cumberland memorial is finished—the Westmoreland petitions progressing. Reading is preparing three documents, which are expected to be numerously signed. Haddington, Galashiels, Kirkintilloch, and I believe Hamilton, are added to our list. The number of names attached to some of the memorials and petitions reached me too late for the last month's report, they are:—Greenock, 3363; Paisley, 3000; Rothesay, 1800; Irvine, 2009; Port-Glasgow, above 3000; Burntisland, 484; Helensburgh, 794 and 797; Long Bridy, Little Bridy, and Kingston Russel, Dorset, 160; Winterbourne, St. Martin's, 94; Stratford-on-Avon, (hot-bed of Tractarianism,) upwards of 40; Dorchester, 696; Glasgow, 20,140; Neilston, 1352; Edinburgh, 14,500."

ANTI-MAYNOOTH MEETINGS.

ANTI-MAYNOOTH meetings are still being held, and are conducted with great energy. At the Gravesend meeting the Rev. Daniel Cooke said a rather characteristic thing of the English peasantry and the Bible,—

“ He hoped that one result would be their reading the Bible more themselves. He remembered Dr. Southey relating that he once asked a peasant who was reading the Bible if he knew the meaning of the Hebrew words, ‘ Urim and Thummim,’ (which are translated ‘ lights and perfection,’) the man could not say what the Hebrew was, but he knew the English ‘ use him and thumb him,’ and he found he had light and perfection the more he used and thumbed his Bible.”

At the same meeting, Francis Payne, Esq., said,—

“ There was a story told, of very ancient date—the reign of King Cheops—of a man who had the finest poultry yard in Egypt, who went out on the sea-shore one day and found a fine large egg, which he took home in order that it might be hatched, and about fourteen days afterwards, on entering his poultry yard he found it strewed with feathers, and a young crocodile, who had made a meal of the fowls, running about. It was said that the man had this inscription placed upon his tomb :—‘ Beware of hatching crocodiles in your poultry yard.’ He would say to the Prime Minister of England,—beware of hatching the crocodile eggs of Popery in the poultry yard of England.”

PROTESTANT EFFORTS IN TORQUAY, DEVON.

It may not be unacceptable to you, or unprofitable to your readers, to receive a brief statement of the proceedings which have occupied the public mind lately at Torquay—I mean in reference to the all-absorbing question which is now arresting the attention of most loyal Protestant subjects in the land—that of adopting some suitable means for checking the progress of that flood of Popish superstition which is now breaking in upon us. To accomplish this object, the first step which was taken, was the establishment of an auxiliary to the “ Protestant Alliance” of London. This was followed by two most influential meetings which were held upon the Anti-Maynooth question. The first was called by the committee of the Alliance, to which none were invited but those who were favourable to the object. A petition to Parliament for annulling the Grant was unanimously carried. The second meeting was called by the opposite party with a view of discussing the merits of the question. This meeting, one of the largest ever held in the place, was so signally triumphant in confirming the resolution of the former meeting, that not more than nine or ten hands were held up against it. To follow up the advantage thus gained, the members of the Alliance committee have been for several successive weeks engaged in delivering lectures upon the various errors and dangers of Romanism. The consequence has been, that a very deep interest has been excited in the cause of Protestantism; and as one of the fruits of these lectures, I would observe, that a larger number of signatures has been attached to the petition to Parliament than has ever been known on any former occasion. When it is borne in mind that this result has been effected in a diocese which has been so remarkable for its Popish leanings, and especially in that part of it which has been the more immediate seat of its pernicious growth, this fact, while it affords an example to other places, should also be an encouragement to commence at once a similar movement. There can be no reasonable doubt, that if such a movement were to become general, or nearly so, it would go far, with God’s blessing, to remove the scandal and reproach which are now disgracing, and, if not removed, will ultimately prove the utter ruin of our country.—*From a Correspondent.*

THE POPE AWKWARDLY PRAISED.

It is sometimes amusing to mark the difficulty which the emissaries of Rome seem to feel in praising the present Pope—although they apparently have no compunction in drawing largely upon their imagination for materials. At the late dinner to Lord Arundel, eaten by proxy, at Limerick, the Popish Bishop of Raphoe, in returning thanks to himself and others for drinking the Pope's health, said,—

“ I venerate and regard him, not only as the successor of St. Peter, the Prince of the Apostles, but as the centre of Catholic unity—that centre, wisely established in Peter, to hold together his Church in indivisible unity—that centre from which as from the heart, by the Divine organization, arranged and devised by the Almighty in his wisdom—issued the current of life, diffusing animation to every member of the great Catholic body throughout the world. I venerate and regard his Holiness Pope Pius IX., not only for these reasons, but also for having set a bright example to the Sovereigns of the Continent of Europe—I will call them by no other name—in giving the full benefit of civil and religious liberty to his subjects. *There never sat in the chair of Peter a Pontiff more anxious for the spiritual and temporal happiness of his children than Pius IX.*”

It must occur to every one, that if there never was a better Pope than the present one, the whole set must have been wretched. This is a miserable compliment to his predecessors, and very doubtful praise to him.

THE LAST BATTLE FIELD,—A MILLENNIAL SONG.

Zion's watchmen—hark !
Through the midnight dark,
Bid the sleeping world awake :
I hear afar,
The noise of war,
Arise ! your weapons take.

Rush, rush to the van,
Stand man by man,
And bravely meet the foe.
Fight—young and old,
And faint and bold,
With God your banners go.

The troops of hell
To the onset swell,
And thunder in the field ;—
With a growl of ire,
And eyes of fire,
Their flashing weapons wield.

And Fraud is there,
With promise fair.
And soothings smooth and bland ;
But demons dire,
Her bosom fire,
And edge her dripping brand.

Old despots pale
Rome's puppet hail,
And upstart tyrants bless :
The prince, the knave,
The cringing slave,
All join in fond caress.

In dungeons deep
Pale victims weep,
And lie in grim despair :
From woman weak
Bursts the dying shriek,
As racks her frail limbs tear.

Oh ! look not where
The bright and fair
Are pent in a living tomb !
Whilst wrongs untold
Might the vaults unfold,
Did Heaven avert their doom !

Rise, vengeance, rise,
From thy native skies—
Awake the thunder's ire !
On the lightning's wing
Make the welkin ring,—
“ Our God's a consuming fire !”

Strike, strike for the right,
Ye men of might !
Make the throne of the tyrant shake.
'Neath God your shield,
Press on to the field,
And Rome and hell shall quake.

No rolling drum,
No cannon's boom,
Shoots terror down our van :—
No carnage fell,
Or maddened yell,
Of fiends in guise of man.

Our brandish'd sword,
The eternal word,—
Our banner's flashing light,—
In wild dismay,
Swift haste away,
The blood-stained brood of night.

Zion's watchmen—hark !
Through the midnight dark.
Bid the sleeping church awake :
I hear afar,
The noise of war,
Up, up, your weapons take.

CASES OF CONSCIENCE; or, LESSONS in Morals, &c., for the use of the Laity, with a Prefatory Letter to the Right Honourable W. E. Gladstone, M.P., 2d edition, by Pascal the Younger.

THE CHURCH OF ROME'S DEFENCE AGAINST PASCAL THE YOUNGER, WITH A REPLY. Bosworth, Regent Street, London.

No Anti-Papal pamphlet has appeared in modern times more lucid in its arguments, more logical in its conclusions, more astounding in its statements, or more powerful in its language, than Cases of Conscience, &c.

The author carries the war into the enemy's camp with the skill of an accomplished general, and with the coolness and bravery of a veteran soldier. So heavy are the blows which he deals against Popery, that one is forcibly reminded of the warrior of ancient times armed with his battle-axe, which he wields with resistless force, beating down his opponents on the right hand and on the left.

Pascal the younger lays bare the infamous, nay, the infernal system of morals as taught by that new Saint of the Romish Church, viz., Alphonzo di Liguori, whose work on Moral Theology having been sanctioned by the highest authority, cannot be condemned by any true Romanist. The author has evidently been behind the scenes, and has witnessed in the highest quarters, the seat of the "Man of Sin," the working of that gigantic system of iniquity which has spread devastation and misery over some of the fairest parts of Christendom, and which the apostate Church of Rome has, with a success more than human, and with the most unblushing effrontery, so long palmed off upon the credulity of mankind as Christian truth.

Rome, feeling that Pascal the younger has attacked her in one of her weakest points, has attempted, through Wiseman, or one of his

brother Jesuits, to ward off the blows which have been aimed at her head, in an article in the *Dublin Review*, but has utterly failed in the attempt. Her weak and puerile resistance has brought our author again into the field, and he, with the same skill as before, demolishes all her arguments, and stripping her of her armour, holds up to the execration of the world the "Mother of Harlots and abominations of the earth."

We cannot but regret that these most able pamphlets had not appeared at an earlier time, as they might have prevented many lamentable perversions from the Protestant faith. We strongly recommend them to the perusal of all, whether Protestants or Romanists, for they cannot fail to excite in the mind of every sincere inquirer after truth an unmitigated disgust and horror of Popery.

LETTERS TO THE PROTESTANTS OF SCOTLAND. First and Second Series. By Sir George Sinclair, Bart., of Ulbster. Edinburgh, Johnstone & Hunter.

WRITTEN with great point and liveliness, and manifesting a deep knowledge of Popery, not only in its past history, but in its present workings, as a real "mystery of iniquity." They also evince a very thorough and often peculiar acquaintance with Scripture.

ROME'S TREATMENT OF THE WORD OF GOD. A Lecture, by the Rev. J. R. Stock, M.A., Incumbent of All Saints, Islington. London: Wertheim & Mackintosh. 1852.

AN admirable Lecture—discussing the whole subject of the canon of Scripture and its authority, as opposed to the impieties of Rome, with much ability and learning. We delight to see the Protestantism of England coming out on all sides so strongly to the battle.

THE BULWARK,

OR

REFORMATION JOURNAL.

MAYNOOTH—THE DEBATE.

WE take for granted that all our readers have studied the recent debate upon the Maynooth endowment. In some respects it is very encouraging, and in others deeply painful. It is most encouraging to find the honest convictions of intelligent Christians rapidly bringing the mere politicians to their senses. The "bray of Exeter Hall," as it was called in contempt, is waxing ominously loud, and alarming even the underlings of the political household. The magnitude of the question is admitted, the competency of Parliament to deal with it allowed; and it would be amusing were it not lamentable to find that the tone of lofty scorn and derision is now exchanged for one of affected sympathy and regret. Men who, in the hands of subtle Jesuits, have proved themselves to be babes in political science, whose infatuated and childish compromises have only ended in greater mischief and confusion, profess now to bewail, forsooth, the determination of the people to fall back on the nobler wisdom of the word of the living God, and of those mighty politicians of former days, who achieved the liberties of England because they determined to have "no peace with Rome."

We have often had occasion to lament the perverse folly of some of our statesmen when discussing questions of this nature; but perhaps on no former occasion were so many unmitigated incoherencies enunciated in the senate-house. It is almost stupifying to find a man so intelligent, and so promising in many respects as the Duke of Argyll, chiming in with the general folly, confounding his own creed with the abominations of Antichrist—regretting before Europe one of the distinguishing glories of the land of his birth, and virtually repudiating the principles of perhaps the most illustrious of his ancestors, who on the scaffold said, "I die with a heart-hatred of Popery." Waxing vehement in his speech, the Duke exclaimed,—"It was impossible, without reversing the policy which had been pursued in this country on the subject for a long period, to accede to the prayer of these petitioners. The question *was purely one of policy*; and he saw with regret the course pursued in Scotland on this subject." It is preposterous to talk thus of the support of Antichrist; but even were it otherwise; and granting that any course of policy is bad, the sooner it is reversed the better.

Two courses of policy have been pursued in this country. The first consisted in confiscating the spoils which Rome had wrung from superstition, or inherited from better men, and which had crushed under their bulk all liberty and religion, and giving them to the aristocracy. On the assumption that no

principle is involved in the struggle, and that Popery even deserves an endowment from Britain, it will be difficult to see on what ground this arrangement can be justified or maintained. If this is the ground upon which the Duke of Argyll is prepared to take his stand, he had better lead off as an example, and propose in the House of Peers that the new policy be carried out to its legitimate results. The Papists will most cordially join him in his plan, and, in truth, this is the very result at which they are driving. "RESTITUTION," with Maynooth as a small instalment, is the ominous word now used by Paul Cullen's secretary in Ireland, and re-echoed by Mr. Bernal Osborne in the House of Commons. The modern policy inevitably leads to this issue, and if the Papists are to get largesses from Britain, it is surely from the source we have indicated they ought to be obtained. But we protest against the whole theory. The question is not one of money but of principle, and every man in the empire is interested in it. Popery is doomed of God; and let us look at trodden-down France, Italy, and Austria, and see the deep interest which we have in maintaining our Christian liberties. We hold that the proceedings of our ancestors, although faulty in some respects, were the incarnation of wisdom, in comparison of the blind and suicidal policy of which the Duke of Argyll is so enamoured, and which, notwithstanding his unexpected advocacy, shall and must be reversed. The people of Scotland will most respectfully but firmly spurn his advice. They may not trouble his Grace with any more petitions, but they seem nearly as one man to be convinced, with the Eclectic Review, that "nothing more unprincipled than the endowment of such a college as Maynooth, by a Protestant Government, was ever known in the history of States."

It is pleasant to turn from such a sample of our hereditary wisdom to the refreshing and healthy tone of Mr. Spooner's Protestantism. He comes at once to the point. Popery is a system utterly irreconcilable with religion, morality, freedom, and good government. To endow it, therefore, and train its agents at the public expense, is to commit an act of the most enormous folly.

"He wished to impress upon the House that they were giving a sanction to, and calling on the people to learn, a religion which was subversive of morality, dangerous to the existence of the social compact, and in direct opposition to their duty. The Papal aggression had opened the eyes of this kingdom, which was crying out, from one end to the other, that a stop ought to be put to this system. If this inquiry were granted, he would show that the contumacious, disloyal, factious conduct of the Irish, was all to be traced to their acting in accordance, in full consonance, with the teaching and doctrines inculcated at that College. To those who denied his statements he would say that it was their bounden duty to grant the inquiry; let them meet it like men."

This is the simple and honest truth, and the question naturally occurs, why do not the advocates of Rome dare to meet the question on this ground? Not one of them even attempted to rebut Mr. Spooner's undeniable proofs, and Mr. Osborne expressly said,—“He did not intend to follow the honourable gentleman through the various quotations which he had made from casuists and from certain text-books of Rome.” This, we submit, is giving up the whole question at issue.

Mr. Walpole's speech on the part of the Government was so far satisfactory, only we could have wished that he had indicated more definitely the result to which the Government would be prepared to come in the certain event of Mr. Spooner proving to the full his bill of indictment.

We deeply regret the course adopted by Lord Palmerston, to whom the cause of Protestant truth and liberty is under many obligations. To hear *him* affirming that the present movement is simply one of revenge, when he

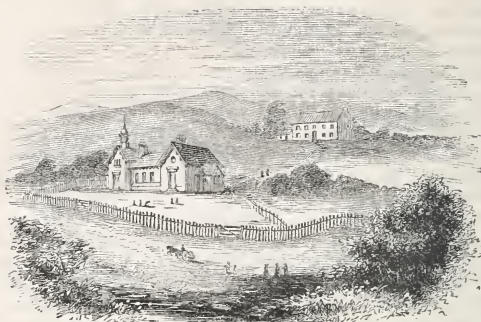
knows that the people of Britain were never in favour of Maynooth, and that Sir Robert Peel avowedly adopted his course in defiance of their utmost opposition—to hear *him* talking of the Irish priests being driven again to the Continent for education, when he knows that the Papists of Ireland are even now preparing a College at their own expense, where the science and bigotry of Cullen will combine with the bitterness of Newman in rearing a model priesthood—to hear *him* talking of exasperating the Papists, when he knows that both in this country and on the Continent they are doing their very worst—in short, to hear the poorest and most thoroughly refuted platitudes of the past uttered by this eloquent friend of liberty in defence of endowing a system which, as Adam Smith has justly said, is “the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind,” is melancholy in the last degree.

Mr. Gladstone's speech was as usual able and plausible; but it was sad to find a man of talent taking refuge in such a transparent quibble as that Maynooth has not had time since 1845 to produce samples of its manufacture. In 1845 the Grant was simply enlarged and consolidated—the system of training underwent no change, nor was it proposed that it should be altered. The pupils at Maynooth may now be better fed and lodged than before, but the same principles are instilled, and the same means employed, *on an enlarged scale*, to mould their character and habits. It is with the principles instilled we have to do; it is with the inevitable result of the pernicious doctrines taught that we have to grapple, and not with a mere question of the amount of allowances for board and lodging. The continuous stream of mischief has therefore only been proceeding since that period with increased impetus. The great drift of Mr. Gladstone, however, was to alarm the Government, and to insist that the investigation should be conducted under their responsibility; whilst, on the other hand, some of the cunning Papists, no doubt amidst the secret curses of others, are trying to make a virtue of necessity, and to profess to be quite anxious for the inquiry which in their hearts they hate.

The result must be eagerly watched by the Protestants of this empire. The great matter will be to send a body of staunch Protestants to the ensuing Parliament. One thing is now clearly proved, namely, that the Protestant spirit of the empire is strong, and that in union under God our great strength lies. If Lord John Russell had only followed up with energy the policy of his Durham letter, instead of afterwards starting back “afraid at the sound himself had made,” he would have been carried back to power on the shoulders of an overwhelming majority, and would have been one of the most powerful Statesmen that Britain has seen since the days of Cromwell. And if the present or any Government will only, in a wise and righteous spirit, cast itself honestly on the Protestant vigour of the empire, they will find a strong response which will more than neutralize all questions of secular politics, however important. Rome is now thoroughly embarked in the struggle. She will not go back; and our duty and safety alike consist, with an humble dependence on the God of truth, in united, determined, and uncompromising resistance.

We are of course disappointed that the debate was not resumed on the 18th. It is only an additional evidence, especially after the declarations of Lord John Russell and the Chancellor of the Exchequer, of the extent to which the Protestants of the empire must look to themselves, and be firm at the approaching election.

BALLINGLEN.—DR. DILL'S BOOK.



Sketch of the Plan of Ballinglen.

DR. DILL has just published a most valuable and seasonable book. Its object is to illustrate the direct connexion between the moral and physical degradation of Ireland and the Popish Priesthood.* That these two things stand to each other to a large extent in the relation of cause and effect, has long been the conviction of every intelligent Protestant for unanswerable reasons. But it is most important to have this truth brought out in detail and confirmed by copious evidence. Let our hood-winked Statesmen read such a work as this, and get their eyes opened to the deep folly and criminality of supporting such an Institution as Maynooth. Dr. Dill refers to many remedial measures lately adopted for rescuing the deluded Papists of Ireland from their fearful slavery, and especially the successful efforts in the diocese of Tuam, the exertions of Mr. Nangle and Mr. Dallas, and the industrial schools of Dr. Edgar, in which Popish children are reading the Word of God, and earning by their own efforts £5000 a-year. Amongst other efforts he refers to the mission at Ballinglen which Dr. Duff has proposed to make the centre of an efficient Anti-Popish Institute for that district. Achill is already raised to this position. The whole Protestants of the empire must now labour as one man in this important struggle. Dr. Dill says of Ballinglen,—

“But if the reader would see the full effects of this admirable system, let him pay a visit to Ballinglen, county Mayo, under the able superintendence of Mr. Allen and Mr. Brannigan. On one side of that romantic glen he will see a large model farm, supported by kind friends in Scotland, on which boys, who were lately running wild through the mountains, are now receiving the best scriptural, literary, and agricultural education; on the other side stands a female industrial school, in which girls who, some time ago, were in a state of wretchedness scarce conceivable, are producing the most elegant specimens of embroidery, &c.; in the centre stands a neat new church, weekly filled by a congregation, who, six years since, were degraded Papists, and had never seen a Bible; the entire district, which was then a scene of utter misery, has undergone the most marvellous transformation; and we are rejoiced to add, that means are now being taken to purchase the whole glen and found therein an extensive Model Industrial Institute for the province.”

* Ireland's Miseries; the Grand Cause and Cure. By the Rev. E. M. Dill, M.D., &c. Edinburgh, Johnstone and Hunter.

RAPID PROGRESS OF PROTESTANTISM IN IRELAND.

POPISH VIOLENCE.

THE Rev. Samuel Minton of Liverpool, whose indomitable zeal is most refreshing, has just returned from inspecting some interesting Protestant Missions in Ireland, and on May 10, delivered a most interesting lecture in Liverpool on the subject, abounding in important facts on the various aspects of the movement. What a glorious thing it would be were Ireland rescued from the clutches of Antichrist, and were the waters of Popish bitterness, which have long overflowed Britain and the Colonies, sweetened at their fountain-head! What a splendid portion of the empire might Ireland in that case become! From the report of Mr. Minton's lecture in the *Liverpool Standard*, (May 11, 1852,) we make the following extracts. First, in regard to the industrial system, whose results we contemplate with great hope, Mr. Minton says,—

“Great permanent advantages are expected to flow from this plan. 1st, More humanized habits will be taught the people, not more than one family being allowed to live in one cabin on the Mission Farm, and other useful regulations being enforced. 2d, Much waste land will be reclaimed. 3d, Better agriculture will be introduced. And 4th, By gradually setting up some of the best conducted men as small farmers, a Protestant yeomanry will be established, who in many ways may exert the happiest influence. Meanwhile they are in the utmost need of help. For, although their farming operations will ultimately be remunerative, they are not so at present, on account of the land requiring much drainage and sub-soiling. Nor will they become so as soon as if remuneration were the exclusive object; because not only are they impeded by want of capital, but they are obliged to conduct their operations in such a way as to employ the greatest number of hands—the spade, for instance, being used instead of the plough, and tillage being chosen to the exclusion of pasturage. The lecturer then represented what an act of philanthropy it would be, without any loss to themselves after the first year, if some Protestant gentleman, or gentlemen, would invest a few hundred or a few thousand pounds there in land. It would emancipate the whole neighbourhood. Thousands are longing to have done with Popery, and would gladly make a sacrifice of part of their present income, if they could become Protestants, without being driven to the poor-house.”

In regard to the actual conversions from Rome in the district visited, and the waning influence of the priesthood, he says,—

“With regard to the spiritual work, the Irish Society have stationed in the district 3 missionary clergymen, 1 lay agent, 9 Scripture readers, (in addition to 3 furnished from other sources,) 4 assistant readers, 1 inspector of Irish schools, and 11 Irish teachers. There is a scriptural school in Cappamore, another in Pallasgreen, and 3 in Doon. Two or three more will soon be added in the latter parish. Mr. Minton had examined most of these schools, and found their general intelligence and knowledge of Scripture such as could be equalled in few English schools. Dr. Newman or Dr. Cahill would soon look very foolish, if they got into argument with some of those boys. In order to test the accuracy of the alleged number of converts, Mr. Minton determined to investigate the case of one parish. In the parish of Cappamore they claimed 130, including the children of convert parents under 14 years old; none above that age being counted, unless they publicly profess themselves to be such. He therefore asked a woman to take him into every house where there were any converts; and taking a minute account from the lips of the inmates, he found in the *village* of Cappamore alone—75 above, and 42 below, the age of 14, leaving only 13 for all the rest of the parish, which he had not time to visit. From the information he received, the estimated numbers were evidently below the reality. He had also an opportunity of addressing and catechizing 250 adult converts in the open air, at Doon glebe, on Sunday evening, as well as smaller numbers in other places. From them he gleaned much information about the feelings of the people generally, their own sufferings, and the character and conduct of the priests. Father O'Dwyer had never recovered from the effects of his discomfiture by Messrs. Atkinson and Darby, and from a letter lately received by Mr. Minton, the challenge last sent him seems likely to give the finishing touch to his influence at Doon. Several persons left him on the former occasion, and according to the testimony of one of them, ‘all his people were very angry with him, and said there would be a power of converts *ris* by it.’”

Wherever argument fails, Rome breaks out into open violence, and this subject is thus alluded to by Mr. Minton,—

“As to the denial, which some have made, of the fierce persecution endured by the

converts, the fact has been too often proved in courts of justice, nay, is too unblushingly gloried in and instigated by the Popish press to require any proof here. And amongst the other numberless oppressions which the British Government, in days we hope now passed, have perpetrated, or allowed to be perpetrated, upon the Protestants of Ireland, not the smallest has been the gross partiality of too many magistrates and others in authority in favour of the persecutors. Not many weeks since, at Pallasgreen, county Limerick, a man was convicted of attempting to stab a scripture-reader whom he found reading the Bible to his mother in her own cabin. The two magistrates said the reader had no business to enter the house without being *invited*, (although the woman had received him willingly,) and fined the intended murderer *sixpence*!! Another magistrate, in Galway, when several persons were brought up for hooting and yelling after the converts in the streets of Tuam, said, 'they were only exercising a perfectly legitimate privilege.' The priests always take a leading part in such trials, and often make violent speeches and browbeat the witnesses, while the Protestant clergyman is not allowed to interfere at all."

We alluded to this subject in our last Number, and are glad to find that it is attracting increased attention. The mischief is becoming universal wherever anti-Popish Missions are attempted. It has made its appearance in London and Liverpool—an organized conspiracy of the most formidable kind has also been discovered in Glasgow, as we learn from the *Scottish Guardian*, and is evidently abetted by the priesthood. A most scandalous scene has taken place at Cork, to which we shall afterwards refer; and the following case from Tuam in Ireland is also a sample of the same system:—

" TO THE EDITOR OF BELL'S WEEKLY MESSENGER.

" SIR,—It is only a fortnight since I was obliged to call public attention to the burning of Thomas Bohens' house, in this town, in which fifteen persons, ten of whom were Protestants, were then asleep. Depositions on oath were since taken before a magistrate, and these went to shew that, as was suspected, this diabolical act was perpetrated by a Popish incendiary. Indeed, it is notorious, as has been published, that menaces were held out by persons of influence, that houses would be burned if their owners continued to harbour Protestants or encourage Protestantism.

" It will scarcely be credited, that a second attempt was made on this morning, about three o'clock, to burn Bohens' house, but such is the case. About four o'clock, as some persons were proceeding to work, they observed the thatch of his house on fire, and before it could be extinguished, the roof of an adjoining house had caught the flames.

" Since the former attempt to burn this poor man's house, he made it a practice to sit up till one or two o'clock in the morning; and it is remarkable, that this second attempt was made about three o'clock, when it was known he had retired to rest. Had not Providence again caused timely warning to be given, the lives of Bohens and his Protestant lodgers would have been sacrificed.

" Until he had received a few Protestants into his house, he was very popular among his townsmen. He has not yielded to menaces from his Church or acquaintances, but continues to lodge his former tenants; therefore he is again made to feel the force of the threat, that 'it would be made a dear entertainment for him.'

" Comment on the above would be superfluous; I give the facts as they are, and commend their consideration to the Protestant public. Persecution is rife—inquiry is abroad—and truth is progressing. It behoves us all to consider what is our duty.—I am, Sir, your obedient servant,

" Tuam, May 8."

" CHARLES H. SEYMOUR,
" Provost and Vicar of Tuam.

The strongest measures should be taken for putting down this lawless violence of Popish ruffians, and all the more because firmness would be sure to be crowned with success. We depend by far too much at present on the mere *discretion* of individual magistrates, and the Papists are well aware of this. Some magistrates know their duty, and are determined to discharge it. The existing magistrates of Edinburgh, for example, are, as a whole we believe, most anxious to do their duty, and Bailie Fyfe, we would say in particular, has zealously exerted himself to protect Protestant converts, and to inflict suitable punishment upon their cowardly Popish aggressors. We might also refer to others in other parts of Britain as affording a striking contrast, however, to some magisterial Gallios, of whom we also have had experience. But we desiderate a clear and express law on the subject, and a uniform and unbending administration of it. We shall probably return to this.

THE CHURCH OF ROME HAS ERRED, AND THEREFORE CAN ERR.

IN order to overthrow the claims which the Papists put forth in behalf of the Church to be a rule of faith, entitled to our implicit submission as a standard of opinion and practice, it is quite sufficient to shew that they can produce no satisfactory scriptural evidence in support of the two positions,—1st, That the Church of Christ is infallible; and 2d, That the Church of Rome is the only true Church of Christ. They are bound to prove both of these positions; and unless they can produce positive scriptural evidence in support of them that cannot be answered, the claims of the Church must be at once and conclusively rejected. We have shewn that no such evidence can be produced. This is enough. But we can go beyond this, and produce positive evidence of the falsehood of the claims put forth in behalf of the Church of Rome. The great general position maintained by Papists is, that the Church of Rome is infallible, that is, that she *cannot* err as a guide in matters of faith and practice. The best evidence that the Church of Rome *can* err is the proof, if such proof can be adduced, that she *has erred*. Now this we assert, and undertake to prove.

The evidence that the Church of Rome has erred, may be derived from either of two different sources—from the proof that she has contradicted herself, or from the proof that she has contradicted the Sacred Scriptures. If *either* of these positions can be established, in regard to any one doctrine the Church of Rome has ever taught, the proof that she has erred is complete, and her claim to infallibility is entirely overturned. Our object at present, however, is not so much to establish the truth of these two positions, as to explain the nature and bearings, and to illustrate the legitimacy, of this general line of argument.

The general nature and certain legitimacy of the argument that the Church of Rome has erred, because she has contradicted herself, are too manifest to need any illustration. If at any time she has taught anything inconsistent with what she has taught at another time, it is self-evident that on one at least of these occasions she must have fallen into error. It is no difficult matter to prove, by satisfactory historical evidence, that the modern Church of Rome teaches doctrines inconsistent with those taught by the same Church in more ancient times.

But we mean at present chiefly to advert to the general character and ground of the other position, viz., that the Church of Rome has taught what is inconsistent with the Sacred Scriptures. This we are not required to prove in order to dispose of Rome's claim to infallibility. For this purpose, it is sufficient to shew that she can produce no satisfactory scriptural evidence to establish it. But Protestants have no hesitation in asserting and undertaking to prove, that the Church of Rome has erred by teaching doctrines inconsistent with the written word. Upon rational principles, the only way of determining as to the truth of this assertion, is to compare the teaching of the Bible with the teaching of the Church of Rome. This accordingly is the course which Protestants adopt in order to establish their allegation. Papists, upon grounds which we formerly explained, (see BULWARK, No. viii. p. 168,) cannot formally deny the reasonableness and legitimacy of this mode of investigation, but they are most desirous to evade it, or to escape from it. They are most unwilling to encounter Protestants, upon fair and equal terms, in an examination of the truth of doctrines, on the open field of Scripture. It is chiefly with the view of escaping from this, that they are so anxious to establish, at the

commencement of the discussion, the infallibility of the Church, and its exclusive right to give an authoritative interpretation of the Bible. Bishop Milner, the celebrated Popish controversialist, in his "End of Religious Controversy," (Letter xii.,) says, "I might quash every objection which you can draw from any passage in Scripture by this short reply,—*the Church understands the passage differently from you, therefore you mistake its meaning.*" This is no doubt a very easy and convenient process for a Popish disputant, *after* he has once reached a position that entitles him to argue in this strain. But *before* he can, consistently with reason and common sense, adopt this process of argument, he must have *previously* established from Scripture the doctrine of the Church's infallibility. And what we wish at present to illustrate is just this—that *during* the discussion of the Church's infallibility, and *before* the Papists have succeeded in making good any position that entitles them to check or supersede the process of free inquiry, Protestants are entitled to insist, that any or all of the doctrines of the Church of Rome be discussed upon equal terms at the bar of Scripture, with the view of ascertaining, by investigating their accordance with its statements, whether they are true or false. We are still occupied with examining the question whether or not the Church of Rome is infallible. We have not yet come to a determination upon this important point. Papists have adduced their evidence from Scripture in support of it, and Protestants have shewn that this evidence is altogether irrelevant and unsatisfactory. Protestants then go on to maintain positively that the Church of Rome is not infallible, to shew that she can err because she has erred. And in order to prove that she has erred, there is nothing to preclude them from selecting *any* doctrine she has ever taught, and shewing that it is inconsistent with the Sacred Scripture, or from insisting that the Papists shall meet and answer fairly, and upon equal terms, the proof adduced from Scripture to that effect.

This is a point of considerable importance in what may be called the logic of the Popish controversy. There is nothing from which Papists shrink so much as a full and fair investigation of the accordance of their doctrines with the statements of Scripture. Hence their great anxiety to reach the position in which they can legitimately shut our mouths, while reasoning upon the meaning of Scripture, with the argument—the Church understands the passage differently, and *therefore* you mistake its meaning. And hence also the importance of Protestants being able to shew that, according to the rules of strict logic, they can compel Papists to defend any or all of their tenets at the bar of Scripture, *before* they have succeeded in establishing any position which entitles them to foreclose or shut out the free exercise of private judgment upon the meaning of scriptural statements. We have explained the process by which this can be effected. It is very simple, and thoroughly legitimate; no sophistry can dispose of it. The truth of all that is contained in the written word being the one common principle from which, as we have shewn, both parties must start in the discussion, it must be assumed that men are not only entitled, but bound, to exercise their own faculties in the investigation of its meaning, *unless and until* it be proved that there is some authority entitled to require implicit submission to its interpretations. When a claim to the exercise of this power is put forth in behalf of the Church of Rome, it is impossible to deny the competency and legitimacy of the argument we adduce against it, when we lay down the position, that the Church of Rome has erred and therefore can err; and it is equally impossible to deny, at this stage of the argument, the competency and legitimacy of our selecting, in order to prove that

the Church of Rome has erred, any one of its doctrines we choose, and proceeding to prove that it is inconsistent with Scripture. And as the Papists have *not yet* succeeded in establishing the infallibility of their Church, or its exclusive right to interpret Scripture authoritatively, the investigation of the scriptural truth of any point we may choose to select as a specimen of Romish error, must be conducted upon equal terms, upon the principles of sound reason and common sense, and without appealing to any other standard than is to be found in Scripture itself.

It is thus manifest, that all the attempts of Papists to escape from a fair and open trial of all their peculiar tenets at the bar of Scripture are wholly unsuccessful. According to the rules of strict reasoning, we are entitled to drag them through the whole circle of the peculiar doctrines and practices of their Church, and compel them to defend every one of them against the charge of being anti-scriptural, without allowing them, during the whole of this process, any weapon, either offensive or defensive, except what we possess in common with them. *After* they have succeeded in proving the infallibility of their Church, we must of course be silent and submit, and we must believe, if we can, that Scripture bears the meaning, whatever it be, which they ascribe to it. But by the very obvious process of argument which has been indicated, we can compel them to discuss every one of their peculiar tenets at the bar of Scripture, upon fair and equal terms, and *before* they have succeeded in securing for themselves any special vantage ground in the mode of conducting the investigation.

Our object in these remarks has not been to prove directly that the Church of Rome has erred, but merely to illustrate the general nature and leading conditions of the argument, to prove its perfect competency and legitimacy at this stage of the discussion, and thus to shut out all the attempts of Papists to escape from the necessity of answering, on equal terms, and according to the recognised principles of sense and reason, all that we can adduce from Scripture to prove that any one of their tenets is erroneous. If we can prove this *in any one instance*, great or small, then our case is established, and the fundamental claims of the Church of Rome are overturned. We are entitled to select any Romish doctrine or practice we choose, and if we can prove from Scripture that it is erroneous, then the infallibility of the Church is demolished. It is proved that she has erred, and therefore can err. And if the written word be all true, and be really fitted and intended to be a rule of faith, there can be no difficulty in shewing, that the Church of Rome teaches many doctrines, and enjoins many practices, which Scripture not only does not sanction, but plainly condemns.

POPISH SERVILITY OF FRANCE.

ANY doubt that ever could have existed in regard to the share which the Pope has had, through his emissaries, in all the perjury, murder, and tyranny which have lately been exhibited in France, must long ere this have vanished. It is absolutely disgusting to see the name of religion so basely prostituted. The *Tablet*, January 17, informed us in regard to Rome that—

“ At nine o'clock in the morning of New Year's Day the bands of all the regiments, *in grand uniform*, were before the windows of the Vatican, and saluted the Holy Father with joyous strains. Afterwards General Gêmeau and the whole body of the superior officers of the French army of occupation were received by the Holy Father in the throne-room, when his Holiness came out of the Sistine Chapel. General Gêmeau then read the following address to his Holiness:—

“ For the second time I have the honour to present to the Sovereign Pontiff the re-

spect and devotion of the Division of Occupation; I am bound to add to it, to-day, the expression of a lively and sincere gratitude for the benefits and paternal solicitude with which his Holiness has been pleased to honour and elevate the French soldier. The Division of Occupation is bent on shewing itself worthy of such high favour, by the way in which it has comprehended its duties, and by the will it has of discharging them well. All, chiefs and soldiers, are aware, and daily say to one another, that the whole world has its eyes fixed on the French army at Rome. This serious thought has dictated serious reflections. Every one is persuaded, that be the future what it may, France will always wish to preserve, as one of her most precious glories, that of having re-established the Pope in the capital of the Christian world.

“It is with these sentiments that we here renew the wishes which we expressed on last New Year's Day, that the Church, that the Christian world, may long preserve, in the august person of Pius IX., a Pope who, by so many virtues, united to the most intelligent kindness, is destined so worthily to maintain the great position of Catholicism,—a Divine and all-powerful barrier for civilisation against barbarism. Long live Pius IX.!”

“The Holy Father replied in substance, that he had long had proofs of the sincerity of the sentiments of respect and devotion so nobly expressed in the name of the French army by its worthy Commander-in-Chief; that he was happy to receive a new assurance of it; that the French army gave at Rome the example of all military virtues, and of an admirable discipline; and that he had no doubt it would always continue to walk in the accomplishment of its duties; that he entertained a firm hope that the events which had just been accomplished with such unforeseen rapidity would turn to the good of order and of religion; that he had that morning invoked the name of Jesus, whose feast was that day celebrated; that that sacred name was invincible, and infallibly gave the victory to those who hoped in it; that he prayed for the poor wanderers who blasphemed that awful name, and who denied the Saviour Jesus; that he blessed France, Rome, and the Pontifical States; and that he unceasingly entreated of God that the great family of the human race might form only one family of brethren, to be one day reunited in heaven in the bosom of God.

“Raising then his eyes and hands towards heaven, he fervently invoked the celestial benedictions on those brave soldiers, respectfully kneeling, and the General-in-Chief then advanced towards the Holy Father, who gave him his hand to kiss with the most affectionate demonstrations. The General-in-Chief then piously bent the knee before the Vicar of Jesus Christ, and the generals of brigade, the colonels, and all the other superior officers, followed his example.”

Since that period matters in France have only been proceeding from bad to worse, but still with the increasing approbation of the so-called Vicar of Christ, as will appear from the following scene recorded in the *Tablet*, April 10, which sets forth about as blasphemous a burlesque upon Christianity as can well be conceived. A similar fate is in store for England, if the Papists ever have the power,—

“The Prince President received on Sunday morning Monsignor Flavio Chigi, who remitted to him letters from the Pope, accrediting him as Apostolic Ablegate for presenting the Cardinal's hat to Monsignor Donnet, the Archbishop of Bordeaux.

“The Prelate then addressed the Princee in a short Latin speech, in which, after mentioning the high regard entertained by his Holiness for the new Cardinal, he said :—‘The same Pontiff has also commanded me to take this opportunity of signifying to you, in his name, the special and fatherly good-will with which he regards you and the French nation, of which you are President, which has deserved so well of the Catholic religion, and of civil society, and is so illustrious both in military glory, in letters, sciences, and arts; and that he is highly gratified with the zeal with which you labour to consult for public tranquillity and order, and with which you glory to defend our most holy religion and its Ministers. And since, in your wisdom, you are well aware how much the Catholic religion and its salutary doctrine conduces to the true and solid happiness and tranquillity of nations, the same Pontiff doubts not but that you will, with continually increased alacrity and energy, leave nothing untried that religion itself may receive greater increase in France, and flourish, spread, and prevail far and wide.’

“The Prince replied :—

“Monsignor, I congratulate myself on the choice his Holiness has been pleased to make of so distinguished a Prelate to represent him in this imposing ceremony, and that he has been pleased to charge you to express to me those sentiments, which I am proud to have inspired. I hope by all my acts to merit the august confidence of the Chief of the Church, and to justify the opinion of which you are the worthy interpreter.”

“A Mass followed in the chapel of the Tuileries, which was sumptuously decorated for the occasion. The Prince President was surrounded by the Cardinal Archbishops of Bourges and Rheims, the Apostolic Nuncio, Mgr. Garibaldi, Prince Murat, the ministers and military household, Marshal Excelmans, Grand Chancellor of the Legion of Honour, the senators, councillors of state, and members of the legislative body, the Bishops of Arras and Soissons, the Prince of Hesse, the Abbé Bantain, V.S. of Paris, &c., &c.”

PROTESTANT ORGANIZATION OF BRITAIN.

VIDIMUS OF THE DEBATE ON MAYNOOTH, BY AN EYE-WITNESS.

WE have been unceasing in our urgency in regard to the necessity and importance of union, and it is with unfeigned thankfulness that we begin to chronicle the results of combined and well-directed efforts against the further encroachments of Rome. The war has been carried far into the enemy's camp, and we shall never retreat until the victory is complete.

Maynooth was the most obvious and therefore the first object of attack ; but whether this national eyesore is to be removed or not, the grand fact of a *united Protestantism* has been made apparent to the country, and its existence is now acknowledged by the Government. We repeat that it is of comparatively little moment whether or not, for the present, Popery is vanquished on particular points. Were the College of Maynooth destroyed, and nunneries extirpated, and Jesuits expelled, and superstition exposed, and yet Protestants divided as before, our chiefest object would yet remain to be attained, and even if none of these efforts directly followed the working of that spirit of union which now pervades the country, to see in compact phalanx our brethren of the Reformation, is more than ample reward for all the efforts made to unite them.

The House of Commons, on the 11th of last month, exhibited a scene which bore testimony to the powerful effect of Parliament organization. Maynooth was the subject of debate, and the House was crowded from the commencement to the close of the discussion. Every member knew that his constituents were awake upon the subject, and the near prospect of a general election gave additional importance to this conviction. Seldom, indeed, has there been so full a house and so attentive an audience to consider the motion of a private member ; and those who have been accustomed for thirty years to attend Parliamentary debates, declare that a discussion so prolonged was listened to with unusual attention, only because the subject was recognised as one of the deepest importance. Mr. Spooner, who brought forward his motion for a committee of inquiry into the teaching at Maynooth, laboured under considerable disadvantages. He had met with a serious accident on the preceding evening, and was hardly able to leave his bed on account of it. Yet, for more than two hours he detailed to this crowded assembly the falsities of Popery—the blasphemy inculcated by its teachers at Maynooth—the seditious harangues—the impudent defiance—the indecent doctrines emanating from its disciples, circulated throughout the world, and paid for by the Protestants of Britain.

The Marquis of Blandford ably seconded the motion, retracting the opinions he entertained when the endowment was voted, and adding force to his declarations by reminding the House that he was not connected with any party out of doors. Next came Messrs. Anstey and Scholefield—a worthy pair—advocating, forsooth, the entanglement of this question with that of all State grants. But the cunning policy of the measure was quite apparent to the House, and was effectually exposed by Mr. Walpole, who announced the intentions of the Government.

The Home Secretary seems not to be impelled by the voice of the country—all-powerful as it is—upon this question. It will be remembered that he

proposed some of the most important amendments on Lord John Russell's anti-aggression Bill. He seems to throw himself upon the Protestant spirit of Britain generously and confidently; and if he really does so, firm ground is under him and the Government he represents. There is a mine of strength here which statesmen too often despise.

Mr. Osborne fell back in despair upon witticisms and personalities, ill supported by Mr. Hope, who struggled hard to make himself audible. Mr. Newdegate then gleaned the field which had been traversed by his fellow-Protestants, and dealt some heavy blows upon the upholders of Maynooth. Mr. Mousell was driven to complain of the manly Protestantism of the Home Secretary; and the weakness of the Popish party raised Mr. Gladstone to his highest pitch of Puseyism.

That such a man should be the representative of Oxford, is strange, the nursery of the clergy in England and of the high-born gentlemen of Britain! a man eloquent and insinuating beyond measure, whose talent is only exceeded by his casuistry. Yet even *he* was compelled to vote for inquiry, and Sir Robert Inglis followed him, coming to the same determination, though on different grounds.

Mr. Hume, amidst the impatience of the House, most feebly opposed the motion; and several Irish Popish members took different modes of displaying their bigotry, their disunion, or their alarm. Lord Palmerston, erst so brave in encountering foreign foes, was afraid of the irritation which this inquiry would excite in Ireland. He forgot or purposely ignored the ceaseless indignation which the continuance of the endowment perpetuates among the best subjects of Britain's Queen. The debate was then adjourned on the motion of Serjeant Murphy.

On Wednesday the 19th the debate was resumed.

The Chancellor of the Exchequer endeavoured to disconnect the Government from the anti-Maynooth movement, which is now so thoroughly a national one; and Lord John Russell threatened an agitation generally of the question of endowments, if the present inquiry should be proceeded with. Finally, the motion fell to the ground, as no day could be given up for its discussion; and we rejoice, upon the whole, that the question is now free from the complications which an inquiry might have produced.

It would have been ungracious in Protestants to have refused time for an investigation of the doctrines taught at Maynooth, although any man who chooses to read may at any time satisfy himself upon this point. But as the Papists have resisted even inquiry, our duty is even more clear than before. The instant repeal of the Endowment Act must be insisted upon; and at the coming elections we shall not be embarrassed by candidates who might have fenced with the plain question, under the plea that an inquiry was pending, the result of which should be known before any pledge could be given.

Popular candidates are daily announcing their Protestant objections to any longer continuance of Maynooth; and it is with real satisfaction that we observe the city of Manchester setting a noble example, by calling forward to represent this important constituency men who will remove this odious endowment—the reproach to our national Protestantism.

We appeal, then, to the country; and by the voice of the British nation the next Parliament must be forced to repeal the endowment granted to Maynooth.

THE NUNNERY MOVEMENT.

THIS movement is proceeding with increasing energy. A most enthusiastic meeting was lately held on the subject in Bath* and another in Liverpool. The following vigorous and well-timed letter has also been addressed to the ladies of Manchester by Mr. Stowell:—

“*To the Protestant Women of Manchester and Salford.*”

“FELLOW-PROTESTANTS.—How is it that you have not yet taken any step towards memorializing our most gracious Queen on behalf of your fellow-countrywomen who are immured in those prison-houses,—barred and grated Nunneries, which, to the disgrace of this free land, are tolerated, if not legalized, within our borders? Edinburgh has nobly led the way; Glasgow has followed with equal zeal; at Liverpool a great meeting, for the purpose, is to be held next Tuesday. Shall Manchester be left behind in this race of sympathy, liberty, and love? Are your hearts less tender than those of the women of Scotland? or is your zeal less fervent than theirs? I do not believe it. You yield to none in generous pity or in Protestant enthusiasm. All you wait for is to be counselled and encouraged. Command what counsel and encouragement I can give you. A form of memorial, if you wish it, shall be drawn up for you; though better far that you should express your sentiments of compassion as only women can express them. Be not scared by insinuations about impropriety and indelicacy. It cannot be improper for females to befriend the oppressed of their own sex. It cannot be indelicate for them, in such a cause, to address their QUEEN. Neither be wheedled by plausible tales about the freedom and felicity of the hopeless recluses. If they are *free*, let the doors be *thrown open*. If they are happy, they will *not run away*. At all events, let their liberty and happiness be ascertained. Let the same measure of inspection and protection be extended to them as is extended to lunatics in the asylum, and to prisoners in the dungeon. We do not ask for more, can we ask for less?”

“Ladies of Manchester and Salford, act at once. Form your committee. Procure your sheets. If not first in point of trial, be first in point of success.—I am, your faithful servant,

“HUGH STOWELL.”

“*Leaf Square, April 23, 1852.*”

This appeal has been most cordially responded to, and meantime memorials are pouring in from every quarter. The Islington Memorial is subscribed by 7000 names; the Gravesend by 3100; Chatham, 3000; Stranraer, 1300. The whole kingdom is astir; and our statesmen will soon discover that any paltering with the intolerant and slavish system of Rome will no longer be quietly tolerated.

POPISH ABSOLUTION.

THE Rev. John Weir, in his “Lectures on Romanism,” mentions the following incident as having taken place within his own knowledge while resident in Ireland, and it is to be feared that similar cases frequently occur:—

“I know well the spot in Ireland where a father was dragged out by two bloodthirsty men from his own fireside, and notwithstanding the resistance of a heroic daughter, was barbarously shot at his own door. Though the brave girl identified both at the trial, and there existed, and could exist, no doubt of their guilt, these men, with the ropes round their necks, to the last breath declared that they were innocent as the child unborn. Many a time and oft have such statements been made on the scaffold by the convicted murderer in a neighbouring country. And what shall account for this but the imaginary virtue of priestly absolution? The man has been taught to believe that this has shrived his soul from the deed of blood; and thus with a lie in his right hand, and a falsehood on his lips, the murderer has been launched into eternity.”

* Mr. Seymour's interesting address on that occasion has been published by Seeleys, London.

THE CONGREGATIONAL BOARD AND MAYNOOTH.

THE Congregational Board of England have done themselves high honour and set an example to all the Dissenters of the empire, by not only petitioning against Maynooth, but, whilst maintaining their distinctive principles in regard to endowments generally, boldly proclaiming the peculiar atrocity of the Maynooth endowment. The truth is, that no ordinary process of reasoning, right or wrong, is applicable to Rome, and especially no reasoning which proceeds on the assumption that Popery is a religion. The second resolution of the Congregational Board is as follows:—

“That they have, moreover, special reasons for objecting to the perpetuation of the Act endowing the Roman Catholic College of Maynooth,—implicating them as it does in the support of an institution connected with a professedly religious body, whose principles and history prove it to be inimical to the civil and religious freedom, and to the inalienable rights of mankind.”

This seems to us both Christianity and common sense; and the opposite view sometimes maintained is well dealt with in the following fable, which we quote from the *British Banner*, March 24, 1852, and which expresses the sentiments of Dr. Campbell, its energetic and talented editor:—

SQUIRE DAY.—A POLITICAL FABLE.

There was once a Squire Day,
So at least people say,
Whose preserves things of prey so infested,
That he vowed with his might
To destroy them outright,
They were all so immensely detested.

But since they were many,
He would not kill any
Till the whole could be swept off together;
From fox down to weazel,
From falcon to eagle,
Whether moving on foot or on feather.

In this way things went on,
Till his game, one by one,
Fell a prey to the furtive destroyers;
Like the wealthy estate
Of the rich or the great,
In the hands of the Chaucery lawyers.

Now to learn from Squire Day,—
There are some folks who say,
They oppose all endowments whatever;
But they'll not oppose *one!*
They will have *all—or none!*
So *Maynooth and Endowments* FOR EVER.

A MODEL CANDIDATE.

THE following extract from the address of a man who starts as a candidate for the Popish town of Drogheda, in which the noted Paul Cullen resides, and who subscribes himself by the euphonious name of “J. Macnamara Cantwell,” will give an idea of the tone most acceptable to the priests:—

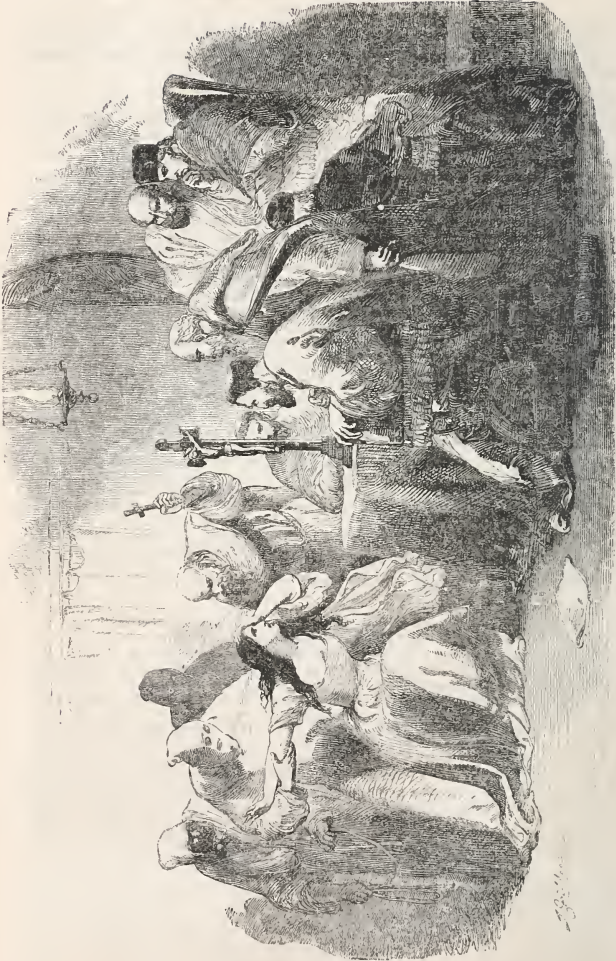
“I despise and detest the penal anti-Catholic legislation of 1851. It is an insult to my religion, which, as a Catholic, I shall feel bound to resent by a course of unmitigated hostility to its guilty authors, the perfidious Whigs. It is *such a violation of those principles of civil and religious liberty* which I have cherished from my childhood that, were it a law directed against any denomination of my Protestant fellow-subjects, I should feel myself bound to withhold support from any Ministry countenancing such barbaric policy.”

The last pretence is very safe, as no Protestant denomination is likely to set up, as Popery has attempted to do in this country, a foreign Government to defy the Queen and Parliament. But might Mr. Cantwell not give Paul Cullen a hint that his sympathy, if sincere, might be well extended in behalf of the persecuted Protestants in all Popish countries? That would be something better than mere incredible hustings-talk about “civil and religious liberty.”

RESULTS OF THE TRAINING AT MAYNOOTH.

At a late meeting held in Chester, on the subject of the Maynooth endowment, the venerable Chancellor Raikes made the following impressive statement in reference to this vitally important subject:—

“Why do these men, who seem capable of turning the hearts of the population like the heart of one man—why do they not employ this influence to tranquillize the troubled scene, and to lay the foundation of public prosperity in public peace? We know too well what is the state of things, and we feel that it might be otherwise if the same power was exerted in calming which has been so unfortunately employed in agitating. (Cheers.) For a moment let me ask this meeting to consider the state of the two countries of England and Ireland, if compared together in this respect. If an Irishman comes to England he finds the country open; his person, his property, protected by the common law; and if coming in search of employment, he is subject to some inconveniences in looking for that employment, those inconveniences are not more than every man must meet who, coming to sit down at a table where every seat is occupied, finds some difficulty in wedging himself into a place. On the other hand, if one of you were to cross the water and settle in Ireland, though you went with the best intentions and the amplest means, wishing to give employment to the needy, and to improve the condition of your neighbours, it would be a question whether your life was worth six months' purchase. Thus it is, that capital, the great instrument for promoting the welfare of a country like Ireland, stands hesitating on the brink of investment; and men who would be the best friends of Ireland dare not carry their resources where they feel that their lives would be insecure. (Cheers.) But with regard to crime, though I feel that there is enough to humble us in the dust, when I compare the crime in this country with the privileges we enjoy, I must say that Irish crime has in this respect a peculiar and an awful character. It is not like the crime which is the result of sudden impulse and passion; it has assumed a calm, premeditated, I might almost say a religious character; for which I find no parallel but in the horrors of the Thug system, with which Indian travellers have made us familiar. Take, for instance, any one of the cases which have been recently brought before the public, and compare the circumstances of the assassination with anything that our records of crime contain, in order to judge of what I say. (Hear.) The facts have been like these. Two men are seen cowering under the shelter of a hedge. They remain there through the day unnoticed, unquestioned. The usual labours of the field are carried on. There are women busy about the cabins, children playing on the road. Every one of them—man, woman, child—knows what is coming; but to judge from their appearance, you would suppose that the two men had no existence. At last a carriage is seen coming up the road. In it there is a man, in the fulness of health, unconscious that he has an enemy, and with a heart filled with kind intentions towards every one he sees. He approaches the ambush. The men rise, shots are fired, the victim falls on the road, and the assassins calmly, quietly retreat. The shots have been heard, but no one has moved. The mower has not dropped his scythe, nor the reaper his sickle; and they do not even stir to lift the sufferer from the ground. Stranger still,—women have seen this; but woman, tender woman, has lost all the characteristic tenderness of her sex; and she pursues her work, or her conversation, without noticing what has happened. Stranger still,—children have seen it; and childhood has lost its quickness of remark and feeling, and is become cold, reserved, mysterious. Inquiries are made as to the course that has been taken by the murderers; but no one has seen them, and the simplicity of the child is as impenetrable as the firmness of the man. What strange power is this which has thus paralyzed all the kind and honest feelings of our nature? or if it were possible to conceive that political motives have occasioned the act, what have the priesthood been doing, that with all their overwhelming influence they have never been able to remove it? (Hear.) In England, how different is the case. If a murder has been committed, a general outcry is raised. The murderer flies, but the mark of Cain is upon him, and every man's hand is raised against him; and there are instances where men have rushed on death in their eagerness to seize the individual who had marred the work of God in raising his hand to slay a fellow-creature. (Hear.) I hardly dare trust myself with the conclusion to which I am driven. If I see the priesthood possessing a mysterious power, which they wield on particular occasions for the accomplishment of their own selfish views; and if I see that that power is never directed towards the accomplishment of the object which they were pledged to promote; if they seem powerful for evil, and impotent for good; apt instruments for disturbance, but unwilling or unable to pacify,—I must feel that Maynooth, the seminary in which they have been formed, has not answered the purposes for which it was incorporated; that it has been a curse to the land and not a blessing; and that Protestant England may safely rescind a grant which has falsified all the expectations under which it was made.”



The Spanish Inquisition

FEMALES TORTURED AND MURDERED BY THE INQUISITION.

ANOTHER most interesting and valuable book has just been published by the Rev. William H. Rule, entitled, "The Brand of Dominic,"* being a history of the Popish Inquisition, from the most authentic sources. Rome has on her front two unmistakable marks of her demon origin. Her impious falsehoods and barbarous cruelties can only have proceeded from the inspiration of him who is the "father of lies," and was "a murderer from the beginning." For any man deliberately to read such a work as that of Mr. Rule, and still talk with complacency of Popery, must only prove that he is given over to a reprobate mind. The following harrowing extract will illustrate our woodcut; and it is ever to be remembered that Rome has never once indicated the slightest symptom of repentance for such deeds of atrocious cruelty.

"*Donna María de Bohorques*, illegitimate daughter of a gentleman of Seville, not quite twenty-one years of age. She had been instructed by Dr. Juan Gil, Canon Magistral of Seville, and Bishop elect of Tortosa. She knew Latin well, had some knowledge of Greek, possessed a good library with many Lutheran books, knew much of the sacred text by memory, and was well taught in evangelical doctrine. When confined in a secret dungeon, she made hold confession, and argued calmly with her persecutors. She acknowledged all that was true in the charges laid against her, and denied what was false or misapprehended; but maintained an impenetrable silence on whatever would lead to discovery of others. The Inquisitors put her to the torture, and made her say that her sister Juana had not reproved her for the opinions she entertained. Beyond this they could extract nothing. During the intervening days incessant attempts were made to subdue her constancy; but she overcame them all: and when a company of priests came, the night before her death, to make a last effort, she thanked them for their pains, but assured them that she was infinitely more interested in her own salvation than it was possible for them to be. When the iron was on her neck at the stake, they bade her recite the Creed, which she did most readily, but began to expound it in such a manner as to allow no doubt of her consistency. To prevent this they strangled her, and her ashes were mingled with those of the martyrs of Seville, than whom there never was a nobler company. But there was another victim, who did not appear in the procession, nor at the Quemadero,—*Donna Juana Bohorques*, the sister of María. The single word that had escaped from María, when in the anguish of torture, was enough for the Inquisitors. She had not reproved her; there had not been any breach of sisterly affection—therefore Juana was to be suspected of heresy. To be suspected, in the logic of the Holy Office, is to be guilty; and this lady was instantly seized and thrown into the Castle of Triana. As they found that she was soon to become a mother, they allowed her to remain in an upper apartment until the birth of a male child, which was taken from her at the end of eight days, and after the lapse of seven more, she was thrown into a dungeon. Then began the trial. Charges were made which she could not acknowledge with truth, and they were not slow in applying torture. But how could they be expected to pity this young mother? To bind her arms and legs with cords, and to gash the limbs with successive strainings by the levers, or to dislocate her joints by swinging her from pulleys, yet sparing vital parts, would have been the usual course of torment; but from that she might have recovered. The savage tormentors, in their fury, passed a cord over her breast, thinking to add new pangs, and, by an additional outrage of decency, as well as humanity, extort some cry that might serve to criminate husband or friend. But when the tormentor weighed down the bar, her frame gave way, the ribs crushed inwards, blood flowed from her mouth and nostrils, and she was carried to her cell, where life just lingered for another week, and then the God of pity took her to himself. The murderers had not committed the least inquisitorial irregularity, for she did not expire when in their hands. They needed no absolution, they shewed no compunction; but they strove to smother the report for fear of scandal; and over her dead body they pronounced a sentence—not that she was innocent, as some say—but that the accusation of heresy had not been proved. If hell can be upon earth, it must be in an Inquisition."—Pp. 122, 123.

THE CONFSSIONAL.

A WRITER in the *Catholic Standard* for January 31, feebly pretends to set Dr. M^cNeile right, and at the same time complains of him for denouncing, with just indignation, the abominations of the Confessional. The following

* London, John Mason, 14, City Road.

statement of this Popish writer, however, is a full confirmation of the truth of the worst that can be said by any man on the subject:—

“The pure, the saintly Doctor thinks that the knowledge of human vices thus acquired, ‘in familiar or reiterated use must be polluting beyond expression.’ What he means by ‘familiar and reiterated use,’ he himself best knows. In all probability he supposes that the questions to which he alludes are put by all confessors to all penitents—just as nine Protestants out of ten, who happen to have seen the Examination of Conscience in a (Roman) Catholic Prayer-Book, believe, in the simplicity of their hearts, that all the questions there set down are put *seriatim* by every confessor to every penitent! But this is one of the thousand monstrous delusions under which Protestants labour, and which, calling themselves most rational all the while, they swallow complacently in spite of their palpable absurdity. Be it known, then, to Dr. M’Neile, that this knowledge, of which he speaks so ignorantly and so uncharitably, is only used *when occasion requires its use*; that the chaste and virtuous person, male or female, who has *no sin* of impurity to confess, may go to confession all their lives without one of these questions being put to them by the confessor; ay, and that the unchaste in act, and the impure in thought, *if they be full, frank, and explicit in their confessions*, will also be heard without questions, these being put only when the penitent is apparently keeping something back from fear or shame. When this appears to be the case, such questions *as are requisite to bring out the whole truth are put, and necessarily put*, for, according to (Roman) Catholic belief, a confession bad for want of completeness, involves both the person who makes it and the priest who knowingly permits it, in the guilt of sacrilege.”

Of course, if persons have “no sin” to confess; in other words, if they are angels, the bachelor priests of Rome will not cross-question them; or, if they are so frank and full in their disclosures as to anticipate all the demands of the most prurient curiosity, they may hope to escape, but not otherwise. No thanks to the bigot scribe for such self-evident admissions, which only confirm our worst suspicions.

POPISSH FORWARDNESS CHECKED.

It has often been remarked, that the want of modesty is none of the characteristics of Rome. In addition to this peculiarity, Popery takes care to found upon every concession, however inadvertently made, a claim to further license. A remarkable proof of this appears in the recent boast of Mr. Scott Murray, in regard to the conduct of the Judges of England towards Popish chaplains impudently thrust upon them on previous occasions. Mr. Ware of Lincoln’s Inn has published a letter in the *Times*, in which he gives a characteristic explanation of this. He says,—

“The remarks of Mr. Murray would lead the public to suppose that the judges who took the Midland circuit that year saw no objection to the appointment of a Roman Catholic to that office. So far as regards two of those judges—namely, Chief Justice Tindal and Mr. Baron Gurney—I can assert the contrary to have been the case. I had the honour of attending Mr. Baron Gurney as his marshal on that occasion, and I can bear testimony to the fact, that *both he and Chief Justice Tindal expressed in private great dissatisfaction at the course pursued by Mr. Clifford; and that they both used the same argument as that adduced by Lord Campbell—namely, that it was the duty of the chaplain to officiate as chaplain to the judges during the assizes.* The courtesy and kind feeling of the judges would naturally prevent them from using any expressions which might be painful to the sheriff or his chaplain; and no doubt, at that time the proceedings of Roman Catholics were looked upon with less suspicion than at present, and conduct which is now regarded as a ‘step in advance’ was then often passed over as the result of ignorance or inadvertence.”

The only effectual way of proceeding, however, is to check the forwardness of Rome at the very first, and hence we were glad to observe the following in regard to Dr. Wiseman’s chaplain:—

“Lord Chamberlain’s Office, March 23.

“Notice is hereby given, that the presentation to the Queen, at the levee, on Thursday, the 26th of February last, of the Very Rev. Monsignor Searle, is cancelled, that title having been assumed without the required authority.”

LETTER TO THE RIGHT HONOURABLE LORD PALMERSTON, on the Political Imprisonments, and Present Condition of Naples. By John Aiton, D.D., Minister of Dolphinton. Edinburgh, Adam & Charles Black.

A strong confirmation of Mr. Gladstone's letters, with a number of additional particulars from recent personal experience, proving the thoroughly atrocious nature of the present Jesuit government of Naples. There are some very characteristic passages in the tract.

REASONS FOR ABJURING ALLEGIANCE TO THE SEE OF ROME, &c. By Pierce Conelly, M.A., formerly Rector of Trinity Natchez, and late the Earl of Shrewsbury's domestic Chaplain at Alton Towers. Fifth Edition, with Notes.

THIS is one of the most instructive and remarkable pamphlets which has appeared in modern times. It is written by a man evidently of intelligence and determination, who having been a convert from Protestantism was raised to a position of high trust in connexion with the leading Popish Peer of England. He became thoroughly disgusted with the Popish system in proportion as he understood it, and coming out from Rome makes a fearful revelation of the actual state of matters which is as bad as the most zealous Protestant has ever alleged. This tract should be showered over the country in thousands. We shall probably advert to its contents in a future Number.

ROMANISM AT ROME, &c. By Kirwan. Edinburgh, Johnstone and Hunter.

The author of this interesting work

is understood to be the Rev. Dr. Murray of Elizabethtown, New York, who had previously published a number of highly popular works on Popery, from which he himself was originally a convert. The present book is designed to give information in regard to Popery at Rome, the result of a personal visit paid by Dr. Murray last year. It contains a number of startling facts and striking arguments, and although it might have been more interesting if the thread of the narrative had been continuously maintained, it is a most readable and instructive book, and will no doubt be perused with pleasure and profit on both sides of the Atlantic.

ROMANISM IN ROME. A Lecture by H. J. Roper, Bristol. London, J. Snow & Co. 1852.

MR. ROOPER is well known in Bristol as a most active and intelligent minister. His lecture is very admirable, containing as it does a vivid picture of Popery at Rome, the result of personal observation. It also breathes a most Catholic and patriotic spirit, and is eminently fitted to be useful in unmasking the hypocrisy of the pioneers of "the Beast," in their attempts against our liberties and religion.

POPERY IN CAMPSIE IN 1852. Glasgow, M. Ogle & Son.

THIS tract has been called forth by the interference of a Popish priest with the benevolent efforts of a pious and intelligent bleacher to instruct his ignorant Popish workpeople in the Word of God. Of course the priest was up in arms at this, and Mr. M'Kinlay makes a thorough exposure of him and his system. The pamphlet is well worth reading.

WILBERFORCE'S OPINION OF MAYNOOTH.

"Our great endeavour ought to be to enlighten, and thereby, as I trust, to convert the Roman Catholics. Much, I verily believe, might be done in that way in twenty or thirty years; and, on the contrary, the College of Maynooth, a vote for the doubling

the foundation of which passed a few weeks ago, so as to send out four hundred Roman Catholic priests every four years; the most pernicious measure, in my judgment, which has been assented to for many years. The College of Maynooth alone will, if not checked, increase beyond measure the Roman Catholic body."—*Wilberforce's Memoir*, vol. iii. p. 310.

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THE BOXES OF WICKLIFF BURNED BY ORDER OF THE COUNCIL OF CONSTANCE.—See Page 321.

THE BULWARK

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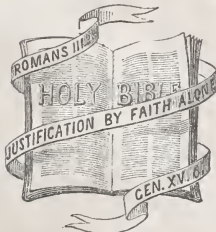
Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. II. 1852-53.



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MDCCCLIII.

THE BULWARK,

OR

REFORMATION JOURNAL.

INTRODUCTION TO OUR SECOND VOLUME.

OUR work started originally, with some hesitation, and very much as an experiment. We never doubted the great need of such a periodical. Nor did we doubt that some would support it cordially. But it was very questionable whether a Journal could be produced which would unite the scattered Protestants of the empire without compromise on the old ground of the Reformation, and whether such a support could be commanded for it as to permit its issue in a cheap, creditable, and influential form. It is no small gratification and matter of thankfulness to discover, by actual experiment, that these points are no longer problematical. Our Journal is established; and the slightest reference to the influential opinions published on our cover, must convince even the most sceptical that it has in some measure served its purpose.

Meantime, we are deeply sensible that our labours are only begun, and that there are many obstacles to be overcome before our object is at all adequately reached. We must be satisfied with nothing short of a circulation of 100,000 copies a month. Then we shall really address the masses of Britain on the all-important subject to which our labours are directed, and command the attention of the politicians. The issues of the struggle are vast—the progress of events is rapid—the power of the press is unspeakable. Let us prayerfully and vigorously employ it for the glory of God and the highest welfare of our beloved country.

We have been much struck lately by reading one of the Stirling prize essays, entitled “The Claims of the Christian Press on the Religious Community,” from which the following is an extract:—

“The activity and diligence with which the agents of Popery, infidelity, and immorality distribute the productions of the Popish and infidel press, are almost incredible. Many shops are open in London, not only on ordinary week days, but also on the Lord’s day, expressly for the sale of these publications. In one not very large district in Manchester six such shops are open on all the seven days of the week. In Edinburgh, Glasgow, Greenock, and the other large towns of the kingdom, not only are there shops where these demoralizing works may be bought, but there is also an active distribution of infidel publications going on. We have been told that, in Exeter, not long ago, an infidel tract was dropped into every letter-box, and that, on inquiry, it was found that this was the doing of a band of infidels in that city, who had associated together for the purpose of disseminating their principles. In the west of Scotland—and we have no reason to suppose that the practice is confined to that part of the country—hawkers, hawking wares and merchandise about the country, have been found to be agents in distributing infidel and corrupting tracts, leaving them with the families on which they call, that otherwise would

have had no opportunity of coming in contact with them. A gentleman told us that, in the neighbourhood of the Crystal Palace, a French tract, of the very vilest description, was put into his hands; thus shewing that the agents of evil have not failed to take advantage of the gathering of the nations, but are, then and there, actively plying their unhallowed work of ruining souls, and stirring up man against God.

"Even travellers on our railways are found actively engaged in distributing tracts of the vilest and most mischievous kind. A short time since we heard an address from one of the agents of the London Religious Tract Society, (the Rev. Mr. Saffery,) in which he related the following occurrence:—'Not very long ago he had occasion to travel from London to Norwich. In the same carriage was a gentleman, alongside of whom lay a large parcel, whilst in his hand he had a number of tracts. These tracts he gave away on every opportunity that offered; when they stopped at a station, they were freely handed to all within reach on the platform; or when they passed any place where individuals were seen standing, they were thrown from the window; and when the supply was exhausted, it was replenished from the large parcel which lay beside him. He gave one of the tracts to Mr. S., his companion in the carriage. He looked at it, and found that it was an infidel tract of the worst kind. He asked if all the tracts which he was distributing were of the same character? He replied that they were. Mr. S. then remonstrated with him on the sinfulness and cruelty of his conduct, and asked him what could possibly be his reason for manifesting so much zeal in such a cause? Stung, perhaps, and thrown off his guard by the pointedness of the appeal, the infidel tract distributor, with a look that never could be forgotten, replied, 'Sir, there is no overthrowing the institutions of the country as long as they are guarded by your Christianity.'"

"Now, if there be an infidel agency, so very active and unwearied, pervading every part of the country, and operating on every class of society, ought there not to be a similar Christian agency as active—as unwearied? Shame it were that love to God and souls should be a less powerful principle than hatred of God and truth. It is not every wicked man who has his hatred of all good so intensified as to make him an apostle of sin; but the love of every child of God should be so real and strong as to engage him to make some distinct effort for God's glory and the good of his fellow-men. The means employed for the circulation of the profane and the corrupting should all be pressed into the service of the instructive, the purifying, and the exalting. Let there be societies for the circulation of sound, pointed tracts. There are already many such societies; let their number be increased till they are found in every one of our towns throughout the land. Is there any such society in the town where the reader of this resides? If not, let him use his influence to have one forthwith established; if there be, let him give it his warm support. Let every individual Christian do something in the way of distributing tracts. That is a way of being useful within the reach of all; the richest and the poorest can both do it. And those who have some portion of this world's substance, should make it a point to place sound, searching tracts at the disposal of the poorer brethren, to be by them given away. And, borrowing a leaf from the book of the infidel, it were well to stock the basket of the poor hawker with a supply of suitable tracts, to be sold or given away in his or her wanderings. Then, no Christian, zealous for God and truth, should ever travel without a supply of tracts for distribution. God's people should get into the habit of this. Some of them approve of it, but often when travelling fail to practise it, through sheer forgetfulness. The thing should be universal, and in this locomotive age it might be made a prodigious instrument for good."

If our battle with Rome is to be successfully fought, we must not look for miracles, but in humble dependence on the blessing of God, trust to the active use of means. The steam printing press may now be made a mighty instrument for good. By far too long have we tamely allowed it to be monopolized by the various emissaries of Satan; and partly from indolence, partly from a misapplication of prophecy, have we sat with folded arms whilst all that is dear to us has been brought into imminent peril. It is high time to be up and doing, and that in the use of all the modern instruments of warfare. The modern rifle is not more superior to the ancient sling than the steam printing press, pouring out its thousands of copies, is superior to the ancient forms of book-making. But only in proportion to the extent of its circulation can a work be improved in quality, as well as reckoned upon as a means of good. We trust, therefore, that ministers, by mentioning our little work from their pulpits or in their prayer-meetings—Sabbath school teachers, by promoting its circulation amongst their scholars—and parents, by training their children, like young Hannibals, in undying hostility to Rome, will kindly aid us. Immense progress has been made dur-

ing the past year; but that is only an evidence how much can be done. There are thousands of districts in Great Britain, Ireland, and the colonies into which our work has not yet penetrated, but where ministers and others could introduce it by a word. Shall not that word be spoken for the sake of Christ and the cause of truth.

THE MAYNOOTH STRUGGLE.

"And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel."—2 Chron. xxviii. 22, 23.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel."—Isaiah v. 20, 21, 24.

THE Maynooth struggle is finished in so far as the present Parliament is concerned, but the real tug of war is yet to come, and will depend, under God, upon the unwavering faithfulness of the Protestant electors. Great progress has undoubtedly been made in the right direction. It is no small achievement to have made a question reckoned so comparatively insignificant by the mere politicians more prominent in the leading constituencies than all secular questions together. It is a vast matter also to get rid of minor points of difference amongst Protestants themselves, and to have them all united, heart and soul, in favour of a simple unconditional withdrawal of the Maynooth Grant and of all direct national support to Popery. If any one lesson has been taught by the late skirmish of outposts, it is that nothing is to be gained by half measures in dealing with an enemy so unscrupulous as the Papacy. She does not understand forbearance, and never manifests any; and although an inquiry, properly conducted, might have laid open some curious facts, especially in regard to the extent to which Maynooth is used as a Propaganda for the three kingdoms, and is the actual fountainhead of the turbulence and seditions of Ireland, we rejoice to fall back on the simple and immovable ground of unconditional repeal.

In one sense, a most instructive exhibition has been made of the bottomless abyss of duplicity for which Rome is so notorious. It is always a suspicious-looking thing to resist investigation; and therefore although Cahill has been raving, and the *Tablet* fuming, and Scully speaking against time, the Popish Defence Association have coolly published the following:—

"Catholic Defence Association, 15, Rutland Square East, Dublin, May 6, 1852.—Sir,—I am directed to inform you, that at a meeting of the Parliamentary committee of this association, held yesterday, it was unanimously resolved,—'That, inasmuch as everything in the College of St. Patrick, Maynooth, is carried on in a most open and regular manner, and challenges investigation, this committee is of opinion that it is *most desirable that the motion for inquiry should not be opposed by any Catholic member, or by any Protestant who acts with them.*' I am also directed to inform you that this resolution has been submitted to the Lord Primate, and has received his Grace's approbation.—I have the honour to remain, Sir, your obedient servant,
H. W. WILBERFORCE, *Secretary.*"

A whole chapter of Popish tactics is unfolded in this, and it was almost worth while to have had the motion made for the purpose of bringing it out. It is almost as good an exhibition of Rome as the inquiry itself could have elicited. Plainly, if they had no objection to investigation, the Irish Brigade had only

to say so, and the matter would have been ended. But listen to the description of Mr. Scully's speech on the subject from the *Times* :—

“For nearly three mortal hours, yesterday afternoon, Mr. V. Scully dived into the foundations of all Irish grievances—reforms, confiscations, Protestant bishops, penal laws, and persecutions of Maynooth, and four o'clock still found him struggling in vain to tell a plain story and come to a simple point. The question he had to deal with was, Whether Parliament, that has recently granted some thirty thousand a-year for the education of a certain class of clergy, should, under certain alleged circumstances, inquire into the political character and tendency of the education given? The answer given to that was everything that was not to the point,—Queen Elizabeth and Oliver Cromwell, Daniel O'Rourke and Barbarian—the two first horses at the last Derby—the cost of Popery and Protestantism per head, and a vast deal more, apparently, than even the reporters had patience to make note of. It has all been said a thousand times before. The ‘*Liberator*’ said it all in his day. Every word has been said and said again in the *Dublin Review*, and some score congenial papers and periodicals. . . . The same matter will do for every speech on Irish affairs; and Queen Elizabeth has just as much to do with a rate-in-aid, or the registration of arms, or a duty on whisky, as she has to do with Maynooth.”

The whole affair is so transparent that we are astonished no Protestant member of the House exposed it to the honest reprobation of the public.

Probably the Papists imagine that they will be stronger in the new Parliament, and unless Protestants exert themselves they undoubtedly will. They are making immense exertions in Ireland, and the result will only be effectually counteracted by the utmost union, determination, and vigilance.

And now a brief and solemn word to the ELECTORS.

Before many weeks elapse the constituency of this country will be called upon to exercise the privilege with which, in the providence of God, they have been invested. On the issue of this election great results, humanly speaking, depend. Let us remind the electors that the exercise of the franchise is a solemn act, discharged for the wellbeing of the country. As before God and man, let every man so discharge it in this instance that he may be accounted a faithful servant. Let no man be blinded by the proposal of inquiry into the principles taught at Maynooth. The Commission of 1827 report enough to satisfy every true-hearted Protestant that the principles taught there are a libel on God's word,—pestilent heresies, and a system full of all uncleanness,—while abundant evidence has lately been given that the seed sown does not lie dormant. Further inquiry on this head we need not; and to those who are still unconvinced, we can only repeat the words of our Lord, “If they believe not Moses and the Prophets, neither would they be persuaded if one rose from the dead.”

NUNNERY MOVEMENT.

A COMMITTEE of ladies has been formed in London for the promotion of petitions and addresses praying for the inspection of nunneries. The following paper upon the subject has been handed to us :—

“There are fifty-three nunneries in England, containing about 1500 nuns. Many of these young females would gladly escape the consequences of vows taken in ignorance or rashness, and enter upon the useful duties of social life. Many of them long to be delivered from the endless round of irksome tasks imposed upon them as ordinances of religion, and to be allowed to serve God according to the dictates of conscience and the precepts of the Gospel. Many of them pine for freedom, remembering the happy days of childhood, the fond tenderness of parents, and the blessings of home. But they may not; for they are not free. Their liberty of thought is restrained by vows, and their egress from confinement is prevented by numerous restrictions. How many there are so miserably bound, we know not; but we have a right to know. The personal freedom of any British subject should never be curtailed without the deliberate sanction of legal author-

ity. You enjoy the blessings of which these helpless females are thus deprived. Will you aid us in restoring their privileges to the unhappy inmates of English convents? Will you give expression to your sympathy as a woman for those of your own sex suffering under this unnatural treatment? To do this effectually you should sign and circulate the petitions about to be presented to Parliament on this subject, and the address to be laid at the foot of the Throne. You may obtain information, and sheets prepared for signature, from the Secretary of the Protestant Alliance, 9, Sarjeant's Inn, Fleet Street, London. Interest a few Christian females with yourself in promoting the circulation of these in your locality. Distribute, at the same time, useful tracts and pamphlets among those you request to sign, and stir up the dormant energies of the friends who best can help you. Above all, unite with us in beseeching Almighty God to liberate those who are bound, and to make their souls joyful with the blessed freedom purchased for us by his Son."

[May we venture to suggest that ladies might at the same time greatly promote their object by procuring subscribers to such a work as the *Bulwark*.]

"Ladies willing to assist in this work, so peculiarly their own, should obtain forms of petitions and of the address, and ruled sheets, by applying as above. Some may be left at shops for signature; others placed on the tables of private houses, or taken from house to house by those who will undertake the work.

"The Clergy and Ministers of every Protestant denomination should be applied to by the females of their respective congregations, that petitions may be allowed to lie for signature in the vestry-rooms. Sheets should be made ready for religious public meetings, class meetings, and social meetings of every kind. When filled, the sheets should be attached together in three separate sets, and, with the number of signatures marked upon them, sent to the above direction, when they will be properly presented to Her Majesty and the Legislature."

PETITION FOR THE INSPECTION AND CONTROL OF NUNNERIES.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Humble Petition of the undersigned Female Inhabitants of _____,

Most Respectfully Sheweth,—That your petitioners are deeply sensible of the blessings of civil and religious liberty enjoyed by the people of this country; but they regret to observe that from one class of their fellow-subjects these blessings are in a great measure withheld, in consequence of the existence of the Conventual system—a system altogether opposed to the pure and benevolent character of the Gospel, and under which young and inexperienced females are immured in Nunneries, denied the privilege of free intercourse with their relatives and friends, deprived of the profitable and wholesome discipline of social life, and exposed to concealed dangers; from which unnatural restraint, if they should repent of vows taken in ignorance or rashness, escape is almost impossible. Your petitioners therefore entreat your honourable House to pass such a measure as may effectually open these establishments to regular inspection, so that no person may be received into, or detained in, or dismissed from them, without the knowledge of the proper authorities.

And your petitioners will ever pray, &c.

DIRECTIONS FOR USING THE SHEETS FOR SIGNATURE.

1. Three sheets are to be circulated in a set together; one for signatures to the petition to the House of Commons; another to the House of Lords; the third for an address to the Queen. A printed form will accompany each sheet.
2. The three sheets may be signed at the same time by any female writing her name and address to each.
3. The signatures are to be on one side only of the paper, and in two columns.

Petitions and memorials continue to be sent. The memorial from Sheffield, presented by Mr. Walpole, was subscribed by 12,000 signatures; that from Dundee, taken charge of by the Earl of Shaftesbury, was signed by 7680; memorial and petitions from Reading, 1135; Newcastle, Brighton, Leamington, Belfast, Dumbarton, Nailsworth, Stroud, &c., are some of the additional places whose names have reached us.



THE EARL OF SHAFTESBURY.

THE EARL OF SHAFTESBURY.

It seems appropriate to present our readers in this Number, and along with the First Annual Report of the Protestant Alliance, with a likeness of its distinguished Chairman. His name is already a household word amongst the Protestants of the empire, and his public character has long been distinguished for that noble combination of high talent and great public spirit, that deep interest alike in the temporal and spiritual welfare of the people which springs so gracefully from true Christian principle, and marks the kind of men which our times so urgently require. To probe the deep moral and social evils which lie at the foundations of society, and to seek to remove them by all appropriate means, are amongst the highest functions of the true patriot. And the Earl of Shaftesbury—better known as Lord Ashley—is no more distinguished by his enlightened zeal in this direction than by resisting those vile expedients of a shallow statesmanship which, by giving national support to Popery, would overturn at once Christianity and civilisation. In person, he is an admirable sample of the fine old nobility of England; and it may be truly said of him that he is “ready unto every good work.”

PROTESTANT ORGANIZATION OF BRITAIN.

FIRST ANNUAL MEETING OF THE PROTESTANT ALLIANCE.

The Protestant Alliance held its first Annual Meeting in London on the 5th of June. The day appointed had already been altered twice, as the dissolution of Parliament, announced to take place on the 10th of the month, was postponed suddenly to a later period. The meeting thus occurred on a Saturday, and was therefore not so crowded as it would have been had the Committee been free to select their own day. The platform was well attended by many influential Protestants of all denominations, whilst a large number of noblemen and gentlemen, compelled to leave London on Saturday, sent their hearty expressions of sympathy, and regret for their necessary absence. Surrounding the noble Chairman, the Earl of Shaftesbury, were observed the Earl of Cavan, the Earl of Roden, the Hon. and Rev. B. W. Noel, the Rev. Dr. Tidman, C. Frewen, Esq., M.P., Colonel Alexander, Sir C. E. Eardley, Bart., the Rev. Dr. Scoresby, Major Fawkes, Josiah Conder, Esq., the Rev. Dr. Beecham, the Rev. Dr. Thomson, Captain Valiant, the Rev. Dr. Bunting, the Hon. and Rev. M. Villiers, the Rev. R. Bickersteth, the Hon. Captain F. Mande, Henry Pownall, Esq., Sir W. Baynes, Bart., Rear Admiral Hart, J. Carter Wood, Esq., the Hon. Arthur Kinnaird, M.P., the Rev. James Sherman, Sir W. Verner, M.P., James Farish, Esq., Rear-Admiral Vernon Harcourt, P. F. O'Malley, Esq., Q.C., the Rev. Daniel Wilson, Rev. W. Barton, Rev. C. Stirling, Rev. J. Vose, Captain Ridge, Rev. W. Rule, Rev. E. Garrard, Captain Giberne, Rev. J. Reeves, Rev. T. Birks, James Low, Esq., Gerard Noel Hoare, Esq., Rev. J. Jenkinson, Rev. G. T. Driffield, Rev. T. Davis, J. Cook Evans, Esq., &c., &c. Prayer was offered by the Rev. Daniel Wilson of Islington.

The Earl of Shaftesbury addressed the meeting with his usual eloquence, and briefly touched upon the duties of Protestants in the coming elections. The Report, which we have given elsewhere, was read by John Macgregor, Esq., the Honorary Secretary.

R. C. L. Bevan, Esq., the eminent London banker, moved the first Resolution as follows:—

“ I. That the Report now read be received and adopted, and circulated under the direction of the Committee,—and that, having heard with satisfaction the results of the efforts of the Protestant Alliance during the past year, this Meeting pledges itself, in reliance upon the blessing of God, to endeavour in every possible way to deepen and extend that spirit of union amongst Protestants which alone can enable them effectually to resist the machinations of Rome.”

In the course of his speech he asserted that, although he was a determined advocate of Free Trade, yet if that or any other commercial principle were to be supported by a compromise of true Protestantism, he for one would at once postpone the less important point in favour of the great cause of the Reformation. Mr. Bevan's declaration cannot fail to influence those who hesitate between matters of mere worldly policy and the grand principles of Scriptural truth and freedom. The Resolution was seconded by the Earl of Roden, who spoke with great earnestness, appealing to the warnings uttered by himself and others forty years ago concerning Popery.

The Scottish Reformation Society and the Glasgow Protestant Association were represented most ably on this occasion by W. E. Thompson, Esq., of Glasgow, who moved the following Resolution:—

“ II. That this Meeting, being fully persuaded that British Christians are becoming increasingly alive to the encroachments of the Church of Rome, and that the national repugnance to the endowment of Maynooth has been strengthened by the late discussions concerning it, desires to reiterate the firm and persevering demand of the Protestants of Great Britain, that the Maynooth Endowment Act be repealed, with a due regard to existing interests,—that all national encouragement and support given to Popery be discontinued,—that rank and precedence be not conceded to Romish Ecclesiastics,—and that all Conventual Establishments be subjected to inspection and control by law.”

The whole subject was thoroughly developed by the speaker, the numerous fallacies relating to it examined and refuted, and the plain demand of a withdrawal of the Maynooth endowment without inquiry insisted upon, and proved by logical argument to be just and necessary.

The Hon. and Rev. B. W. Noel seconded the Resolution in a speech remarkable for perspicuity and elegance of language. He described the Church of England, not by its abuses, but by enumerating those principles held and taught in it, which the State really professes to promote by endowing this Church. He then shewed how diametrically opposed to these principles are the professed doctrines of Popery, and he proclaimed the absurdity of a State calmly proceeding to support two establishments so completely subversive of each other. One of Mr. Noel's illustrations appeared to be well appreciated by the audience,—“ You might as well,” he said, “ pay one day a number of men to cart away all the filth of London, and the next day pay another set of men to cart it all back again to the city.”

P. F. O'Malley, Esq., Q.C., in supporting the Resolution, impressed upon the meeting the obligations imposed upon the consciences of those who agreed to carry its terms into effect. He then went at full length into the question of Nunneries, which we are glad to see is now occupying the attention of the Alliance, and has been taken up in earnest by a committee of ladies in London.

Sir Culling E. Eardley, Bart., proposed the last Resolution, relating, it will be observed, to the foreign objects of the Alliance:—

“ III. That the recent aggressions of Popery on the continent of Europe, the persecutions suffered by foreign Protestants, and the insults offered to British subjects by the authorities of Governments under the influence of Rome, have aroused the indignation of British Protestants against Popery as an engine of tyranny and despotism, and have increased their abhorrence of it as a system of superstition and idolatry,—and that this Meeting desires to extend, as far as possible, the sympathy and support of British Christians to those who are persecuted for the cause of the Gospel, and would use every legitimate effort to promote religious liberty all over the world.”

He called attention to the principal acts of Popish tyranny on the Continent, and exposed a flagrant case which had just occurred in Devonshire, where an English clergyman received "to confession" little girls of twelve years of age. Sir Culling observing two Romish priests who were present at the meeting, challenged them publicly to meet him in regular controversy. The resolution was seconded by the Rev. T. R. Birks, who reminded the meeting that their civil rights were involved in the contest with Popery, and that their religious principles demanded an implicit support of the doctrines of Scriptural truth.

The Rev. W. Rule was the next speaker. Describing the power of Popery, he warned Protestants against the folly of despising so formidable and subtle an enemy; recounted the acts of daring usurpation lately perpetrated by the Court of Rome, and shewed how little the Papists concede to others of that liberty which they outrage when granted to themselves.

Rear-Admiral Vernon Harcourt proposed, and James Lord, Esq., seconded, a vote of thanks to the Chairman.

The noble Earl, in responding to the resolution, alluded to the topics touched upon by the various speakers, and said, that as for Popery in the Church of England, "if we cannot bring diocesans to exercise discipline over the ministers, we must bring public opinion to exercise discipline over the diocesans."

The Rev. Dr. Beecham pronounced the benediction, and the proceedings terminated.

Our readers will remember that we have ever held forth "Protestant Union" as one of the chief objects of the Protestant Alliance. The Report of the Association clearly proves how successfully this object is being attained, and the list of speakers at this first annual meeting of the Alliance is another pleasing evidence of the earnestness with which all classes and religious denominations are combining in the great struggle. The Church of England was there represented by several influential clergymen—by the Rev. D. Wilson, Vicar of Islington, and by the Rev. T. R. Birks, Rector of Kelshall, distinguished for his theological learning and his erudite writings on prophecy. The Hon. and Rev. H. M. Villiers was also present, but was compelled to leave the meeting by pressing business. It is unnecessary to state how universally the Presbyterians of Scotland are co-operating with English Protestants. We rejoice to find a representative of Scottish Protestantism present on this occasion. The Wesleyan body were represented by the Rev. Drs. Bunting and Beecham, and the Rev. W. Rule; the Baptists by the Hon. and Rev. B. W. Noel; and the Independents by Sir Culling Eardley. Dr. Morrison's absence was caused by a sudden attack of illness. Commerce was represented by Mr. Bevan, and law by Mr. O'Malley. Alderman Challis was unexpectedly compelled to attend to his civic duties at Guildhall. The friendly support of the Protestant Association was guaranteed by the speeches of the Earl of Roden, President of that body, and of its Secretary, Mr. Lord. This combination of various classes of Protestants was more ample and satisfactory than that exhibited at the first meeting of the Alliance six months ago, and, as an indication of the importance attached to the public demonstration which has just taken place, it is highly encouraging to observe the mode in which the various leading newspapers have treated it in their columns.*

* The *Times* gives an excellent report, devoting nearly a page to the subject. So does the *Morning Herald*; omitting, however, Mr. Noel's speech. The *Morning Advertiser*, besides a full account, enlightens the public by a spirited leading article. The *Daily*

Let us, then, engage with redoubled ardour in this righteous cause. Many staunch men are rallying about us. Popery is on its trial: the people must soon pronounce judgment. Let prayer and zeal be joined that the judgment may be right.

Since the above was in type a correspondence on the subject has taken place between Lord Shaftesbury and the Bishop of Exeter, from which the Bishop has manifestly come off "second best." If the object was to intimidate, the Bishop mistook his man. Lord Shaftesbury replies with the greatest coolness,—

"My own expressions are accurately stated on the whole. I said, in reference to the clergyman who was reported to have adopted such a disgusting and pernicious practice, that 'the practices and principles of these parties were regarded with singular abhorrence and dislike;' but I said more than that,—I added a remark, and denounced the conduct of 'those who corrupted the doctrine of the Church of England, and sapped her foundations, while they fattened on her patrimony.'

"The sentence following is also nearly correct. I said that 'if the diocesan would not exercise discipline over the minister, public opinion must be brought to exercise discipline over the diocesan.'"

The Bishop will be much the better for having heard these things, and nothing can be more preposterous than his attempt at a retort in the following lame and impotent conclusion:—

"Your Lordship must permit me to express my astonishment that, if not your feelings as a Churchman, yet, at least, your courtesy as a gentleman, and even your sense of ordinary decency, did not restrain you from venting such a menace, before such an assembly, against one whose office, at least, entitled him to some respect. And this astonishment is not diminished by my finding that, even when your words are brought to your notice, in an hour of calm consideration, you seem to be perfectly unconscious of having violated even common decorum. Yet your Lordship ought not to need to be reminded of the well-known rebuke, given by a wiser man than I am, to a nobleman not less eminent or less wise than yourself:—'When men in your rank lose decorum, they lose everything.'"

This kind of tone may do very well for the meridian of Rome, but is not yet suited for England. Bishops may claim "infallibility," but it is very far from being yet conceded to them. Let us whisper that the only way even to secure "respect" is by sound principles and consistent conduct.

ANNUAL REPORT OF THE PROTESTANT ALLIANCE.

THE Protestant Alliance is one of the noblest and wisest combinations of modern times. If any fact is more certain than another, it is that an enormous conspiracy, ramified over the whole of Europe, is formed to rob us of our Bible, our liberty, and all that is dear to us as Christians. This conspiracy derives great support from the connivance of statesmen and the positive treachery of many in the Church of England; whilst it is backed by the immense wealth and resources of the Popish Propaganda. To treat the question as one of mere finance, or at all akin to any of the ordinary struggles amongst Protestants, is to manifest an utter incapacity to grapple with it and to play the game of the enemy. In these circumstances, the Protestants of Britain are called upon by every principle of Scripture and reason to unite together in self-defence. The extent to which they do unite must just be regarded as the measure of their wisdom and faithfulness to the cause of God. It ought to be matter of deep thankfulness to Him to

News and Morning Post also detail the proceedings at length. The *Patriot*, *British Banner*, *Record*, *Christian Times*, and *Watchman*, publish to the religious world most accurate reports of this first anniversary of Protestant union; while the *Morning Chronicle* (now the recognised organ of the Popish party) makes a furious attack upon the Protestant Alliance.

discover the extent to which this holy spirit of brotherly union is animating the true servants of Christ in Britain on the eve of a struggle which is every day waxing more violent and intense. The alarm of Rome at this unwonted exhibition, and the determined attempt of our adversaries to sow distrust and break up this confederation, ought only to link the members of the Alliance more closely together. And as the following report of its proceedings for the past year cannot fail to be read with deep interest, we trust it will only be the signal for renewed efforts and wider combination. It cannot fail to strike every one that there is still a great work before us, and that however zealous the London Committee may be, they deserve and require the cordial and increasing support of all the provinces. There ought not to be a town or parish without its committee of determined Protestants—circulating information, watching and defeating the emissaries of Rome, and sending suggestions to head-quarters in regard to future progress. A special attempt ought everywhere to be made, by lectures and the circulation of periodicals, to open the eyes of the whole people to the true nature of Popery—its real object—the present effect of its domination on the Continent of Europe—and the infallible and baneful results of any approach to its triumph in Britain. Meantime, we earnestly commend this First Annual Report of the Alliance to the careful perusal of our readers.

FIRST ANNUAL REPORT OF THE PROTESTANT ALLIANCE.

“This Association was constituted in humble reliance upon the blessing of Almighty God, and with a firm assurance that the united efforts of those who desire to maintain the scriptural truths of the Gospel would be acknowledged by Him who caused them to be declared by his Apostles, and to be re-asserted at the time of the glorious Reformation.

“In reviewing the progress already made by this Alliance, the Committee are impressed with the conviction that they have undertaken a cause which God will make victorious in the end; that to Him is due their thankful gratitude for the encouragements vouchsafed during the past year, and they earnestly trust that such success will stimulate the energies of British Protestants to a more zealous opposition of anti-Christian error.

“The principal objects of the Alliance have been to establish a thoroughly efficient union among Evangelical Protestants, and to direct their combined efforts vigorously against Popery.

“The Protestantism of Britain was to be aroused, enlightened, and organized, to resist the machinations of Rome in this country, and to act with influence in securing religious liberty abroad.

“The evidences of a hearty union amongst Protestants are unmistakable and numerous; and, whether the objects to which it is now directed are attained immediately or not, the results cannot fail to be highly beneficial to the cause of truth. At the weekly meetings of your Managing Committee, this harmony has prevailed without the slightest interruption, although questions the most delicate have been discussed, and in almost all of the numerous Associations connected with this Alliance, the same gratifying unanimity has been preserved. Earnest and eloquent men, differing widely in their opinions upon church government, have assembled on the same platform in public meetings throughout the kingdom. They have further exhibited their union by delivering lectures in rotation upon Protestant subjects, by preaching from their pulpits with united voice, and by recording their opinions of Popery in periodicals freely circulated amongst all denominations.

“There were those, indeed, who feared that the important questions agitated by the Alliance were too intimately connected with other disputed points to be viewed in a purely Protestant light; they predicted confusion and disunion if these topics were to be earnestly treated, or feebleness and inaction if they were handled with a temperate prudence.

“The Committee rejoice to believe that such forebodings have not been fulfilled. Never was there a time, perhaps, when Protestant union was more extended, healthy, and vigorous, or so little infected with those elements of discord which might endanger its permanence.

“Satisfied of this, the Committee are determined to adhere to the basis upon which this Alliance has been founded; for experience shews too clearly, that unions formed upon mere political opinions are always delusive or temporary, and if Protestants are to unite, they must do so upon the principles of scriptural truth. This ground is broad enough for all ranks, and the common foe is visible to all. Popery must be attacked by every one who abhors superstition and priestcraft.

“ Before the establishment of the Protestant Alliance, several associations had been originated for a like purpose, but confined in their operations to their respective localities. These are now in intimate relation with the Alliance, and the attention of your Committee was immediately directed to the formation of similar bodies in the various districts of England. Deputations were sent through the country, and men willing to unite in committees were encouraged to form Protestant Alliances for the neighbourhoods in which their labours might be most useful. There are now forty-nine of these associations, nearly all of which are constituted on the same basis with this in London, and many of them are both active and influential.

“ With these a constant correspondence is kept up, tracts and papers are interchanged, intelligence communicated, and the most cordial spirit of union is sustained by this intercourse.

“ These local associations are still increasing in number, and, as they are under distinct management, and have separate subscribers, the number of members of the parent body is necessarily less than if it existed alone. Although the Committee are aware that the time and exertions of Protestants are often best bestowed in the localities where they are resident, it is to be hoped that a much larger number of annual subscribers will contribute to the funds of the Association; and this increase of members would be easily secured if each of those now supporting it would persuade at least one or two of their friends to become regular subscribers to its funds.

“ When your Committee resumed their labours at the close of the summer vacation, they began by exhorting the Protestants of Britain to arouse themselves, to engage earnestly in the work set before them, and, conscious of their need of spiritual aid, they invited all their friends, by an address issued to the country, to unite in prayer to God, asking for that guidance, strength, and faithfulness, tempered with love, which the great occasion required, and which, they trust, will be ever present in their actions.

“ The withdrawal of all endowments of Popery, both at home and abroad, is one of the principal objects of the Alliance as detailed in its original resolutions. The most obnoxious and important of these endowments is that conferred upon the College of Maynooth; and accordingly it became the most obvious duty of the Alliance to procure a repeal of the Act of Parliament by which the national funds are applied to this object.

“ To re-commence a general discussion of this question was a work of no common difficulty. The conscientious objections to the measure itself, experienced by a large body of the people, and loudly expressed, had been, nevertheless, overruled by the Legislature. The opponents of the endowment had in vain protested, and were disheartened by their defeat. Disunion amongst their own members had, on a former occasion, weakened their influence; and the fear of entangling with this question other important differences, prevented many from again engaging in the contest.

“ But the Protestant Alliance determined at once to grapple with the difficulty; and, in relying upon God's blessing on their labours, they have not been disappointed. It is a matter of public notoriety how universally the country is awakened upon this subject; and there can be little doubt that the Legislature will be constrained to deal with it according to the real merits of the case.

“ Large and enthusiastic public meetings have been lately held in the most important towns of Great Britain; and in all but one of these meetings, fifty-six in number, the most remarkable unanimity was exhibited. The endowment of Maynooth was considered distinctly as a national support of the errors of Popery. Laymen of all ranks, and clergymen and ministers of all evangelical denominations, took prominent part in these demonstrations of public opinion, and cemented their union as Protestants by delivering, side by side on the same platform, forcible exposures of Popery.

“ Lectures and sermons on the subject were addressed to crowded audiences; pamphlets and tracts were circulated extensively; the public press became a channel of information; and Protestant periodicals were attentively read by all classes of society. But these evidences of an awakened Protestantism to be powerful must not be temporary. The mind of the people is being aroused, and must be further enlightened upon the subject of Popery; the agitation must not be abated until Popery itself is destroyed.

“ 843 petitions for the repeal of the Maynooth Endowment Act have been lately presented to Parliament.

“ The staunch Protestantism of Scotland which has already produced that excellent periodical, the *Bulwark*, contributed largely to the number of these petitions, but, in many cases, the only signature attached was that of the chairman of the body presenting them.

“ Many thousands, also, of those who signed petitions against Maynooth in 1845, considered that by so doing they had sufficiently recorded their opinions. From these and other causes, the total number of signatures attached up to 21st May amounts to not more than 310,000.

“ The motion for a Committee of Inquiry, at present before the House of Commons, was not made at the suggestion of the Protestant Alliance; but the prolonged discussions which have ensued afford clear evidence of the importance attached by the Legislature to this question, the fallacies which are relied upon by the supporters of Popery, and the powerful hold which the subject generally has obtained upon the public mind.

“ Although it is manifest that the system of Popery is no less dangerous to civil freedom

than to religious liberty, and that the priestly tyranny of Rome is applied most unscrupulously as a machinery of coercion and interference with political rights, yet the Protestant Alliance has abstained altogether from such action, and will pursue the objects it has in view without seeking to control or to influence unduly the performance of their civil duties by the Protestants of Britain. Its end and purpose is, so to indoctrinate the hearts of the people with a love of Bible Protestant truth, as to make these principles their rule of life, and to cause a recognition of them to become an element in the exercise of every constitutional privilege. Their acts and votes will be unbiassed; they will be influenced in their freedom, not by the Protestant Alliance, but by that conscientious abhorrence of Popery which it has endeavoured to promote.

"To subject conventual establishments to legal restraint and regular inspection was another of the objects contemplated by the Protestant Alliance at its formation.

"The movement for this purpose, commenced by some active ladies in Scotland, has been promoted with effect; and a central committee of ladies in London has just been established. Already thirty-one petitions, containing more than 40,000 signatures, have been presented to Parliament, besides addresses to Her Majesty, upon this subject; and there can be no doubt that an energetic appeal to the Legislature will be the result of a more general direction of public attention to this question.

"In conjunction with these efforts directed against Popery in this country, which have necessarily occupied much of their time and attention, your Committee have availed themselves of every proper opportunity to promote and secure religious liberty abroad.

"Deputations were proposed to those States of Europe in which Popery is most powerful, and the persecution of Protestants most flagrant and bitter. But communications from these distressed sufferers convinced your Committee that, under present circumstances, Protestants on the Continent would be injured by any act which might direct the attention of their persecutors to particular districts or to individuals, and it was therefore considered advisable to use other means for the expression of sympathy with the oppressed, or remonstrance with their oppressors.

"The imprisonment of Dr. Marriott, at Carlsruhe, for the circulation of tracts directed against the Jesuits, attracted the immediate attention of your Committee; and, on the 18th of November in last year, a Deputation waited upon Lord Palmerston to obtain his interference as a Member of the Government.

"The Committee had much satisfaction in being able to announce to the public the prompt and effectual measures taken by Lord Palmerston, which speedily resulted in the liberation of Dr. Marriott from his confinement.

"The Expulsion, by the Austrian Government, of British Protestant Missionaries from Hungary, made it necessary to seek redress from our own Government for the wrongs wantonly perpetrated upon their fellow-subjects. Accordingly, on February 6, a united Deputation from the Protestant Alliance, the Free Church of Scotland, and the Scottish Reformation Society, had an interview with the Foreign Secretary upon this subject, and explained to him the circumstances of the case, which have been since widely published by the Press, and are still under consideration.

"The persecution of German Baptists in the States of Prussia was another instance in which the interference of the Protestant Alliance was called for, and a respectful memorial upon this subject has just been presented by the Committee to the king of Prussia. The proposed expedition by the United States to the islands of Japan afforded an opportunity for representing, by memorial to the American Minister, how anxiously British Protestants desire that full and perfect toleration should be secured by the United States for the people of all nations trading with the Japanese. Upon the settlement of hostilities at the river Plate, a special Commissioner was despatched by the British Government to make commercial treaties in South America. Your Committee presented a memorial to the Foreign Minister, praying that this Commissioner should be charged to stipulate for a faithful maintenance of religious liberty in that part of the world.

"The persecutions lately carried on in Sweden were also brought under the notice of your Committee, and many isolated cases of individuals suffering for conscience' sake were made known and considered.

"The formation of an influential Protestant Alliance at Elberfeld, in Germany, induces the hope that Continental Protestants may soon be enabled to combine with effect against the enemies of religious truth and freedom.

"It would be manifestly without the scope of this Report to enter into the numerous details which accompany those operations, the results of which have been touched upon generally.

"A large and increasing correspondence has been actively conducted with Protestants at home and abroad; and the attention of your Committee has been specially directed, in this the first year of their labours, to a proper organization of the various districts of Great Britain.

"The energies of separate Alliances have been devoted to many particular efforts, distinct in their character, but all of them conducive to a common object.

"The public meetings, lectures, sermons, tracts and publications, already adverted to, have been used, more or less, in all parts of the country.

"In certain localities Protestant Missions have been established. In others controversial meetings are regularly held. Schools have been set on foot specially for the children of



Peter the Hermit preaching up the Crusade.

Roman Catholics, and a systematic distribution of tracts encouraged. A lending library of Protestant works is managed by the Committee of the Gravesend Alliance; the public press in general is often brought to bear with important influence upon a large portion of the community, and the various addresses from time to time issued by your Committee have been largely circulated throughout the kingdom.

"A short tract upon the subject of the Maynooth Endowment and Popery on the Continent has had a circulation of more than 20,500 copies, and has, besides, been inserted gratuitously in many of the provincial newspapers. Other printed sheets adapted to particular occasions during the past year have been distributed, to the number of 64,000.

"The funds collected by local Alliances have been expended chiefly upon those objects which are more particularly within their respective spheres of operation.

"Some of these provincial associations have contributed to the expenses of the central body, and your Committee thankfully acknowledge the receipt of £20 from the Bristol Protestant Alliance, £15 from the Shrewsbury Protestant Alliance, £10 from the Hull Protestant Alliance, £5 from the Plymouth Protestant Alliance, £5 from the Bath Protestant Alliance, and £5 from the Hull Protestant Association.

"Balance-sheet of the Protestant Alliance for the year ending 21st May 1852.

RECEIPTS.		PAYMENTS.	
Donations and Life Subscriptions,	£1093 11 0	Salary and Wages,	£236 16 4
Annual Subscriptions,	308 14 6	Office Expenses,	82 9 6½
Contributions from Local Alliances,	65 0 0	Expenses of Deputations and Public Meetings,	179 5 6
Sale of Tracts,	18 11 10	Postage,	120 5 10½
		Stationery and Printing,	275 12 0½
		Advertising,	384 6 11½
		Balance,	207 1 1
	<u>£1485 17 4</u>		<u>£1485 17 4</u>

Liabilities, £160.

"The Committee have administered with care the funds placed at their disposal. Much time and labour has been unremittingly applied during the past year, and the measure of success vouchsafed already to their efforts justifies them in continuing their exertions cheerfully and with increased energy.

"They appeal with confidence to the Protestants of Britain for a renewal and extension of their prayerful sympathy and support. The bond of union has been greatly enlarged. Popery has been assailed with vigour, its deadly errors exposed, and its deceptions unmasked; its aggressive advance has been changed, for a time at least, into an attitude of defence; and the victims of its tyranny in foreign countries have been relieved from oppression, or cared for and comforted in their afflictions.

"These are but the beginnings of a warfare which must last until this system of superstition is overthrown; but our weapons are not carnal, and we are sustained by the sure promises of God. 'The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light.'

PETER THE HERMIT:

OUR woodcut represents a scene in the Middle Ages, when Popery was rampant, and played its extraordinary part on the broad stage of the world as a compound of superstitious folly and ferocious ambition. The professed followers of the Prince of Peace were the great instigators to war and violence, upon pretence of punishing the infidels and recovering the Holy Land. This has since been surrounded by the glory of romance and chivalry, but on Christian principles it was only one of the many instances in which Popery has stirred up the base passions of men under pretence of doing the work of God. It is vain to say they were sincere in this. Perhaps some of them were, and so perhaps were the priests of Baal when they "cut themselves with knives, and cried, O Baal, hear us." So was Saul when he "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth." For a full account of the Crusades and of Peter the Hermit, we refer our readers to the eleventh volume of Gibbon's Decline and Fall of the Roman Empire, from which we make the following brief extracts. Of Peter, he says,—

“ His eye was keen and lively ; and he possessed that vehemence of speech which seldom fails to impart the persuasion of the soul.”

Again,—

“ In the Council of Clermont, that Pope (Urban II.) proclaimed a *plenary indulgence* to those who should enlist under the banners of the Cross, the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance. The cold philosophy of modern times is incapable of feeling the impression that was made on a sinful and fanatic world. At the voice of their pastor, the robber, the incendiary, the homicide, arose by thousands to redeem their souls, by repeating on the infidels the same deeds which they had exercised against their Christian brethren ; and the terms of atonement were eagerly embraced by offenders of every rank and denomination. None were pure ; none were exempt from the guilt and penalty of sin ; and those who were the least amenable to the justice of God and the Church, were the best entitled to the temporal and eternal recompense of their pious courage. If they fell, the spirit of the Latin clergy did not hesitate to adorn their tomb with the crown of martyrdom ; and should they survive, they could expect without impatience the delay and increase of their heavenly reward.”

“ The hermit, assuming the character, without the talents or authority of a general, impelled or obeyed the forward impulse of his votaries along the banks of the Rhine and Danube. Their wants and numbers soon compelled them to separate ; and his lieutenant, Walter the penniless, a valiant though needy soldier, conducted a vanguard of pilgrims, whose condition may be determined from the proportion of eight horsemen to fifteen thousand foot. The example and footsteps of Peter were closely pursued by another fanatic, the monk Godescal, whose sermons had swept away fifteen or twenty thousand peasants from the villages of Germany. Their rear was again pressed by an herd of two hundred thousand, the most stupid and savage refuse of the people, who mingled with their devotion a brutal license of rapine, prostitution, and drunkenness. Some counts and gentlemen, at the head of three thousand horse, attended the motions of the multitude to partake in the spoil ; but their genuine leaders (may we credit such folly ?) were a goose and a goat, who were carried in the front, and to whom these worthy Christians ascribed an infusion of the Divine Spirit.”

Here is the first result,—

“ The hermit, conscious of his shame, had withdrawn from the camp to Constantinople ; and his lieutenant, Walter the penniless, who was worthy of a better command, attempted without success to introduce some order and prudence among the herd of savages. They separated in quest of prey, and themselves fell an easy prey to the arts of the sultan. By a rumour that their foremost companions were rioting in the spoils of his capital, Soliman tempted the main body to descend into the plain of Nice : they were overwhelmed by the Turkish arrows ; and a pyramid of bones informed their companions of the place of their defeat. Of the first crusaders, three hundred thousand had already perished before a single city was rescued from the infidels—before their graver and more noble brethren had completed the preparations of their enterprise.”

We also are engaged in a crusade, but it is in defence of sacred liberty and in behalf of the oppressed or deluded. The following is a sample of the spirit in which we desire to engage in this warfare.

RELIGIOUS LIBERTY ABROAD.

A LEADING object of the Protestant Alliance is to defend religious liberty in all parts of the world, whether invaded by the tyranny of heathenism or the more stern and unscrupulous despotism of Rome. When Paul was in Rome of old, even as a prisoner, he was allowed, amidst degrading idolatry, to preach the kingdom of God, and to teach those things which concern the Lord Jesus Christ, “ with all confidence, *no man forbidding him.*” (Acts xxviii. 31.) The priests of Jupiter and the tyrants of heathenism were more tolerant, it seems, than Pius IX. and his brawling myrmidons ; and civil and religious liberty have been forced to recede as Papal Rome has advanced. The following documents will illustrate at once the present state of the various regions of the world to which they refer, and the wide sweep of the operations of that important and powerful confederation of determined Protestants now thoroughly established in London. They will be read with deep interest

by true Christians, and ought to call forth earnest prayers to Him who has the hearts of all in his hand, and, as the rivers of water, turneth them whithersoever he will.

PERSECUTION OF BAPTISTS IN GERMANY.

“ Memorial of the Committee of the Protestant Alliance to His Majesty the King of Prussia.

“ May it please your Majesty,—The Committee of the Protestant Alliance, composed of many Peers of the realm and members of Parliament, and other gentlemen, clergymen of the Church of England, and ministers of other denominations, who in this Memorial address your Majesty with sentiments of profound respect, represent an Association of evangelical Christians of the various churches, both established and non-established, which exist in this country. Mutually losing sight of the ecclesiastical and other differences of minor importance which obtain among them, they are united on the ground of a common antagonism to Popery on the one hand, and for the defence of religious liberty on the other.

“ They respectfully represent to your Majesty, that it is among the first principles of Christian morals, and of good government, as well as a necessary part of our common Protestant faith, that men should be allowed peaceably to worship God according to the dictates of their own conscience, and to propagate their religious sentiments without thereby subjecting themselves to civil pains and disabilities, and still more without incurring the spoliation of their property or the imprisonment of their persons.

“ They venture therefore to express to your Majesty the deep regret, mingled with surprise, with which they have heard that in various parts of Germany, and among the rest in your Majesty’s dominions, peaceable and loyal subjects, and Protestant Christians, are suffering these calamities, for no other cause than that they differ from their fellow-Protestants in the views they entertain and practise in relation to ecclesiastical order and divine ordinances, especially the ordinance of baptism. It is only because their fellow-Christians are thus suffering on account of their religious faith and form of worship, and not for any offence against the civil or criminal laws, that the Committee of the Protestant Alliance consider themselves justified in addressing your Majesty upon this subject.

“ They believe themselves to be correct in stating, that there is not a state or kingdom in Germany (with the honourable exception of two or three of the free cities and the Grand Duchy of Oldenburg) in which the Baptists are not at this moment enduring persecution: their religious assemblies on the Lord’s Day are in some cases entirely prohibited, and in others broken up by the military and the police; and their pastors are summoned to the tribunals, fined, imprisoned, and fed on black bread and water, as though they were the worst of criminals.

“ The Committee of the Protestant Alliance humbly call your Majesty’s personal attention to these lamentable wrong-doings, in the hope that they are thus taking an effectual step towards obtaining redress for their afflicted brethren in the bonds of their common Protestant Christianity. They cannot but most respectfully submit to your Majesty how much these persecutions by Protestants of their fellow-Protestants weakens their hands in their conflict with the tyrannical domination of Rome, as well as how displeasing they must be in His sight who redeemed his whole Church with his blood, and commanded his followers to love one another as he hath loved them.

“ In conclusion, they assure your Majesty, that in the sentiments they have expressed in this humble Memorial, they are uttering the feelings, not of a few persons only, but of a large majority of the religious community of Protestant Britain; and they confidently look to your Majesty to set an example to the other States of Germany of that magnanimous and princely virtue which throws the shield of protection around the oppressed, and finds its security and happiness in the prevalence of an enlightened and just religious liberty.

“ Confiding in your Majesty’s high and honourable sentiments of religion and justice, and soliciting your Majesty’s royal condescension to the subject of their Memorial, the Committee humbly present their fervent prayer, that it may please Almighty God long to prosper your reign, and to enrich your Majesty’s person with every grace and heavenly benediction.

“ (Signed) SHAFTESBURY, President.”

“ Memorial to the Minister of the United States in regard to Toleration in Japan.

“ 9, Sarjeant’s Inn, Fleet Street.

“ SIR,—The Committee of the Protestant Alliance beg leave respectfully to lay before your Excellency the following representation in respect to the expedition which it is understood is about to proceed from the United States of America to Japan.

“ The Great Creator, who has assigned to the nations their several localities and degrees of enlightenment and prosperity, has signally blessed your nation and ours. These favours evidently lay us under special obligations to shew forth his righteous character in the face of all nations, by being righteous as he is righteous, and to represent him likewise in general benevolence, that we may be perfect as our Father in heaven is perfect.

"It is not the object of this communication to represent to your Excellency in what way it will be the duty of the United States to exhibit the righteous and benevolent character of your nation to the Japanese people. But in the prospect of the inhabitants of these islands being taught the rights and duties of humanity, and brought into intercourse with other nations, this Alliance would seize this opportunity of expressing their hope, that in any treaties which may be entered into, stipulations clear and simple may be made for the free introduction into those islands of the Holy Scriptures, and for perfect freedom for foreigners to practise their own religion, and to promulgate the same after a peaceable manner. The Committee of the Protestant Alliance are the more induced to make this representation to your Excellency, from having observed, that on former similar occasions the opportunity has sometimes been inadvertently lost of making these stipulations in favour of religious liberty. The Committee would therefore request your Excellency to transmit this our respectful representation to the Government of the United States, and with our sincere wishes for a lasting union and cordiality between the United States and Great Britain,—I have the honour to be, Sir, your Excellency's most obedient humble servant,

"(Signed) SHAFTESBURY.

"To his Excellency the Minister of the United States."

His Excellency received with great kindness the deputation presenting the above Memorial, and promised to forward it to Washington. He also asked for another copy that he might send it for publication in the *Observer*, a religious periodical in America possessing a circulation of about 70,000 copies, and no doubt the document thus introduced will be published by all the journals of the United States.

"Legation of the United States,
London, June 10, 1852.

"SIR,—I have the honour to acknowledge the receipt of your note of the 7th inst., with a copy of the Memorial which Lord Shaftesbury and others did me the honour to present to me a few days since. The original has already been sent to Washington, accompanied by a despatch to the Honourable Mr. Webster, Secretary of State for Foreign Affairs. The duplicate of that address I shall place in the hands of the 'Protestant Alliance' in the United States.—I am, very faithfully, your obedient servant,

"ABBOTT LAWRENCE.

"John MacGregor, Esq., Hon. Sec. Protestant Alliance."

RELIGIOUS LIBERTY IN SOUTH AMERICA.

"*Memorial to the Secretary of State for Foreign Affairs.*

"9, Sarjeant's Inn, Fleet Street, May 1852.

"MY LORD,—The Committee of the Protestant Alliance beg leave respectfully to bring before your Lordship a subject connected with the interests of religious liberty in some of the states of South America, and trust that your Lordship will give such weight to the representations of this Committee as their importance may demand.

"At the time when the colonies of Spain in Southern America broke off from the mother country, and were recognised by Great Britain as independent states, we regret to observe on the part of the British Government an oversight in not securing full religious liberty for British subjects resident in those countries, and also in neglecting to use our legitimate influence with a view to induce those new states to form their constitutions on the broad principles of religious liberty.

"During the many changes which have since taken place in those countries, this Committee regret to have observed in our diplomatic relations with them the same indifference to this important subject.

"It seems, however, to this Committee, that a favourable opportunity is now offered for preferring and urging these claims. A great change has recently taken place in the political aspect of the country on the banks of the River Plate and its tributary streams, and it is understood that the British Government is sending out a distinguished individual to negotiate in the new state of things for the free navigation of all these rivers by all nations. The Protestant Alliance would therefore respectfully suggest to your Lordship, that the present opportunity should be embraced to negotiate also for full religious liberty for British subjects, particularly in regard to their public worship, the marriage ceremony, and general education.

"It would be superfluous for this Committee to descant upon the importance of the subjects thus brought before your Lordship's notice. They therefore leave the matter in your Lordship's hands, in the hope that your Lordship will give such instructions to Sir C. Hotham, Her Majesty's representative in those parts, as may tend to secure for British subjects dwelling in those countries the full benefit of perfect religious liberty.—I have the honour to be, my Lord, your Lordship's most obedient, humble servant,

"(Signed) SHAFTESBURY."

CARDINAL WISEMAN'S LECTURES.

LECTURE I.

CARDINAL WISEMAN, like Mr. Newman, has taken to public lecturing, and the Prince of the Church, like the Father of the Oratory, has executed the task with no inconsiderable skill and dexterity. Mr. Newman has delivered and published two series of Lectures, both, of course, intended and fitted to advance the cause of the Church of Rome. The first was entitled, "Lectures on Certain Difficulties felt by Anglicans in submitting to the Catholic Church." It is a most crushing exposure, though conducted, on the whole, in a kindly spirit, of the inconsistency and disingenuousness of his old friends and followers, the Tractarians, and must satisfy every one but themselves, that their continued adherence to the Church of England, their refusal to follow Mr. Newman into the Church of Rome, is to be ascribed to stupidity, or to something worse. The second series was entitled, "Lectures on the Present Position of Catholics in England," and was intended to examine and refute some of the leading prepossessions or prejudices by which, as he alleges, Protestants in this country are prevented from giving a fair and impartial consideration to the claims of the Church of Rome. It is in the seventh Lecture of this second series that Mr. Newman makes his famous profession of believing in the ridiculous legendary miracles of the Papacy, just as if he were doing a meritorious act, which was sure to gain the favour of God, by prostituting everything like rationality and common sense at the shrine of Church authority.

It is rather remarkable that Mr. Newman, though he has published three octavo volumes, including his *Essay on Development*, since he joined the Church of Rome, has not ventured to grapple openly and directly with the leading grounds on which the fundamental claims of the Papists are based, or with any of the principal doctrines which they maintain, but has discussed only topics which are collateral and secondary. He himself adverts to this circumstance in the prefaces to both his courses of Lectures, and assigns reasons for it which are plainly unsatisfactory and evasive. Mr. Newman had given abundant evidence, before he quitted the Church of England, that he was not altogether unskilled in the mysteries of Jesuitism; but we suspect that he requires a somewhat fuller initiation into the iniquities of the system, a more entire abandonment of everything like English honesty, and a more thorough searing of his conscience, before he can become perfectly qualified as an out-and-out defender of Popery. All this, however, will come in good time, and then we may expect to see him standing forth to advocate the sophistries and misrepresentations by which alone the proper direct argument in support of Popery can be maintained. The Cardinal is not disturbed or restrained by any scruples, as must be evident from the facts already adduced in this work as to his mode of conducting controversy. The course of public lectures which he delivered in London, in the months of March and April last, amounted to eight, and they were published at the time in the "*Catholic Standard*." We propose to make a few remarks upon each of them.

The first is entitled, "*Protestant Objections to Catholicism*," and it has for its text the words addressed by Agrippa to the Apostle Paul, "Almost thou persuadest me to be a Christian;" or, as it is in the Douay Version, "Within a little thou persuadest me to become a Christian." In the first sentence of this lecture, as reported in the "*Catholic Standard*," the Cardinal speaks of Paul as the "greatest" of the Apostles. This mode of speaking of Paul

was common among the early Fathers, before the idea of Peter being the monarch of the Church and the Vicar of Christ was invented; and it has been common enough among Protestant writers. But it has been usually avoided by Papists, lest it should seem to trench upon the prerogatives of Peter. It has indeed been often said by Protestants, and said with truth, that the New Testament affords quite as good evidence that Paul was the head of the Church, as that Peter held that office; and there have been some eminent Romanists, especially the famous Antony Arnauld, who openly maintained that Peter and Paul were jointly and equally the heads of the Church, and the founders of the Roman See. Whether Paul was or was not the "greatest" of the Apostles, as Cardinal Wiseman calls him, it is certain that he "was not a whit behind the chiefest of the Apostles," and that on one occasion he withstood Peter to the face, because he was to be blamed; and these considerations are quite sufficient to overturn the alleged supremacy of Peter over his colleagues, which is the foundation of all the claims of the Church of Rome.

The introduction to the Lecture consists of an attempt to shew that the way in which the preaching of the Apostles was received and dealt with, was similar to that in which the inculcation of Romanism is commonly received amongst ourselves. The points of resemblance of course are the opposition encountered and the accusations adduced. This is a very paltry piece of commonplace, one which almost all sects have employed, and which almost all sects, however heretical and insignificant, have had some plausible ground for employing. Such trifling points of resemblance afford no proof of Apostolicity. No body of men can adduce any good claim to Apostolicity, unless they can prove that they preach the doctrines which the Apostles preached, and that their Churches are organized after the model of those which the Apostles established. And there can be no reasonable doubt that the great reason why the Church of Rome is so anxious to keep the Bible as much as possible out of the hands of her people, is the conviction, that men who carefully and impartially read through the New Testament, can scarcely fail to see that the doctrine, government, and worship of the Apostolic Church were very different from those of the modern Church of Rome.

After this introduction the main body of the lecture is occupied with illustrating the position, that as Paul would never have thought of saying to Agrippa, "almost thou persuadest me to be a Pagan or a Jew," while Agrippa said to him, "almost thou persuadest me to be a Christian," so no Catholic would ever think of saying to a Protestant, "almost thou persuadest me to be a Protestant," while it is common and natural for a Protestant to say to a Catholic, "almost thou persuadest me to be a Catholic;" and with drawing some presumptions from this alleged distinction in favour of the claims of the Church of Rome.

It must be quite evident to every person of discernment that there is no real argument in all this. It is a mere attempt to blind the popular mind by the exhibition of something that is plausible and ingenious. If the whole were conceded to be true, it would not lead by one step towards anything like a real proof that Popery is right, or that Protestantism is wrong. No intelligent Protestant, who knows anything of the grounds of his convictions, will be at all influenced by considerations so remotely connected with the real points in dispute, and with the principles and grounds on which they ought to be determined. The truth is, that the Lecture is intended, like many other things which Papists have published of late in this country, to make an impression upon the minds, not of honest and intelligent Protestants, but of Anglicans,

or Tractarians, who have already gone much more than half way over to Popery. Whether the Tractarian movement was originated, as some have suspected, by Jesuits in disguise, certain it is, that it has afforded most important advantages to the Church of Rome, and encouraged the most sanguine hopes in the minds of its adherents, not merely by having led many of the ablest, most learned, and most consistent of the party to join the Romish communion, but by having brought a great many more to the very verge of doing so. The chief labour of the Papists of late has been to remove the difficulties, real or pretended, of those Tractarians who still adhere to the Church of England, and to induce them to follow the example which Mr. Newman and many others have set before them. It is these persons alone who can say, or who do say, "Almost thou persuadest us to be Catholics;" and it is on them alone that Cardinal Wiseman's application of what took place between Paul and Agrippa is fitted to exert any influence. It is not more unnatural or irrational, in the nature of the thing, that a Papist may come to be in such a state of mind as that he would say, "Almost thou persuadest me to be a Protestant," than that a Protestant should be led to say, "Almost thou persuadest me to be a Catholic." All that is really true upon this point is, that because of the prevalence of Tractarianism, or Puseyism, the one state of mind is, *in point of fact*, more common at this time, in this country, than the other. The Puseyites have been almost persuaded to be Papists. They have embraced all the fundamental principles of Popery in their substance. They are Papists in the whole general current of their opinions and feelings. They merely object, or pretend to object, to two or three of the particular doctrines of the Church of Rome. They profess that they cannot quite see their way to adopt the universal supremacy of the Pope, or the worship of the Virgin, or communion in one kind. But they have become thorough Papists in the whole substance of their notions about the rule of faith, the authority of the Church, the justification of sinners, the efficacy of the sacraments, and the power of the priesthood. There have, however, been, and there still are, conversions from Popery to Protestantism, as well as from Protestantism to Popery. A change from one system of opinions to another, when at all honest and intelligent, is usually gradual, and, during the transition process, men are sometimes not very fully aware, for a time, of the precise stage which they have reached. Cardinal Wiseman proves that no Papist can ever be in the condition of saying that he is almost persuaded to be a Protestant, because if he has made an approximation to Protestantism, by giving up any one of the doctrines of the Church of Rome, he has *already* thrown off the authority of the Church, or begun to exercise the right of private judgment, and is thus virtually a Protestant. This is correct enough as a piece of theoretical reasoning, but practically it is contradicted by experience. Conversions from Popery to Protestantism have usually commenced, not by men being convinced of the falsehood of the Romish doctrine concerning the infallibility of the Church, but by their coming first to doubt, and at length to disbelieve, some one or other of the particular doctrines or practices to which the authority of the Church was pledged. And it may not have been till after they were substantially convinced of the falsehood of several Romish doctrines, that they formally and consciously rejected the doctrine of the infallibility of the Church. This is quite a natural and a rational process, and it has been exemplified in the case of many conversions from Popery. Cardinal Wiseman asserts that these persons must have already become Protestants. We are not quite sure of the correctness of this classification, but we do not much object to it, for we are

certain that Papists can derive no advantage in argument from our admitting it.

The chief applications which the Cardinal makes of his elaborate exposition of this irrelevant topic are, 1st, to enforce upon Papists the duty of cleaving to the infallible authority of the Church, and allowing no doubts or difficulties to rise up in their minds, which if cherished and fostered, might lead them to reject it; and, 2d, and principally, to impress upon the Puseyites, who are almost persuaded to be Papists, that all this will avail them nothing unless they submit wholly to the authority of the Church, and join the Romish communion. This warning is of course based upon the assumption which Papists are in the habit of making,—that Catholicism is Christianity—that the Church of Rome is the Church of Christ, and that out of it there is no ordinary possibility of salvation. When the Papists have established these claims on behalf of their Church, of course we must receive them, but we must have very clear and explicit evidence in support of them, and we must be fully persuaded in our own mind of its relevancy and sufficiency.

This first lecture of the Cardinal is so irrelevant, except in its bearing upon the peculiar position of the Puseyites, that we have not found much in it requiring exposure or refutation. Some of the others will supply more interesting topics for animadversion.

DIPLOMATIC ARRANGEMENTS WITH ROME.

THE politicians have again started their old crotchet about the virtue of establishing diplomatic relations with the Pope. The same men who would train the emissaries of Rome at the public expense as an act of charity, would receive another set of the same emissaries as representing an independent sovereign. The Pope is to be recognised as a priest and a prince, a king and a pensioner, by the same rulers. And is it come to this, that Britain is about to enter into friendly relations with Antichrist; that Wiseman is to become Pope's legate for England; and that the liberties and religion for which our fathers died are to be bartered away amidst the secret negotiations of a hollow diplomacy? Let the utmost resistance be offered to any such scheme; let all our dealings with Rome be above board; and let us dread the pretended friendship of the Pope ten thousand times more than his open hostility. The following paper, circulated as a handbill, is strong, but true and suggestive:—

“What is a concordat?”

“A concordat is a treaty with the Pope, a surrender to the Pope. England, after three hundred years of independence, is to kneel down upon her knees and ask pardon of the Pope of Rome! To bow down to the petty prince who fled from his people as a German footman, and came back as a French bailiff; who is fed from the gambling houses of Rome, and kept on his throne by foreign bayonets!”

“This beggarly prince is still the Pope, and blasphemously claims to be vicar of God, the supreme lord of the world; to him, he pretends, are given the keys of heaven and hell, and the kingdoms of the earth he claims for his inheritance.

“According to the great Jesuit Doctor, Sanchez, no laws of God bind the vicar of God. The Roman Prince may make treaties with the Queen of England, and pretend to let her have a share in ruling her own people, but the vicar of God knows her only as an usurper, as accursed of God and a child of hell. ‘WE govern,’ and ‘WE will govern,’ says Nicolas Wiseman.

“People of England! are you ready to be so governed? Let all the world know your answer. Protestants of England! stand fast in the liberty wherewith Christ hath set you free. Let ministers, be they Whig or Tory, know that the Lord is your God, and Victoria your only Sovereign.”

POPISH IDOLATRY.



DEVOTEES at Rome kissing the toe of what is called St. Peter's Statue, but is understood to be the old image of Jupiter slightly altered and appropriated, like other remains of heathen idolatry, to the purposes of modern Popery.

MAYNOOTH DISCUSSED POLITICALLY.*

Of all the hypocrisies of modern times, perhaps the most flagrant is that of any professed friend of liberty advocating the training of Popish priests at the national expense. What are those priests? They are the sworn servants of the arch-despot of Europe—the leader and bosom friend of all the banded tyrants of the Continent—whose own dominions illustrate his creed in the most unmistakable way—who proclaims that his plans are unchangeable—that he is, was, and ever will be, an unmitigated and unrelenting tyrant. For men calling themselves liberal to support such a system, is either an evidence of impenetrable stupidity, or a hypocrisy that can scarcely be described. All the liberals of former times were enemies of Rome. Even Adam Smith, the great oracle of the modern political economists, tells us, in his *Wealth of Nations*, that “the Church of Rome may be considered as the most formidable combination that ever was formed against the authority and security

* Four Letters, by James Aytoun, Esq. Hogg, Edinburgh.

of civil government, as well as *against the liberty, reason, and happiness of mankind.*" It would be well if our Brights and Milner Gibsons would consult their own oracle on this important subject. Meantime, it is refreshing to find a consistent exhibition of this question, on a mere political basis, by a man of extreme views, who, at the same time, does not at all profess to discuss the question on religious grounds. Mr. Aytoun has published four very powerful Letters—first in the *Edinburgh News*, and now separately—evidently the fruit of considerable personal acquaintance with the Continent of Europe, where, to use the language of Sir George Sinclair, he has seen with his own eyes how "the two monsters of Popish superstition and civil despotism agree in one." Any man who reads these Letters must see how thoroughly inexcusable every man pretending to love liberty and to possess the least amount of ordinary intelligence is in fostering a system which may be called the great upas-tree of the political as well as of the moral world; under which liberty, intelligence, good government, and social happiness are smothered wherever it exists in sufficient power. Of course, we hold that no man can understand the nature and guilt of Popery thoroughly apart from Scripture. But Mr. Aytoun has done good service in unmasking the incredible folly of such pretended friends of liberty as are also noisy advocates of Rome. The following extract will give an idea of his line of argument:—

"Let us first take the Roman states. Here we have the infallible head of the Roman Catholic Church, at once pontiff and temporal sovereign. With respect to the manner in which he exercises his first attribute, as I have already said, we have nothing to do. But how does he conduct himself as temporal ruler? With regard to this there can be no mistake. He is one of the greatest tyrants that ever existed. He has reduced the dominions of the Church to the most abject state of slavery and wretchedness. He has suppressed every liberty. The freedom of the press, almost the freedom of thought, has been destroyed. The hateful Inquisition has once more been established. All justice and law have been superseded by despotism; and to such a state of misery has the Pope, the head of the Roman Catholic Church, reduced his native country, that he is obliged to have recourse to foreign bayonets for the maintenance of power, for he could not depend upon a Roman army to keep his unhappy subjects from rising up into rebellion. This is the model Government at which the Roman Catholic priests in every country of Europe look with admiration; and to the same state would they reduce, if they had the power, their respective countries. The Pope can do no wrong—he is infallible; such is their creed; and what he does in Rome they regard as not only justifiable but praiseworthy, and proper to be followed everywhere else.

"Let us next throw a glance upon Spain and Austria, two nations governed, in a great measure, by the priests. There despotism and brutish ignorance are the distinguishing characteristics of the Government and the people. In those two countries the priests have always ranged themselves on the side of tyranny against liberty, of the monarch against the people, of ignorance against education and civilisation.

"With regard to France, it is unnecessary to dilate. Every one is aware of the recent history of that unhappy country—a high-spirited and gallant people reduced to degradation and slavery by means of a perjured tyrant, aided and abetted by the priests, to whom he has sold himself for power, and in whose hands he has implicitly placed himself, and who have not hesitated a moment to urge him on to the wholesale assassination of peaceful citizens, to the confiscation of private property, to the destruction of all law and liberty, in order to secure to him that despotic power upon which their own ascendancy entirely depends.

"I shall now request your attention to one other case of the conduct of the Roman Catholic priesthood—to the manner in which they have conducted themselves in Belgium. Belgium is one of the best governed countries in Europe. Leopold may be regarded as the *beau idéal* of a constitutional sovereign. His object has been during his whole reign to deal out equal justice to all classes of his subjects, Catholic and Protestant, and to allow no one sect to domineer over the other. He has never once attempted the slightest encroachment against the liberties of his people. His whole aim has been to increase the prosperity of his adopted country, and to give contentment and happiness to all classes, without distinction of rank or creed. He is the uncle of Victoria, and we in England, I conceive, are under great obligations to him, as it is in a great measure owing to his advice and example that our own Queen has conducted herself in so admirable a manner as the constitutional sovereign of Great Britain. Leopold is in the highest degree popular

with the Belgians. During my visits to the Continent, I have met with numbers of Belgians, chiefly Catholics, and I have never yet conversed with one who was not enthusiastic in his praise of Leopold. By one class alone he is disliked—the priests and Jesuits of his kingdom. They are furious at him because he will not follow the example of the French Dictator, and give them supremacy over every other class of religionists. And after the *coup d'état* of December they intrigued, as was well known in France, with the Belgian army and with the French authorities, to have Belgium annexed to France, and to have their happy, prosperous, and free fellow-countrymen delivered over to the tender mercies of a perjured tyrant, in order that they, the priesthood, might enjoy equal power with their priestly brotherhood of France.

“Such has been the conduct of the Roman Catholic priesthood on the Continent. Their line of action has been directed by one single object—to augment their own power as much as possible, no matter by what treachery, and by means of violence and persecution to put down all dissent. In those nations where the sovereign is a Roman Catholic and favourable to them, as in France, Spain, and Austria, they form a holy alliance with the ruler, and an exchange of good offices takes place betwixt them. They lend to the despot all their influence to enable him to put down all liberty, on condition that he will give them the assistance of the temporal authority to increase their power and to crush all dissent, and to put an extinguisher upon all free discussion, education, and civilisation. Again, when the sovereign power is Protestant, or *liberal Roman Catholic*, and will not enter into their views, as in Piedmont, Switzerland, and Belgium, they resort to treachery. Their whole energies are directed to excite discontent and trouble in the country, especially amongst the ignorant and brutish peasantry; and they do not hesitate a moment to intrigue against their king and fellow-countrymen, with a view to hand over the nation to that neighbouring power who will best reward them for their assistance.”

PUSEYISM OPENLY BECOMING POPERY.

SIR CULLING E. EARDLEY has just published a very important pamphlet,* in which he proves that some of the worst peculiarities of Rome, and especially the Confessional, have been openly introduced into the Church of England. It is becoming an urgent question how this monstrous mischief is to be dealt with. Enemies without are bad enough, but glaring traitors within the Protestant camp are a thousand times worse. We truly marvel at the apathy of the bishops. The late significant vote in the House of Commons in support of a committee to inquire into the conduct of the Bishop of Bath and Wells in the case of Mr. Bennett, ought surely to arouse them from their torpor, and to lead them to adopt or propose measures which otherwise will be adopted and carried out by ruder hands. The old Reformation spirit of England is being strongly aroused. Besides, it is too plainly evident, that whilst means seem generally at hand for annoying more forward Protestants in the Established Church, there are always insuperable legal difficulties when a semi-Popish culprit is to be dealt with. The root of the mischief is an imperfect idea of what Popery really is, and a clinging to some of the essential principles of this abominable system. This has come out very clearly in the course of the present struggle, both in England and in the colonies. What, for example, can be more deplorable than the following opinion given recently to the Protestant Episcopalians at Rome by the Right Hon. Dr. John Nicholl:—“A bishop of the Church of England cannot lawfully, on Church principles, have or exercise Episcopal authority at Rome against his (the Pope's) wishes;” and again, “that any attempt of the Church of England to give authority to any of its bishops to exercise jurisdiction within the diocese of Rome, contrary to the known wishes of the Bishop of Rome, whom she recognises as a bishop of a true branch of the universal Church; or any attempt of any bishop of the Church of England to exercise such jurisdiction, or any recognition of, or submission to, such jurisdiction by any minister or members of the Church of England, would severally be, on the part of such Church, bishop, minister, or

* “The Diocese of Exeter, its State and Remedies.”

member, respectively an act of *schism*, as part of the universal Church." The question then naturally occurs, can a member of the Church of England on such principles "lawfully" be anything else than a Papist in Rome? If he can, how? Can the Church of England lawfully establish a mission, or even a minister in France, Spain, or any Popish country? Nay, by a parity of reasoning, can she interfere with the regions in which the Greek Church reigns? What is her right in England itself in the face of the old bishoprics of the Pope and the new bishops of the Vatican? Is Wiseman entitled to obedience or not? The truth is, all this pitiful logomachy arises from the most puerile conceptions of true Christianity, and from not perceiving that Popery is the great apostasy of Scripture. We are convinced that it has been by getting upon the inclined and slippery plane of such fooleries, that so many men, otherwise eminent, have found it necessary at length, in mere consistency, to slip down into the capacious lap of the mystic Babylon. It is high time that the question were brought to a bearing.

NUNNERIES.—CARDINAL WISEMAN AT BATH.

A FEW weeks ago the Rev. Hobart Seymour delivered an eloquent and interesting lecture on the subject of Convents or Nunneries, (at the request of the ladies of Bath,) in the Assembly Rooms of that city.

From the nature of the subject, the lecturer was compelled to confine himself to shewing the tendencies of the system, and *intimating* the existence of evils, rather than exposing the actual character of convent life; he, therefore, as he himself states, attached but little importance to the lecture.

It was, however, deemed of such importance in other quarters, that no less a champion than Cardinal Wiseman himself was called to the rescue. Large placards announced, that "his Eminence" would deliver a lecture on Convents or Nunneries, on *Sunday* evening, May 23, at the Roman Catholic Chapel in Pierrepont Street; it was stated that there would be no collection, but the tickets of admission were to be half-a-crown and a shilling each. The chapel was crowded by an earnest and attentive audience, (among whom was Mr. Seymour,) who listened with great patience for two hours and a quarter to the Doctor's harangue. This consisted of a wholesale denial of the facts adduced by Mr. Seymour, a distinct impeachment of that gentleman's veracity, and urgent appeals to the Protestant part of his auditory to exercise "*their common sense*," and not be deluded by false statements, and erroneous and one-sided arguments. He was much excited, and obliged repeatedly to rest himself in a gilded chair placed by an attendant acolyte in front of the altar.

The Cardinal had flung down the gauntlet,—he had denied statements, demanded evidence, and challenged proof. Mr. Seymour at once took up the gauntlet, and furnished the public with such statements, evidences, and proofs, as tested by "the common sense" to which the Cardinal appealed, have, we doubt not, raised some doubts as to the prudence of his coming forth from his retirement, and entering the arena of controversy.

On Monday evening, June 7, 1500 men (ladies were excluded) assembled to hear Mr. Seymour's vindication, and listen to his further statements. The walls of the building never echoed more decisive or enthusiastic cheers than those by which that audience gave their verdict.

From eight till midnight did the lecturer address them, and the attention never flagged, though the heat was most oppressive and the crowd dense.

The lecture is before the public; it will be sufficient, therefore, to say of it, that it was a manly and noble vindication of his own truthfulness, an overwhelming and skilful retort of the Cardinal's statements and arguments upon himself; and, above all, a most complete, and therefore a most horrifying and disgusting exposure of the real character and tendencies of conventual establishments.

In the course of his lecture, Mr. Seymour challenged the Cardinal to public discussion of the question. We think the Cardinal knows better.

At the great Anti-Nunnery meeting in Liverpool, the Rev. Dr. McNeile thus powerfully and eloquently alluded to the supposed freedom of the nuns:—

“Surely it is singular, that to a company of ladies so happily circumstanced, the dear spiritual mother and dear spiritual confessor should have given collateral security of strong iron bars and double doors. We do not wonder to see such appendages to the windows of Newgate, because there are felons there who may very naturally be expected to desire to escape. But of all the works of supererogation in which Rome delights, was there ever anything to equal the locking up of persons who are the most happy and cheerful on the earth? An attempt has lately been made to explain this fact. The plea was, that the strong bars on the nunnery windows were not intended to keep the happy nuns from getting out, but to prevent naughty thieves from breaking in and stealing away the holy sacrament,—the consecrated wafer, which, according to their belief, is the body, blood, soul, and divinity of Jesus Christ. This is the object of their worship, and this their god requires to be protected from thieves by iron bars and bolts!” The dilemma is an awkward one. The Rev. Dr. proceeded:—“The bishops of the Church of Rome claim to be keepers of convents. Against this we protest; against this we humbly, respectfully, earnestly, and affectionately implore Victoria, our beloved Sovereign, whom God preserve to raise her royal hand with power. Our demand is liberty, liberty for ladies. If they be foolish enough, in the first instance, to wish to go into nunneries, be it so; we cannot help it. If they continue foolish enough for a time to wish to stay in, be it so; we cannot help it. Let them be free. If they become wise enough afterwards to wish to come out, be it so; who shall dare to hinder them? Let them be free. What! a woman without any crime alleged against her, enticed into a house with barred windows, and there incarcerated under the hypocritical smiles of a dear spiritual mother, under the lash of discipline which leaves her blood to coagulate upon her clothes, and at the caprice of a spiritual director. She may weep, she may sob, she may cry, and pray, and wring her hands, and beat her breast, and tear her hair in agony of spirit, but all in vain. The spiritual mother says, ‘Dearest daughter, discipline is heavenly.’ Her spiritual confessor says, ‘Come, dearest, you are one of the most happy, most cheerful people on earth.’ If anything could justify a man to use his noble strength in breaking bars of iron and walls of stone, would it not be to liberate such a captive as this?”

ROMISH PROCESSIONS.—PROCLAMATION BY THE QUEEN.

THE following proclamation is an indication of the energy of Government. We all know that Romish processions of their “wafer god” are fruitful sources of riot, and that Protestants are apt, on such occasions, to have their heads broken if they do not fall down and worship the idol. It is well to arrest the mischief in the bud; and our only wonder is, that such a proclamation should be necessary in England.

“VICTORIA R.

“Whereas, by the Act of Parliament passed in the 10th year of the reign of his late Majesty King George the Fourth, for the relief of His Majesty's Roman Catholic subjects, it is enacted that no Roman ecclesiastic, nor any member of any of the religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, should exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses; and, whereas it has been represented to us, that Roman Catholic ecclesiastics, wearing the habits of their orders, have exercised the rites and ceremonies of the Roman Catholic religion in highways, and places of public resort, with many persons in ceremonial dresses, bearing banners and objects of symbols of their worship in procession, to the great scandal and annoyance of large numbers of our people, and to the manifest danger of the public peace:

“And whereas it has been represented to us, that such violation of the laws has been committed near places of public worship during the time of Divine service, and in such a manner as to disturb the congregations assembled therein :

“We have therefore thought it our bounden duty, by and with the advice of our Privy Council, to issue this our royal proclamation, solemnly warning all those whom it may concern, that whilst we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom, we are determined to prevent and repress the commission of all such offences as aforesaid, whereby the offenders may draw upon themselves the punishments attending the violation of the laws, and the peace and security of our dominion may be endangered.

“Given at our Court at Buckingham Palace this 15th day of June, in the year of our Lord 1852, in the fifteenth year of our reign.

“God save the Queen !”

HISTORY OF THE COUNCIL OF TRENT.

From the French of L. F. Bungener. Edinburgh, Thomas Constable & Co.

A POPULAR history of the celebrated Council of Trent has been long a desideratum. To know thoroughly the history and results of this Council is to know what Popery is fully committed to maintain. The work before us contains a great mass of interesting materials on this subject in a very accessible form. The translator has conferred an important service on the Protestant public, and we trust his work will be widely circulated.

A MANUAL OF THE POPISH CONTROVERSY, &c. By the Rev. R. P. Blakeney, B.A. Edinburgh, Paton & Ritchie.

THIS work is already well known. Its author understands Popery thoroughly, and has given a very clear and scriptural refutation of its leading dogmas. The work will be found useful for ministers, heads of families, and Sabbath-school teachers, and its price renders it accessible to all.

HISTORY OF THE JESUITS, &c. Nos. 1 and 2. By G. B. Nicolini. Edinburgh : James Nichol.

THIS promises to be a most interesting and instructive work. Jesuitism is just condensed Popery ; and as

our country swarms with the agents of this mysterious fraternity, the people of Britain cannot understand them too thoroughly. Nor can any one inform them better on the subject than a learned and right-hearted Italian who knows Jesuitism in all its phases, by history, observation, and experience.

THE SEE OF ROME: Its Claims to Supremacy Examined. An extract translation from the “Receuil Catholique.” London, Thomas Bosworth. Edinburgh, Grant & Sons. 1852.

A VERY interesting, and so far as it goes, a decidedly able tract. The translator has certainly done good service, and deserves the thanks of the Protestant public.

THE ENEMY AND THE STANDARD OF DEFENCE. By the Rev. William Symington, Castle Douglas. Glasgow, David Bryce.

A SERMON preached before the Synod of the Reformed Presbyterian Church, and published at their request. It is therefore, as might have been expected, strongly Protestant ; but it is also a very able production, and breathes a most refreshing spirit of Protestant union. It is delightful to mark the throbbings of a common sympathy amongst so many of the friends of the Reformation at this eventful crisis.

THE BULWARK,

OR

REFORMATION JOURNAL.

PROTESTANT ORGANIZATION OF BRITAIN.

THE NEW PARLIAMENT—PROTESTANT MOVEMENTS.

WE have not written in vain. Union is strength, and the strength of United Protestantism has been, upon the whole, truly vindicated in the elections. Before this meets our reader's eye the struggle will be over, and when the din of battle is hushed and the smoke cleared away, we may count our losses and survey the vantage ground we have gained. With us the result is simply interesting in so far as it affects the Protestant cause.

Ultra-Protectionists and Liberals have been beaten by scores. The Peelites, often Puseyites, have waxed few and feeble, but wherever true Protestant principles have had fair play, and been properly represented by men of sagacity and spirit, success has been very generally the result. Who can be surprised at this when prayer has been offered up throughout the country for God's direction and blessing upon the efforts now put forth to maintain the freedom of His word and doctrine?—when Churchman and Dissenter have combined to secure a Protestant Legislature, and when the voice of the nation has been raised to put an end to this dallying with Rome? Examples will occur to every one of prominent energy and distinguished success. Popery has done its worst on this occasion, we may be assured. The machinery, secret and powerful, was at work in every constituency. Wiseman and the priests nominated a "Protestant" (!) for Middlesex. All over Ireland the most shameless intimidation was used by these self-constituted leaders of the people. At one place the reverend agitator failing to obtain silence at the hustings, exclaimed, "Brutes, will you not hear your own priest?" A staunch Protestant in a northern borough was offered a professional fee of fifty guineas, but he refused to accept it because the donor was not pledged to vote against Maynooth. Protestants in general have not failed in the time of trial. The most melancholy thing, probably, in a Protestant point of view, in the recent struggle, is the return of Mr. Macaulay for Edinburgh, resulting exclusively from the unfortunate divisions amongst Protestants themselves.

The spirit of the Reformation is evidently reviving, and not too soon. A generation later and it might have been smothered for ever. In India there has been formed a powerful Protestant Alliance, which will soon, we trust,

be in intimate connexion with the body in this country. Germany begins to feel the effects of the Alliance established there, and in America there exists an association with the same name and for the same objects.

We give in another page the details of the scandalous case of persecution at Florence, the sad fate of the suffering Madiais. Much sympathy is felt and expressed for these martyrs to the gospel cause, and we believe that an influential deputation will proceed from this country to Italy, bearing with them for presentation to the Grand Duke of Tuscany, a strong, and yet temperate memorial, signed by a large number of British Christians.

Now that we are provided with a new House of Commons, we must not suffer our exertions to be relaxed. We may vary but not desist from our efforts; for Popery, and superstition, and intolerance are still to be overthrown. The interval before the meeting of Parliament may be profitably spent in deepening and consolidating the opinions of our Protestant legislators, and in convincing them that our loud demands for the repeal of the Maynooth Endowment Act, for the opening of nunneries, and for a general resistance to Romanism, were not mere hustings cries or ephemeral explosions of zeal. We advise the several Alliances to continue the regular series of lectures upon Popery, which have already proved so effectual where they have been commenced; and it may be well to print and circulate these lectures, as we find has been done by that vigorous body, the East London Protestant Alliance.

We shall notice next month another mode of generating and supporting Protestant feeling, by recalling to our memories the sufferings of ancient martyrs of the Reformation, by means of engravings suitable for general circulation. Music too, we see, has been awakened to denounce Popery, and the attention of our readers is called to "The Anglo-Scottish Protestant Hymn."*

None of these employments of art or science are to be neglected if serviceable to the cause. Surely when the Papists pervert the use of painting, sculpture, and music, we may well strive to hallow the fine arts by painting truth for the eye, and filling the ear with the sweet notes of freedom. We lately observed in the cathedral at Mayence to what a blasphemous extent Popery enslaves the conceptions of the artist. In one of the side chapels in that cathedral is an image carved in wood, representing *God the Father Almighty*; and to see this frightful desecration is only to prepare the mind for the celebration of the idolatrous sacrifice of the mass which follows; for at one part of this service, the priest presents to each communicant a small glass box, which is fervently but hastily kissed and passed round. On inquiring from one of the worshippers, "What is in that box?" he replied to us, "Jesus Christ." But we need not travel to Germany to see these wicked impostures, we have them in England and in London. The priests are at this very time distributing in large quantities, to the children in the district of Spitalfields, little brass anchors sold as toys, but in reality like crucifixes, and bearing the image of the Saviour on the Cross.

Up then! let us be doing. There is much gained and much to struggle for; but he who sits by to see the victory won, shall have but a poor share of the glory.

The Queen and our Protestant faith to the rescue!

* London: Campbell, New Bond Street. Edinburgh: Sutherland & Knox.

PERSECUTION AT FLORENCE.

The following case of ruthless persecution illustrates in a very striking manner the bloody intolerance of Rome, and has justly excited much sympathy in Britain.

Extract from a Letter, dated Florence, June 9, 1852.

"Yesterday, at three o'clock, with closed doors, sentence was pronounced against the dear Madias. Fifty-six months of the galleys and hard labour for Francesco, and forty-four months at the *ergastolo*, (the female galleys,) also with hard labour, for his wife! Besides this, all the expenses of the trial, and three years of *surveillance* from the police, after the completion of their punishment.* Pasquale Casacci, who denied everything, was acquitted of the criminal charge, but was detained to answer two actions against him by the police, according to the law of April 1851.

"That history may render justice to the chief actors in this trial, I will tell you that Nervini was the president of the Court; Cocchi, the interrogating judge; and Biechierai, the public prosecutor. The trial began on the 4th June, and lasted four days. Rosa (Madame Madias) was pale, and trembled with emotion on entering; Francesco (her husband) appeared happy to see his wife again, and press her hand. All were surprised and moved with their tranquillity and firmness. Casacci was the picture of an unhappy man, and with all my heart I pity him. At the commencement of the trial, Francesco was asked if he was born in the bosom of the Holy Mother, the Roman Catholic Church, 'Yes,' he answered; 'but now I am a Christian according to the Gospel.' 'Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?' 'My convictions have existed for many years, but have acquired strength from the study of the Word of God. It has been a matter between God and my own soul, but which was outwardly manifested when I took the communion in the Swiss Church.' Rosa replied to her interrogator, that she had not changed her religion lightly, nor to please men, as in that case she would have done it when in England, (where she lived sixteen or nineteen years): but after having read the Word of God, and contrasted with it the Romish doctrines, she was convinced, and having abandoned that Church, had made a public confession of faith, by partaking of the Lord's Supper, at a time when the laws gave and protected religious liberty to the citizens. The audience were struck with the simplicity and sincerity of the Madias. Then, on the two following days, the witnesses were examined, and the defence was heard, (made by the advocate Maggiorani, with much warmth and feeling); and finally the summing up of the public prosecutor. The fourth day the Court remained long in consultation; the votes were divided, and one vote decided the question,—two being in favour of acquittal, three of condemnation. The Madias listened to the sentence with the greatest firmness and dignity. The voice of the presiding judge who read it trembled; the public were indignant at the sentence and the judges, but displayed sympathy for the Madias and contempt for poor Casacci. The Madias have the right of appeal to the Court of Cassation, and have been advised by their advocate to make use of it. Perhaps a superior tribunal, having more liberty of action, may acquit them. Signor Landucci, Minister of the Interior, advised that a commutation of the sentence into exile should be immediately applied for."

The following letter was written from prison on the 7th June 1852, after the judge had passed sentence:—

LETTER FROM MADAME MADIAS TO HER HUSBAND.

"MY DEAR MADIAS,—You know that I have always loved you; but how much more ought I to love you, now that we have been together in the battle of the Great King—that we have been beaten, but not vanquished! I hope that through the merits of Jesus Christ, God our Father will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup, which is prepared for us, with returning of thanks. My good Madias, life is only a day, and a day of grief! Yesterday we were young, to-day we are old! Nevertheless, we can say, with old Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Courage, my dear; since we know by the Holy Spirit that this Christ, loaded with opprobrium, trodden down and calumniated, is our Saviour; and we, by His holy light and power, are called to defend the Holy Cross, and Christ who died for us, receiving His reproaches, that we may afterwards participate in His glory. Do not fear, if the punishment be hard. God, who made the chains fall from Peter, and opened the doors of his

* For reading the Bible and renouncing Popery.

prison, will never forget us. Keep in good spirits ; let us trust entirely in God. Let me see you cheerful, as I trust, by the same grace, you will see me cheerful. I embrace you with my whole heart.—Your affectionate wife,
ROSA MADIAI.'"

A series of resolutions, expressive of cordial sympathy, and calling for fervent prayer, has been published by the Protestant Alliance.

DR. ACHILLI.

FORCE and fraud are the two weapons of Rome, corresponding to the two leading features of him from whom she springs, and who was a liar and a murderer from the beginning. Since Achilli's conversion to Protestantism, he has had experience of both. No sooner had he escaped from the power of the Inquisition, than the most foul charges were published for the purpose of blasting his character. The attack was first made in a Dublin journal ; and as any attempt to obtain redress might have only subjected the case to the hopeless ordeal of a Popish or semi-Popish jury, Achilli very prudently remained silent.

Dr. Newman, however, with all the credulity of a monk, and all the bitterness of a renegade, renewed the attack in England. He who believed that an old Romish bigot could ferry himself across the sea upon his cloak, could have no difficulty in swallowing the whole budget of abuse against a convert from Rome ; and although an English jury have unanimously taken an opposite view, nothing in modern times has more thoroughly exposed the foul depravity of the Popish system. It is now admitted by Romanists themselves that the most loathsome immoralities are practised by Popish priests in the most sacred places—that men by whom they are practised are screened and promoted to honour so long as they continue faithful to Rome—that the confessional is unscrupulously employed both to conceal such offences and to expose them whenever Rome has a purpose to serve—and that there is an Inquisition in full operation under the control of the Pope. All these things have been fully brought out and proclaimed by Papists themselves for the purpose of damaging Achilli ; and although they have failed in that object, such admissions must be held as convincing illustrations of the true nature of the Papal system.

In this case the cunning of Popery, in founding upon a known maxim of worldly wisdom, viz., " throw plenty of mud, some of it will stick," is also apparent. It is not for us to rejudge a case already decided. The cause of Protestantism would not have been involved had the decision been otherwise, especially in the cases alleged to have occurred during the monkish days of the distinguished Dominican. But there is something peculiar in the English evidence. How did Mrs. Achilli happen to have a series of such servants in her house—one of them said to have come direct from a Popish institution ? We know from Father Spencer's recommendation, and otherwise, that families are sometimes helped to servants when there is a purpose to serve ; and it is very difficult to understand how any one could have discovered the kind of testimony that such women were all prepared to give, unless he had known it before. The people of Britain cannot be too careful in regard to the servants they admit into their families, or in regard to the credence which they give to Popish slanders, however plausible.

THE REV. PIERCE CONNELLY.

WE referred in a late Number to the letter of this Rev. gentleman announcing the abandonment of his connexion with the Church of Rome, and at the same time giving some most startling details in regard to the mystery of iniquity. That letter has now passed through twelve editions, and is evidently making, as it is well fitted to do, a deep impression on the public mind.

Rome takes the greatest pains in all Protestant countries to conceal her dark enormities. The great sorceress, like other members of the same craft, works as far as possible in the dark. And it is only occasionally that the veil is rudely torn aside, and the secret abominations of her chambers of imagery are fully exposed in such a country as this. Where she is paramount, she scorns disguise, and no man who has travelled in Spain or Italy requires to be told what the true nature of the system is.

Mr. Connelly must be held to be a most unexceptionable witness. Originally a convert, he became a most enthusiastic and devoted member of the Popish priesthood. Listen to his own account :—

“ From the moment that I accepted infallibility, and a visible supreme headship over Christendom, *I frankly and deliberately gave up my reason, or at least in all matters of faith and discipline, solemnly proposed to renounce it.* From that moment I never examined one single doctrine of the Church of Rome with any other view than to be able to defend it against heretics and other ‘infidels.’ And I not only gave up myself body and spirit, but, God forgive me ! I gave up all that was entrusted to me, all that was dear to me, to my new obedience. I believed myself to be the most thorough of Roman Catholics, a very fakir in my allegiance ; and my ecclesiastical superiors believed me to be so too.”

If any evidence were necessary of the estimation in which he was held, his appointment as chaplain to Lord Shrewsbury is sufficient to silence every doubt.

Dr. Wiseman has lately been acting as a knight-errant on the subject of nunneries. Why does he not dare to meet the assertions of Mr. Connelly ? An opportunity was lately afforded to the pervert, Mr. Manning, to declare before the country the secret charms of the Babylonish harlot. Here is flagrant counter evidence from one of far larger experience, and in accordance with all history and the most palpable statements of Scripture.

It would appear that Mr. Connelly has been maintaining an apparently interminable suit in the Courts of law for the recovery of his wife, and that the Judges have made certain most extraordinary statements in the course of the trial. How such a suit can be resisted for a moment in such a country as this, is wonderful, and proves the growing influence and dexterity of Rome. A petition by him on the subject has been presented to the House of Commons, containing some more insinuations of a very startling kind in reference to certain Popish officials. We trust that some independent member will have the courage to bring the subject fairly before Parliament and the country, and thus not only expose the true nature of the Popish system, but see whether men who profess a horror at having wives of their own are to be allowed to retain in custody the wives of others. We trust a very cheap edition of Mr. Connelly’s pamphlet will be universally circulated.

Since the above was written another very powerful and stirring Pamphlet from the pen of Mr. Connelly has appeared, entitled, “ The coming struggle with Rome, not religious but Political ; or words of warning to the English People.”* This pamphlet contains some truly eloquent passages, and is eminently fitted to arouse slumbering Protestants from the fatal security in which they are plunged.

* London : T. Hatchard, Piccadilly.



REV. HUGH M'NEILE, D.D., LIVERPOOL.

DR. M'NEILE.

WE have to do with Dr. M'Neile, not as a divine, a scholar, or politician, but simply in his character of a great champion against Popery. In this respect he stands confessedly in the front rank. Endowed with splendid eloquence, untiring energy—the most profound knowledge of Popery, and the most exalted patriotism, he has never ceased, for many years, to lift up his trumpet-voice to warn the kingdom of the insidious approaches and devices of Rome. He has been rewarded, no doubt, by that never-failing token of success, the intense hatred of the Popish party, but, at the same time, he must have been recently refreshed by witnessing, under the blessing of God, the palpable revival of the Reformation spirit, not only in his own city, but over the entire empire. He may rest assured that hundreds of thousands to whom he is personally unknown regard him with affectionate veneration for “his work of faith and labour of love.”

 CARDINAL WISEMAN'S LECTURES.

LECTURE II.

THE title of the Cardinal's second Lecture is, “Sources of Protestant Objections.” The text is Matt. xxii. 29, “You err, not knowing the Scriptures, nor the power of God.” The object of the lecture is, to shew that the objections which Protestants usually adduce against the Church of Rome, are to be all traced to the same source to which our Saviour ascribed the error of the Sadducees in regard to the Resurrection, viz., ignorance of the Scriptures and of the power of God. It is rather a bold thing for a Popish controversialist to select such a text, and to lay down such a position. Whether Protestants or Papists err from ignorance of the Scriptures, can be ascertained only by a careful examination of the teaching of Scripture upon the different points in dispute. But independently of the result of a specific and detailed examination of Scripture teaching, there is surely a very strong and reasonable presumption, that ignorance of Scripture and consequent error attach to Papists, who regard the general circulation and perusal of the Bible as dangerous, who never promote and encourage these practices, but do all they can to check or restrain them, who do not allow men to investigate the meaning of the Bible for themselves, freely and independently, but require them to put upon its statements a certain meaning, professedly settled long ago, but really having no existence, and who have recourse to all sorts of shifts in order to evade a fair and frank trial of their tenets at the bar of Scripture, rather than to Protestants, who follow an opposite course upon all these points.

Experience fully confirms the truth of all these statements, illustrates the skill and success of the policy of the Church of Rome, and establishes the falsehood of the Cardinal's position, that Protestant objections to Popery proceed from ignorance of the Scriptures. It seems pretty evident that objections to Popery are most generally and most strongly entertained in those countries where the Bible is most generally read and studied, and that in those countries where Popery is least objected to, the Bible is almost wholly unknown. The

Scriptures were a good deal read, and thus became, for the first time in modern ages, somewhat known, by the people in the Roman States and in Tuscany, during the brief respite which these countries recently enjoyed from Papal despotism. The consequence was, that a considerable crop of objections to Popery sprung up, which the Pope has been busily employed in putting down, not certainly by seeking to *increase* men's acquaintance with the Scriptures, but by expelling the Bible, and persecuting those who studied it and shewed a desire to acquire a knowledge of its contents.

We have done justice to the Cardinal's boldness, by letting our readers know that he distinctly lays down the position, that Protestant objections to Popery originate in ignorance of the Scriptures and in ignorance of the power of God. But we must now do justice to his wisdom, by informing them that he does not dwell much upon the first point, ignorance of the Scriptures, and enlarges chiefly upon the second, ignorance of the power of God.

His general allegations are these, that our Saviour's rebuke to the Sadducees implies, that their mistake as to the meaning of Scripture originated in their defective conceptions as to the divine power, and that in like manner, Protestants reject Popish doctrines clearly taught in Scripture, and labour to pervert the plain teaching of Scripture concerning them, merely because they have such defective and erroneous conceptions of the divine power, as to regard the truth of these doctrines as involving an impossibility, something which God's power is inadequate to accomplish. Now, both these positions are untrue. We regard our Saviour's statement as assigning two distinct reasons for the error of the Sadducees concerning the resurrection, viz., 1st, Their ignorance of the Scriptures, and 2d, Their ignorance of the power of God. It is quite true that these two causes of error are often found in combination, and that they act and react upon each other. Still they are in themselves distinct, and it is of great importance that they should be kept distinct, each in its own place, and that the allegations based upon them should be disposed of, each upon its own merits. If it be alleged that a doctrine is not true because it is contrary to Scripture, let this be determined by an examination of Scripture. If it be alleged that a doctrine is not true because it involves an impossibility, something to which the power of God is inadequate, let this too be determined upon its own proper grounds. It is unfavourable to the interests of truth to treat these two questions as one, to deal with them as if the settlement of the one necessarily and at once settled the other, or to jump from the one to the other without first settling either on its own merits. It was a distinct and entire proposition of our Saviour's, that the error of the Sadducees arose from ignorance of the Scriptures, and accordingly he follows it up by proceeding to prove the doctrine of the resurrection *from Scripture, and there he leaves the matter*. It might be true that they would deny the correctness of his interpretation of Scripture, and would assign as *one* reason of this denial, that the resurrection was impossible, or beyond the sphere of the divine power. But it was not on that account the less true, that they did put a wrong interpretation upon certain statements of Scripture; and the only rational and appropriate mode of dealing with this, is that of which our Saviour has set us an example, viz., bringing out and establishing by all competent means the true meaning of Scripture. Now, this is all that Protestants demand of Papists, and this is just what Papists are both unable and unwilling to furnish.

Cardinal Wiseman alleges that Protestants base their objections to certain doctrines of Popery mainly, if not exclusively, upon the ground that they are

impossible, that the divine power could not accomplish what these doctrines represent it as effecting. He has even the audacity to give, towards the conclusion of the Lecture, the following definition or description of Protestantism.

“ If I were asked, ‘What is the meaning of Protestantism?’ I should say, ‘It is a protest against the exercise of God’s power; it is a constant guard of mind and intellect against admitting that God can do to the letter those things which in His word he has done, and has said He will do; that it is a study, a subtle study, to make use of every means, from first grammatical rules to the most refined physical or metaphysical considerations, to explain away, to twist, to evade in some way or other, the clear and explicit declarations of God, that in His Church acts of power were to be exercised which should have no evidence externally, but would be performed in reference to the hearts and souls of men!’”—(*Catholic Standard*, February 26, 1852.)

Now, this is a very gross misrepresentation. Protestants have always shewn the utmost willingness to meet Papists at the bar of Scripture, and to let all matters in controversy between them be finally determined by a careful investigation, in the use of all rational and appropriate means, of the true meaning of Scripture. They have never made allegations of impossibilities or improbabilities, the chief, and still less the exclusive, ground on which they objected to the tenets of Papacy. They have always based their opposition principally and primarily upon the contrariety of Romish doctrines to the true meaning of scriptural statements, or their utter want of countenance from the Bible correctly understood. All that they have ever said about impossibilities and improbabilities, in objecting to Popish doctrines, has been secondary and subordinate, and with everything of this kind they are willing to dispense, though persuaded that, to the extent to which they have been accustomed to employ it, it was quite rational and legitimate. We may glance at the chief instances which the Cardinal adduces in illustrating his position. They are transubstantiation, forgiveness of sin by a priest, and the celibacy of the clergy.

With respect to transubstantiation, he of course alleges that the testimony of Scripture in support of it is clear and explicit, that the chief, if not the sole reason, why Protestants deny it is, that it involves an impossibility, and that they thus come under our Saviour’s rebuke, by unduly limiting the power of God. It is true that Protestants in general have contended that this doctrine involves an impossibility. But, *1st*, they have done so upon the distinct and specific ground that it implies a contradiction, and no reasonable man maintains that the power of God extends to the production of contradictions, that he can make two contradictory propositions to be true; and, *2d*, they have not made this allegation of contradiction and impossibility the *main* ground on which they have opposed it. On the contrary, the principal grounds on which Protestants object to the doctrine of transubstantiation are those which are so admirably well put in the 28th Article of the Church of England, viz., that it “cannot be proved by Holy Writ, *but is repugnant to the plain words of Scripture*, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.” Protestants assert and undertake to prove all this; and when they have done so, they consider themselves entitled to charge the Church of Rome with erring in this matter from ignorance of the Scriptures.

The second illustration the Cardinal gives of his general position, is the alleged power of the priest to forgive sins. He asserts that this power is clearly conferred in Scripture, and that the ground on which Protestants object to the Romish doctrine, is the impossibility of God conferring such power on men. This is his account of the matter; but the true and honest

representation of the case is this, that the Protestants contend, 1st, that there is no proof from *Scripture* that God has given this power to the priesthood; 2d, that *Scripture* sanctions the position that God has reserved to himself the power of forgiving sins; and 3d, that *Scripture* teaches that men can *declare* the forgiveness of sin in particular cases with perfect certainty, only when, and in so far as, they enjoy the infallible guidance of divine inspiration. These propositions constitute the Protestant line of argument upon this point, and they are not to be disposed of by vague declamations about the infinite power of God.

The last point is the celibacy of ecclesiastics. Here again the Cardinal assumes, that the doctrine and practice of the Church of Rome upon this subject are clearly sanctioned by Scripture, and that the ground on which Protestants object to them is just the alleged impossibility of ecclesiastics observing their vow of chastity. The true Protestant position is, that there is nothing whatever in Scripture to countenance, and much to discountenance, the practice of the Church of Rome in this matter; and with respect to its *results*, they appeal mainly, in order to establish their injurious and baneful character, not to abstract questions of possibility or impossibility, but to the testimony of prolonged and extensive experience.

The Cardinal's *professed* object in this Lecture is to prove that Protestant objections to Popery originate in ignorance of the Scriptures and ignorance of the power of God. What he *really attempts to prove* is only that they originate in ignorance of God's power, *assumed to produce ignorance of the Scriptures*; and he does this, by grossly misrepresenting the Protestant argument, while incidentally he attempts something in support of the great Popish expedient of throwing the word of God into the back-ground, and bringing the controversy to be tried at a different tribunal.

SKETCHES OF MODERN POPERY.

BY AN ITALIAN CORRESPONDENT.

IMMACULATE CONCEPTION OF MARY—MODERN MIRACLES.

THE Popish Church is now waiting for the authoritative declaration of the Supreme Pontiff of the Immaculate Conception of Mary as an article of faith. This subject has assumed too prominent a place in the creed of modern Romanism to be passed over. Nay more, it is regarded as *the one great doctrine that is to revive the Church*, and establish her power throughout the world. It is the grand question which, for three years, has been pondered and discussed by Pope and bishops and clergy: the Encyclical of the 2d February 1849, issued when Pius IX. was at Gaeta, proposed it to the whole Popish world: nearly 500 answers have been returned to the questions proposed. The present Popish Church is declared to be unanimous in defending the dogma that the Virgin Mary was free from original sin, and was not a fallen creature; and almost all the clergy agree in supplicating the Pontiff to declare this doctrine *ex cathedra* as an article of faith.

There are, however, difficulties in the way—there are great Romish authorities of past times on both sides of the question, and the Council of Trent left it undecided on account of such difficulties. The Franciscans, following their great oracle, Duns Scotus, strenuously defended the dogma; the Domi-

nicans, obedient to Thomas Aquinas, as strenuously opposed it. Pope Sixtus IV., himself a Franciscan, confirmed the favourite dogma of his order; but the Dominican party so strongly resisted the new article of faith, that the Council of Trent, wishing to unite all parties against the doctrines of the Reformers, left it undefined. But the Church of Rome, far from giving up even one of the accumulated superstitions of centuries, is even now, in her old age, proposing to add another error to her idolatrous creed.

The devotees of the Madonna have put forward the dogma in such a way as to influence strongly the superstitious mind of Pius IX. It seems that Leonardo of Port-Maurice, honoured among the so-called Confessors of the Church, laboured hard to induce Clement XII. and Benedict XIV. to declare the Immaculate Conception an article of faith; but Corsini had work on hands the reverse of theological, and Lambertini, with all his learning, had not received "the ray of light" necessary for such a declaration. The time had not come, neither the hour nor the man, though Leonardo moved Franciscans and Capuchins, ambassadors and nuncios, to petition the Pope for a definition. The authority of Thomas Aquinas was still in the way; but "the Blessed Leonardo" was fully persuaded that the peace of the world depended on it, and that when it had been declared by the Church that *Mary* was born free from all stain of original sin, *universal peace would soon follow*. This is now accepted and put forth very prominently as a prophecy of his—the peace spoken of implying the extirpation of heresies, an end of all revolutions, and the complete triumph of the Catholic faith.

But miracles were wanted to effect this great object; and pretended miracles have come accordingly. In 1832 was "revealed" the Miraculous Medal, bearing the legend, "O Mary, conceived without sin, pray for us who appeal to thee!" The medal commemorated, it was falsely alleged, an appearance of the Virgin to a Sister of Charity in Paris, and abundant so-called miracles testified its virtues when worn as an amulet, and when the Virgin was invoked according to the formula. In 1836 the Congregation of the Immaculate Heart of Mary was founded in the Church of Our Lady of Victories in Paris, taking for its device the Miraculous Medal, and having for its special object the pretended conversion of sinners by means of prayer offered to her whom the Popish Church blasphemously invokes as the "Refuge of Sinners." This new form of idolatry extended itself beyond even the ample bounds of the Franciscan order; and in 1838 Gregory XVI. raised the Congregation of the Sacred Heart to the dignity of an Arch-Confraternity, which Pius IX. afterwards declared would be "the resurrection of the Church."

It does seem mere trifling to trace the history of such pitiful delusions; but they are a part, and at present a prominent part, of that system of iniquity by which the souls of men are deceived. The worship of the Virgin is one of the most deeply-rooted errors of the Papacy. The zeal of the new societies and congregations specially devoted to the worship of the Virgin has prepared the way for the definition of the doctrine for which the whole Franciscan order has so long contended. And Mary, it is said, pleased with this new homage, has given signs of her satisfaction by numerous miracles. Among these the so-called miracle of the Madonna of Rimini, in 1850, is particularly celebrated—a picture of the Virgin opened its eyes and winked! And this delusion was not confined to the ignorant and uneducated population of that portion of the Papal States; for on the 15th August 1850, the picture of the Virgin of Rimini was solemnly crowned by order of Pius IX.; and hence this paltry cheat of a few crafty priests has the sanction of the Popish Church.

The Madonna of Rimini having set the fashion, other pictures in that enlightened region began to open their eyes soon afterwards, and all Romagna was full of winking images. In France also sundry alleged miracles took place; but as these were examined into by the authorities, and discovered to be mere impositions on popular ignorance, the Church wisely abstains from saying much on the subject. Italy is a safer field, and law-courts are not so much in the way of those "pious frauds" in which priestcraft is peculiarly skilled. One of the most famous sanctuaries of Tuscany is San Giovanni, in the valley of the Arno, where a picture of Mary has been venerated for six centuries. The people of that region lately celebrated a three days' service in honour of the Virgin, and a case of miraculous recovery from long infirmity is said to have testified the Madonna's approval of the piety of the Val d'Arno. Offerings were presented by the people on this occasion amounting to 4000 scudi, or about £900 sterling, so that the priests are at least no losers by an occasional "lying wonder." This old Madonna of the Val d'Arno was crowned nearly a century and a half ago; but Tuscany demands new miracles, and, like an old retired veteran buckling on his armour for a fresh warfare, the old image is entering again on active service on behalf of Rome. Italy has abundance of old images that are said to have shed tears, and images that have spoken in their day, and perhaps some of these may be turned to account again.

Besides such tokens of the Virgin Mary's special satisfaction with the new honour accorded to her, the increase of the Popish faith is said to be connected with the new dogma according to Leonardo's prophecy. Popery has been revived in France—the old laws in Austria unfavourable to the Church have been abolished—Puseyism has made marvellous progress in England, hundreds have gone over to Rome. It is true, little can be said in favour of Italy, ever since Pius IX. returned "happily and triumphantly" to what is called the metropolis of Christendom; but that return was effected, we are told, by the special favour of the Madonna—so the Pope himself asserts! but if there be any Protestant tendencies in any of the Italian States, the clergy hope to crush them by means of the police and the Inquisition, and by a rigid prohibition of the Word of God. Progress may be made in this way, they think, towards the extinction of truth and the establishment of the Popish Church.

But it is expected, that when the doctrine of the Immaculate Conception of Mary has been declared a part of the Popish creed, revolutions shall cease, and peace shall be established throughout the world. This is what seems chiefly to have drawn the attention of Pius IX. to this absurd dogma during his self-exile at Gaeta. No fable of his Church seems too silly for the weak and superstitious mind of the Pope—he kisses the toe of the bronze image of Peter, formerly of Jupiter, at Rome, as devoutly as the most uneducated Roman. And it is well known that he is especially favourable to the establishment of the new dogma, from the efficacy of which he expects so much. The time may not yet be quite opportune, and it would be awkward to risk the expectation of "the Blessed Leonardo" as a prophet by an ill-timed definition. The Pope is consequently waiting a little, till France has been perfectly settled—and German affairs finally cleared up—and Italy thoroughly contented with the re-establishment of despotism; and it is highly probable that all this may require more time than he could wish. But according to the devotees of the Sacred Heart, the question proceeds prosperously towards a solution, and the day cannot be far distant when the headstone shall be laid on the building, and this crowning article added to the faith of the Church.

Here, then, without exaggeration, is the faith of modern Popery. Her pretended miracles are said to be the tokens of the Virgin Mary's approval of a new form of idolatry; and the hope of the Church rests on the declaration of a doctrine so false and so unscriptural, that even Rome has never dared to sanction it—that Mary did not belong to the fallen race of Adam! And such is the food which the Church of Rome is dealing out at present to those who are hungering for the bread of life, and perishing for lack of knowledge. Well may Rome dread the Bible; for no one can receive its simple teaching without abandoning a system that rests on silly fables and lying legends, and that exalts a creature to the honours of the Creator. That Mary died, and that death is the wages of sin, is the simple answer of the Bible-reading Italian to all the laborious trifling with which even good taste is offended, and which does not merit a serious discussion. Yet such is the theology of the Romish clergy.

PROGRESS OF PROTESTANTISM IN IRELAND.

LETTER FROM THE BISHOP OF TUAM.

WE have been authorized to publish the following letter from His Grace the Bishop of Tuam, which contains a condensed and interesting account of the progress of Protestantism in his diocese:—"Palace, Tuam, May 8, 1852. My dear Mrs. Cooper,—Be so good as to present my sincere thanks to Mr. Johnston for his kind contribution of £1, 1s. for my Church Building Fund. I rejoice to say the progress of the Reformation in my diocese is astonishing. There are between thirty and forty congregations of converts, fifteen of which are ministered to by clergymen who have themselves renounced the errors of Romanism. This glorious work extends all round the coast, from Galway by Achill and Erris to Sligo—inland, by Tuam, Headford, Cong, Castlebar, and Crossmolina. The congregations in some places, viz., Castlekerke, Sellerna, and Ballyconree, exceed those of the neighbouring priests. At Oughterard, the church is being enlarged to accommodate the numbers that attend, at a cost of £1000, £700 of which is given by one benevolent gentleman; and Colonel Lewis has built a school-house at Glan, capable of holding 400 or 500, where service is held each Sunday. New churches have just been finished at Spiddal and Mogard Bridge, in Connemara, and one in Achill, and another at Ballyeroy Erris. I expect to begin three more immediately—Clifden, Asleagh, and Knappa. We shall still require churches at Castlekerke, Cong, Errismore, Errislanan, Ballyconree, Moyrus, and Inverin. Notwithstanding the efforts of the priests, assisted by the funds of the Catholic Defence Association, the numbers attending the schools and Church services are steadily increasing; there are over 1500 children attending the schools in the Clifden district, and 1200 in Achill. In the parish of Kilcommon-Erris, which is larger in extent than the county of Dublin, some years since there was only one clergyman and no church. There are now four clergymen, four churches, and eight day-schools. I think I can safely say, that now there are 6000 children being trained up in scriptural knowledge and sound Protestant principles, who were Roman Catholics or the children of Roman Catholics, and over 7000 converts attending the services of the missionary clergymen, twenty-six in number, in the counties of Galway, Mayo, Sligo, and Roscommon.

"THOS. TUAM."



Sabbath Scene during the Irish Elections.

IRISH ELECTIONS.—POPISH SABBATH PROFANATION.

POPERY is one of the greatest Sabbath breakers in the world. The "Man of Sin" seems to glory here as in other respects, in setting the Divine Law at defiance. Popish political meetings have lately been held for the first time in a quiet way on Sabbath even in Edinburgh and Belfast. But in the Popish districts of Ireland, as in all Popish countries, the Sabbath seems to have been the great day for political gatherings, and great processions with bands of music, consisting of priests and people, rushing out from their idol temples, have thronged weekly on the Lord's day around the hustings. There is something so thoroughly demoralizing in this, that it is difficult to realize its existence, and yet it reflects a most instructive light on the essentially carnal and degrading nature of the Popish system.

To illustrate this we take a single instance. A vigorous canvass was carried on in the county Meath to secure the return of Mr. Lucas—a renegade English quaker, the editor of the leading Popish paper of Ireland—"The Tablet." From Sabbath to Sabbath great meetings and processions of the nature to which we have referred, took place. Here is an account of one abridged from his own paper.

"THE MEATH ELECTION—GREAT MEETING IN SLANE.

"On *Sunday* last a public Meeting was held in Slane for the purpose of ensuring the return to Parliament of Mr. Lucas, the Tenant-right candidate, who has already had so many triumphant demonstrations of the popular will in his favour in other parts of this great county, and not the least remarkable is the one which has just taken place in Slane. Mr. Lucas reached Navan on Saturday evening, and on *Sunday*, accompanied by several of the clergy of that town, he started for Slane at the head of a large procession of the people, *preceded by the Navan band*. During his triumphal progress from Navan to the place of meeting the procession was swelled by accessions of popular strength, every hamlet and house giving its quota. The procession entered Slane about three o'clock, and on Mr. Lucas being recognised, cheers loud and long burst forth from the assembled thousands, amid the waving of flags and green branches, and every demonstration of enthusiasm. The meeting took place in the principal street of the beautifully picturesque village of Slane, and the platform, which was decorated with evergreens, was erected just opposite the hotel, commanding a good view of the vast assemblage, which numbered about fifteen thousand persons. The joyousness of the people indicated their rising hopes for their country, and the allusions of the different speakers to the independence of the Church, and in denunciation of those atrocious and murderous attacks on its defenceless ministers and unoffending people by the sanguinary ruffians of Stockport, elicited the most marked and vehement approbation. The gathering was a triumph to the popular cause, to Mr. Lucas, and to his friends.

"Amongst those present on the platform and in other parts of the meeting were—Rev. D. O'Brien, P.P., Slane; Rev. Mr. Murphy, C.C., do.; Rev. M. Kelsh, P.P., Kilbarry; Rev. R. J. Kelsh, C.C., do.; Rev. T. Lynch, P.P., Blacklion; Rev. M. Cogan, C.C., do.; Rev. John Langan, P.P., Ardeath; Rev. Thomas Langan, C.C., do.; Rev. P. Dunne, C.C., Lobinstown; Rev. P. O'Farrell, Navan; Rev. John Kelly, C.C., do.; Rev. M. Tormey, Seminary, do.; Rev. T. Cassidy, C.C., St. Mary's, Drogheda; Rev. J. Kearney, C.C., Skyrne; Rev. M. Gogarty, Navan; Rev. M. Duffy, P.P., Donohor, &c., &c.

"At about half-past three o'clock, on the motion of the Rev. Thomas Langan, C.C., Ardeath, seconded by acclamation, the chair was taken, amid enthusiastic cheering, by the Rev. D. O'Brien, P.P., Slane.

"Mr. Lucas then presented himself to the meeting, and was received with repeated rounds of applause."

The whole affair was evidently got up and managed by the priests. The speeches delivered at those meetings were, as usual, of the most violent kind. They are also fitted to illustrate the true spirit of Popery where it dares to let out its breath. What do our readers, for example, think of the following little sample of a speech delivered at the above Sabbath meeting by Mr. Lucas, and most vehemently applauded both by priests and people? Referring to Mr. Walpole's explanation in the House of Commons about the seasonable pro-

clamation of Government against the foolish and dangerous processions of Rome, he exclaimed—

“ Now, gentlemen, I here, in the presence of those who will send my words through the public press to the ears, it may be, of millions, say that Mr. Walpole, in making that profligate and wicked assertion in the House of Commons, *told a deliberate lie*. (Tremendous cheering.) The law had been dormant, and had never been enforced. Mr. Walpole knew that it had always been dormant, and that it had never been enforced. He knew that he had no reason, on any grounds of social convenience or necessity, for enforcing that statute, and yet, when he was questioned on it, he had *the insolence, the baseness, the detestable falsehood*—speaking as the Home Secretary of her most gracious Majesty—he had *the unspeakable wickedness to tell that horrible lie*. (Groans.) And why did he do so? Why did Walpole, the Liar, tell that lie, that abominable falsehood? I will make it clear to you. It was to cover and conceal his passage to the commission of a worse crime. The lie was the porch to the building, the entrance to it, and the structure itself was to come after.”

“ A voice—Bad luck to him—I wish we had him here. (Laughter and cheers.) ”

“ Mr. Lucas—No, I don't wish that. If he were here *I don't think that the punishment he would get here would be greater than his offence; but I see in your countenances that it would be greater than any one of us in cold blood would wish to see inflicted on him*. I say he told that enormous lie—Walpole the Liar—I wish to brand that description on his name—Walpole the Liar—told that lie in order to cast a veil over his intentions.”

These are the meek, gentle, persecuted men for whom Maynooth is upheld, and before whose feet our more feeble Statesmen have lately been bowing down in reverence and fear. Long may Britain be preserved from their detestable dominion, and soon may Ireland shake it off.

The following extract from a speech made by the Rev. Mr. O'Farrell, Popish priest at Navan, at a subsequent great Sabbath gathering, is a fine sample of the morality of Maynooth on the subject of pledges—that abominable morality, which stamps the Church of Rome as utterly regardless of truth. As soon as the “clergy” give the word of command, all pledges, however sacred, are of no value. Hear the priest—

“ I tell you, if any one of you have been induced to promise him support, you are not (under the circumstances) bound to fulfil such mistaken promises. (Hear, hear.) You made the promise influenced by the belief that Grattan was an honest politician; but now that he is shewn to be a rotten one, and the tool of the Orange faction, you are no longer bound to give him support, for it was not himself, it was his pretended honesty which you regarded in making your promise. You see that *the men who must know his merit, who have weighed him with pain, and measured him with accuracy—you see that the Clergy have forsaken Mr. Grattan*. (Loud cheers.) I may have pledged myself to support a certain candidate under the notion that he was worthy of my confidence. I find that I was under a mistake, and that he was not a proper, but a very improper candidate, and I am not assuredly to jeopardize my country in order to keep my promise. *Such a promise has no more binding force, men of Meath, than a rotten straw*.” (Loud cheers.)

GENERAL COUNCILS.

Our readers will remember that Dens represents the Church of Rome as rejoicing in no fewer than five rules of faith, viz., two inanimate ones, as he calls them, Scripture and Tradition, and three living ones, the Church, General Councils, and the Pope. We have considered the first three of these rules of faith, and have explained in what way the leading positions which Papists maintain concerning them ought to be met and disposed of. With Papists, the Church is practically the supreme, or rather the only, rule of faith, and in order to effect any of their peculiar objects upon this point, it is necessary for them to prove, and to prove from Scripture, 1st, That the Church of Christ is infallible, and 2d, That the Church of Rome is alone, or exclusively, the Church of Christ. We have explained the process by which it can be shewn that they cannot prove the truth of either of these positions, and we

have established the right of Protestants to compel Papists to vindicate every one of their peculiar tenets at the bar of Scripture, before they can make out even a plausible argument for submission to the authority of the Church of Rome. Infallibility is indispensable to a rule of faith, for rational men cannot be called upon to give implicit submission, except where they are certain of being guided aright. Accordingly, Papists are unanimous in ascribing infallibility to the Church, and in maintaining that the Church which is infallible, is the Church of Rome. But the Church is a somewhat indefinite abstract sort of thing, and in order to its supreme authority as a rule of faith, or as a living infallible judge, being made practically available for any useful purpose, the Church must have some public and accessible organ or representative, as the channel through which its voice may be universally made known.

The principles of the Church of Rome lead its adherents to vest all real influence and authority in the priesthood, and accordingly the Church, in so far as concerns the possession and exercise of infallibility in deciding upon matters of doctrine and practice, consists of the whole body of Romish Bishops throughout the world. The body of Bishops they describe as the Church diffusive, and they commonly regard this body as the original and proper seat of the infallibility which they allege that Scripture ascribes to the Church of Christ. But this body of Bishops can of course never assemble together to pronounce judgment upon any controversies that may arise, and therefore it was necessary to have some more compendious and accessible channel through which the voice of the Church in the exercise of its infallibility might be heard. With this view, they set up General Councils and the Pope, which constitute the fourth and fifth of Dens's five rules of faith. We will first consider what Romanists usually teach on the subject of General Councils, and explain how their statements upon this point ought to be met and dealt with, and then proceed to examine the supremacy of the Pope.

Papists are much in the habit of appealing to the decisions of councils in support of their opinions, and of boasting of the confidence and security which the authority of councils affords to their minds in maintaining their convictions. And yet it is remarkable that no authority which can be held to represent and bind the Church, has ever given any explicit deliverance as to what it is that constitutes a General Council, or as to what is the authority which General Councils possess. We really do not know that there is any doctrine upon either of these important points which has received the public formal sanction of the Church of Rome, or to which that Church can be proved to be pledged. Different opinions are entertained and publicly expressed upon these topics by Romanists themselves. The Church has never given, and dare not give, any deliverance concerning them, and therefore in discussing this subject, we have not to ascertain and refute the doctrine of the Church of Rome, but to point out the absurdity and inconsistency of the notions that prevail among Romanists, and the falsehood and hypocrisy of the pretensions they put forth, when they hold up General Councils as a rule of faith, by which men should be implicitly directed, and on which they may securely rely.

The notion commonly entertained by Romanists as to what a general or œcumenical council is, is this, that it is a council which represents the whole Church, or the body of Bishops scattered over the Church, and to all such general or œcumenical councils they are in the habit of ascribing infallibility.

Now, Papists scarcely venture to allege that there is any scriptural authority for the infallibility of General Councils, except that which they adduce for the infallibility of the Church in general. Their principle is, that a General Coun-

cil is the Church representative, and has all the authority and infallibility which the Church possesses. The infallibility of General Councils is a mere deduction from the infallibility of the Church, and must fall along with it. Even if it could be proved, as we have shewn it cannot, that the Church is infallible, it would be necessary, in order to establish the infallibility of General Councils, to prove further, 1st, that the infallibility of the Church may be exercised by representation, and 2d, that a General Council legitimately represents the Church. These things evidently cannot be proved from Scripture, and therefore there is no decent pretence for relying upon the infallibility of General Councils, or making them a rule of faith.

It has long been a standing subject of controversy within the Church of Rome, whether a General Council is superior to a Pope, or a Pope to a General Council. As the differences between Popes and Councils may respect, and have respected, points of doctrine and faith, the supporters of either side must deny the infallibility of the other party. The defenders of the superiority of the Pope do, and must deny, the infallibility of a General Council, and by this controversy among themselves the whole subject is involved in doubt and uncertainty. The pretence to which they usually have recourse, viz., that General Councils are infallible when confirmed by the Pope, is evidently a mere evasion, which can satisfy none but those who are determined to be satisfied with anything.

And as the general doctrine of the infallibility of General Councils is thus destitute of all scriptural foundation, and is deprived of all appearance of certainty as a ground of faith, from its being a subject of controversial discussion among themselves, so there are still greater difficulties and disputes as to what it is that makes a council general or œcumenical, and as to what the particular councils are, that are entitled to that character. Cardinal Bellarmine divides General Councils into three classes, viz.—1. General Councils which are approved of, and under this head he enumerates eighteen; 2. General Councils which are disapproved of (*reprobata*), consisting of eight; and, 3. General Councils which are partly approved of and partly condemned, amounting to six; and then he adds a fourth head to take in one particular council, of which he says, that it is neither clearly approved nor clearly condemned.—(*De Conciliis et ecclesia*, Lib. I. c. v., vi., vii. and viii.) It is quite plain, from the way in which he discusses this subject, and the reasons on which he bases his classification, that Romanists have no distinct and definite standard of what it is that in itself makes a council general or œcumenical, but that they judge of the soundness and accuracy of the decisions of councils by some other standard, and, having made up their minds upon this point, determine *thereby* whether or not the councils are to be held œcumenical. This mode of procedure is, in so far, accordant with sound reason and common sense; but in this state of things, it is evidently sheer folly to allege that General Councils are a rule of faith, on whose decisions men may implicitly rely as infallibly true.

This becomes still more palpably evident when we advert to the disputes among Romanists themselves, as to what the councils are that ought to be reckoned general and unerring. Most Romanists agree in maintaining, that there have been eighteen councils which were œcumenical and infallible; but they differ materially among themselves as to what particular councils are entitled to a place in this list. The Italians and Ultramontanists, that is, the immediate adherents, and the most servile dependents, of the Pope and the court of Rome, regard the councils of Lyons, Florence, and the fifth Lateran

as œcumenical and infallible, while the French divines, who defend the liberties of the Gallican Church, deny to these three councils this exalted character, and substitute in their room the councils of Pisa, Constance, and Basle. Every Popish priest at his ordination swears to believe and maintain "everything delivered, defined, and declared by the œcumenical councils." It is to be presumed that when men take this oath, they have made up their minds as to what particular councils are œcumenical, and have satisfied themselves that all the decisions of *these* councils are just and accurate. Now, we would like much to know, whether, when the Popish priests of this country take this oath, they swear to adopt the French or the Italian list. They have never given us any information upon this subject, and probably most of them have never considered, and are unable to tell, what the œcumenical councils are, to which they intend to swear.

De la Hogue, in his treatise on the Church, which is one of the authorized text-books at Maynooth, adheres to the Italian standard in admitting the Councils of Lyons and Florence into the infallible list; but leaves the question as between the Council of Constance and the fifth Lateran in a somewhat dubious position. He does not say in so many words, as Papists usually do, that there are eighteen General Councils, but he gives a list of them, prefixing a number to each, beginning with the first Council of Nice, marked No. I., and ending as usual with the Council of Trent, marked No. XVIII. After mentioning the Council of Vienne, marked No. XV., he introduces as next in the order of time, but *without numbering it*, the Council of Constance. He mentions the difference of opinion among Romanists as to whether or not this council was œcumenical in all its sessions, but does not himself give any opinion upon this point. He then proceeds to mention the Council of Florence, which he marks as No. XVII., as if he meant quietly to insinuate that the Council of Constance was No. XVI., though he had not so marked it, and had not pronounced it to be œcumenical. The fifth Lateran comes next in the order of time. He mentions this council, but does not include it in his enumeration. He says that the Ultramontanists receive it as œcumenical. He gives no opinion himself upon this point, but quotes the statement of Bellarmine regarding it, who, while holding the Ultramontane view of it, says, that it was still a question among Catholics whether it was general or not. De la Hogue then closes his enumeration by introducing the Council of Trent as No. XVIII. This is a curious specimen of the small trickery and juggling exhibited by the Maynooth text-book.—(De Ecclesia Christi, Appendix II., pp. 439-452. Dublin 1829.)

Dens, whose work has been selected by high authority as the best guide for the conferences of the Irish priesthood, follows throughout the Italian list, excluding the Council of Constance, which, he says, the French reckon œcumenical, but others admit only in part, and making the fifth Lateran the 17th in his enumeration.—(Tom. ii., pp. 142-145.)

We have mentioned that Cardinal Bellarmine, after ranking the General Councils under three different classes, introduced a fourth head to take in one particular council, of which he says, that it is neither clearly approved nor condemned. This was the first Council of Pisa, held in 1409. And Bellarmine's mode of dealing with it is so curious a specimen of the policy of Popish controversialists, that it is worth while to state it more fully. For above thirty years preceding the meeting of this council, there had been two sets of Popes, one residing at Rome, and the other at Avignon, both claiming to be, and both regarded by different portions of the Church as being, the sole vicars of

Christ on earth. The Council of Pisa was summoned as a General Council for the purpose of putting an end to this state of matters, so manifestly inconsistent with the Papal pretensions. This council, accordingly, deposed the two rival Pontiffs, Gregory and Benedict, and chose Alexander V. to fill the chair of Peter. But this, instead of putting an end to the schism, made three Popes instead of two; for Gregory and Benedict, instead of submitting to the sentence of deposition, persisted in their claims. How was this council to be ranked? Bellarmine could easily enough, if it had suited his purposes, have devised pretences for ranking it under some one or other of the three preceding heads. But here lay the difficulty. If the Council of Pisa were admitted to be œcumenical and infallible, then this would establish the doctrine of the Councils of Constance and Basle, as to the superiority of a council over a Pope. If its infallibility were denied, then this affected the validity of Alexander's election to the Papal chair, and as the series of Popes was carried on by regular succession from him, the chain of the successors of Peter would thus have been broken, and could never again have been restored. This was a serious difficulty, and Bellarmine's ingenuity could devise no better way of meeting it, than by fabricating a fourth head to include this solitary council, and describing it as being *neither approved nor disapproved*.

We have said enough, we think, to show the utter folly of representing General Councils as a firm and certain rule of faith, and to expose the inextricable difficulties in which Papists involve themselves by undertaking to defend this position.

MAYNOOTH COLLEGE.

EXTRACT from a speech of the Rev. John Nash Griffin, Minister of Harold's Cross Church, Dublin, at the Annual Meeting of the Irish Church Missions, held in London on the 30th April 1852:—

“He (Mr. Griffin) would now endeavour to give the meeting an idea of a priest of Maynooth, by reading the curse pronounced by him against the Children who were sent to Mr. Westby's school, and against their friends for sending them there.

“I pray God to pour down all vengeance on those who sent their children to Kilrelly school on last week (particularly two). May the devil be their guide, on the right and on the left, lying and rising, in bed and out of bed, sitting and standing, within and without. May all misfortunes attend their families and labours.

“And any person or persons sending their children to this school henceforth, may they be struck blind and deaf, so as never to see any of their children again, and may the children sent to the school go wild. May they never leave the world, until they be such examples as that the marrow may come through their shin bones. May they be pained both standing and sitting; and may they never leave this world until they be in such a state that the dogs could not bear coming near their carcases when dead. I pray to God that every child who goes to the school, that for every day he spends in it, that his life may be curtailed a twelvemonth, and that they may never enjoy the year of maturity; and that those people who send their children to the school, that their crops and their goods may be taken away by the devil; and may all these misfortunes attend any person taking their posterity in marriage thirty years hence.

“I pray the Almighty to hear this *prayer* as the *minister* of God! and I now strictly command this congregation to kneel down and pray to God to grant my prayer.”

“This curse was pronounced by a Maynooth man, the Reverend Michael Mehan, Roman Catholic Priest of Carregaholt, near Kilmush.”

We appeal to you as Protestants, nay, as fathers and men of sense, to oppose this system of teaching at the College of Maynooth, and endeavour to obtain a repeal of the Act granting £30,000 a-year of your money to support such men and such principles.

THE MAYNOOTH ENDOWMENT.

THE following is an analysis of the petitions for the repeal of the Maynooth Grant, from the meeting of Parliament to the 15th June 1852,—extracted from Reports of the Select Committee of the House of Commons on Public Petitions. 942 petitions from Great Britain and Ireland, signatures, 322,921.

Of these 501 from England and Wales,	Signatures, 166,320
375 from Scotland,	do. 148,542
66 from Ireland,	do. 8,059
— 942	— 322,921

The above analysis is instructive. England has done well; Scotland, in proportion to its population, better; Ireland sends a very small contingent. What is the reason of this? The struggle, however, is only beginning, and we trust that all will exert themselves with increasing energy in importuning the new Parliament to be done for ever with the suicidal folly of Maynooth.

THE MANIAC OF THE CONVENT.*

I am a holy bride :

Wreath roses in my hair,
And orange blossoms ; see, they grow beside,
Ha ! ha ! that grated window fair.

I am the bride of Heaven ;

Eurobed in silvery light by Heaven's Queen,
When my poor heart from earth's vain joy was riven,
To seek celestial hope serene,

My soul was black as midnight, and a storm
With songs of childhood mingled ; as a bride
They lovingly adorned my lifeless form,
No more to wander by my mother's side.

They decked me in a robe of white ;
They told me I was blest ;
Crowned me with roses, and the light
Flashed o'er my jewelled breast. †

There was a peal of music wild,
Like thunder, mingled with a bird's sweet voice,
When she, that holy mother mild,
Bade her young bride rejoice.

They robbed me of the ringlets bright
My father used to love ;
Then clouds came down, and through the night
They called Heaven's peaceful dove.

There stood Heaven's altar—yet a tomb,
And black, black, black, they brought my bridal
veil ;
Sweet music wandered thro' the shuddering gloom,
But even the Virgin hid her countenance pale.

Come to my nuptial hall ;
Princes are there, and flashing lights, and love,
And the fair bride, the fairest sight of all ;
But crush her not, she is a mournful dove.

My bridal gifts behold !
That beauteous skull before my tapestried bed ;
That coffin,—nay, the pall is cloth of gold ;
That scourge ; that thorny crown for my poor
head !

I sought to be a saint.

Ha ! ha ! a saint would never be a bride.
But my poor earthly spirit, chill and faint,
Marked a fiend ever by my side.

Stern priests appeared, after my bridal day,
With penances—they said I must not weep ;
I tried to pray ;
But home filled up my heart, and sorrow deep.

A bride forgets her father's halls ;
Visions, begone ! I am a holy bride !
Angels ! oh ! why refuse my call ?
In the dark penance vault my spirit died. ‡

Lights, lights from hollow eyes flashed out,
And creeping things were on the chill damp
ground ;
The sheeted dead were round about,
Dark ; silent, save my breath, it echo found.

But soon gay forms danced round me,
And joy with my young bridesmaids came,
And saints and angels found me ;
And crowned me with the saintly flame.

One night I dreamed an earthquake wild
Threw down my prison walls and set me free ;
My stern Confessor chid his weeping child
For that dream of liberty.

But my father cometh now,
And I walk with him in the moonlight free ;
And my mother bathes my burning brow
With dews of liberty.

Hush ! they will come to night !
And fair Death with them in a bridal veil,
They will kiss me ere my spirit wings its flight,
Free ! free ! on the wind to sail !

Ha ! ha ! they'll start when the bride is fled,
With roses in her hair,
And orange flowers ; no more to lay her head
In that dark vault, for she'll sleep softly where
She roamed in childhood, 'mong primroses fair.

S. E.

* Many nuns die in madness.

† When a novice is about to become a nun, she is arrayed in a bridal dress, and styled "The Bride of Heaven."

‡ It is no uncommon thing to sentence a nun to do penance alone in a burial vault.

INDULGENCES.



"I would not exchange my privileges for those of Saint Peter in heaven, for I have saved more souls with my indulgences than he with his sermons. There is no sin so great that the indulgence cannot remit, and even if any one should (which is doubtless impossible) ravish the Holy Virgin Mother of God, let him pay—let him only pay largely, and it shall be forgiven him." . . . "The very moment," continued Tetzel, "that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies free to heaven."—Dowling's History of Romanism, pp. 440, 441.

ROMANISM has ever shewn itself prominent alike in presumption and in artifice. It can denounce or it can flatter, coerce or coax, as the occasion may seem to require. Its voice is so powerful, and yet so flexible, that to suit its purpose of threatening or cajoling, it can utter tremendous thunders, or lull the spirit and please the ear with sweetest whispers. In a previous paper* we have given a hint of its efforts to crush opponents by excommunicating bulls, and allusion might have been made to its insolence in treading on the neck of kings. We propose now to turn to its soft accents of indulgence. In the former case it exercises despotic authority; in this a mercenary selfishness. The former displayed the roaring lion; this the wily serpent. The former is a curse for political offences against man; this an encouragement—ineffable baseness!—to the commission of sins against God.

Indulgences are in fact nothing more nor less than devices to obtain money; for by the payment of a certain sum absolution is declared to be secured from the punishment of sin, which must otherwise suffer the deserved infliction in

* See page 119, vol. i.

purgatory. The Romanists assume that the Church, that is, their Church, has a right thus to distribute what they term the infinite treasure of the merits of Christ, the Holy Virgin, and the Saints; which merits are therefore called *Theaurus Ecclesiæ*—the Treasure of the Church.

Indulgences were invented in the eleventh century by Gregory VII., Victor, and Urban II., to recompense those who engaged in the *pious* warfare of the Crusades, and were granted to those who hired a soldier for the enterprise, and then to those who gave money for performing any works enjoined by the Pope. The bishops soon pursued this traffic whenever they wanted a supply of money for themselves or for the Church; but the Roman pontiffs, becoming aware of the great amounts accumulated by their inferiors in office, thought proper to restrict the power of the bishops, and at length monopolized the gainful sale to themselves, and issued indulgences, not only to procure freedom from Church censures and penalties, but deliverance from punishment in a future world. The Roman Jubilee, instituted by Boniface VIII., in the year 1300, gave a plenary indulgence for all the crimes committed during its continuance, and it became common to sell general indulgences for the principal festivals of the year.

One thing is to be especially noticed, that pardons and indulgences were always dispensed by the Pope for a period proportioned to the sums of money paid; and the indigent, being unable to subscribe, could not obtain the blessing. The *Taxa Camere Apostolicæ* has these words,—“*Nota diligenter, quod hujusmodi gratiæ non conceduntur pauperibus, qui non habent, ergo non possunt consolari*”—(Observe particularly that such favours are not granted to the poor, because they do not possess the means, and therefore *cannot be comforted*!)

Persons having been brought to the persuasion that many of the sins they have committed render them liable to be roasted in purgatory for hundreds or thousands of years, would naturally hasten to give all the money they could command to that Church which promised them exemption. And to make certainty if possible still more sure on this subject, the Pope's triple crown was inscribed with the word *mysterium*, which the world was given to understand signified the wonderful fact that the Pope possessed authority in heaven, earth, and purgatory.

“And so these indulgences and pardons were trucked for, and bought up at any rates, until people began a little to consider and look about them, and to observe upon what terms and for what purposes these indulgences were sent abroad, wherein no distinction of persons or sins was made, which reasonably might have been expected from Christ's vicar; that whosoever performed some religious rites, and paid certain sums of money, should have all their sins forgiven, whatever they were; so that all men who would come to the price were not only promised everlasting life, but made capable of delivering the souls of others out of purgatory. Considering also that, employing the money raised by these indulgences, there was no regard had to the end for which they were given, but frequently, by way of anticipation, it was assigned to some other purpose—as to carry on the Pope's revenge, to pay his debts, to gratify a friend, to enrich a nephew, to marry a niece, to wage a war, to subdue an anti-Pope, or the like; that all imaginable shifts, sharking, and tricks, were used to make the most of them, in regard they were generally farmed out to the most cunning snaps, and such as would give most for them. So that in time people began to be a little wary in laying out their money that way, and the markets and sales for indulgences began to be very cold. But when the collectors and factors would sell the cheaper pennyworths, and play at small games, before they would give out; as once in Germany, when these wares began to be a little out of credit, the Pope's officers would sell them for a very small price, or play at tables for them in taverns and gaming-houses, wherein money was staked against pardons esteemed of such a value. And so, from the discoveries of the cheats and rapine hereby practised, the indulgences were not only condemned and exploded, but way made for reformation of other corruptions in the Church.”*

* *Staveley's Romish Horseleech*, pp. 50, 51. This book was published in 1674, when the Court espoused the cause of Popery, and the presumptive heir to the Crown openly

Were we writing a history of indulgences, (a task, by the bye, which would be no indulgence to us, who have no taste for luxuriating among scenes of folly, absurdity, and vice,) we should endeavour to classify them in a manner of which the following may be regarded as a brief specimen:—

1. *Presumptuous and impious indulgences.* Perhaps these characteristics are to be seen in their highest climax in the absolution pronounced by the penitentiaries and missionaries, especially in regard to the sick. “Our Lord Jesus Christ absolve thee; and by virtue of the authority that I hold I do absolve thee—first, from all sorts of excommunications, whether great or small; (if the penitent be a clerk he must say, From all sorts of suspensions and interdicts, if by chance he has incurred any;) then, I absolve thee from all thy sins, and for all sins and torments due to thee in purgatory for thy sins and transgressions; and I receive thee into the union and participation of the Church, and by virtue of a special authority to me committed, I restore thee into that innocency in which thou hast been when thou wert baptized; and if thou die not at this time, I reserve thee this grace to the hour of thy death, in the name of the Father, &c.; and by the merits and passion of our Lord and Saviour Jesus Christ, and the merits of the ever blessed Virgin Mary, and of all the saints and virgins, that whatsoever good thou hast done, and whatsoever injuries thou patiently hast suffered, let them be unto thee a remission of thy sins and an augmentation to grace, and a premium of life everlasting. Amen. Peace be with you.”

2. *Superstitious indulgences and pardons.* These are almost endless, as the principle itself is interwoven with the very vitals of the whole system, and subjects to its delusive influence, not the abject in spirit and the feeble in intellect only, but men of the most independent thought and of the mightiest genius. In admitting their sincerity, (which must in many cases be allowed,) we find ourselves confounded by a mystery, the greatest that ever paradox produced.

There is an old work, entitled the “*Customes of London*,” which contains a very large collection, headed, “The hoole pardon of Rome granted by divers Popes,” from which we take a few extracts, altering only the spelling to facilitate the perusal:—

“St. Peter's church is set upon the foot of a hill, and men go upward thereto a stair of 29 steps high, and as often as a man goeth up and down that stair, he is released of the seventh part of penance enjoined and granted by Pope Alexander. *Item*, As ye come before the church there the well springeth; so ye may see above the door an image of our Lord, and between his feet standeth one of the pence that God was sold for, and as oft as ye look on that penny, ye have *fourteen hundred years* of pardon. . . . And in that church be eleven altars, and at every one of the altars is *forty-eight years* of pardon, and as many Lents or Karyns; and seven of those altars have been severally privileged with grace and pardon.

“At the first altar is the visage of our Lord; who looketh on that hath 700 years of pardon.

“*Item*, At the same altar is the spear that Christ was pierced with, which was brought from Constantinople, sent from the great Turk to Pope Innocent VIII., &c., &c.

“The Pope Pelagius granted there (the church of St. Lawrence) the four feasts of the year; at each feast 700 years of pardon, and as many Karyns; and who that goeth thither every Wednesday, he delivereth a soul out of purgatory, and himself quit of all sins.

“In the church of St. John Labyncus, the Pope Sylvester gave thereto as many years' pardon as it rained drops of water the day that hallowed the church; and that time it rained so sore, that no man had seen a greater rain before that day.”

3. *Malicious indulgences.* The Popes have always been in the habit of granting great indulgences for the extirpation of heresy, and this praiseworthy proceeding has been sometimes adopted on a large scale. The following is by

professed himself a Roman Catholic. Staveley was steward of the Court of Records at Leicester, and died in 1683.

Clement XII.,—"That we may stir up and encourage the faithful to extirpate this ungracious crew of forlorn wretches, (the Cevenois,) we fully grant and indulge the full remission of all sins, whatever they may be, (relying upon that power of binding and loosing which our Lord conferred upon his chief Apostle,) to all those that shall enlist themselves in this sacred militia, if they shall happen to fall in battle."

And what is heresy, in the Roman Catholic interpretation of it? The definition of it by Lyndewode (*De Hæreticis*) extends to the smallest deviations from the doctrines of Holy Church,—"*Hæreticus est qui dubitat de fide Catholica, et qui negligit servare ea quæ Romana Ecclesia statuit, seu servare decreverat.*" Heretics are "teachers of erroneous opinions, contrary to the faith and blessed determinations of the Holy Church." 2 Hen. iv. cap. 15. Of course as a heretic is only fit to be burned or otherwise destroyed, it must be a very deserving act, and worthy of a great indulgence, to contribute to his destruction.

4. *Flagitious indulgences.* The Tax-Book of the Roman Chancery furnishes abundant examples of sums to be paid as an absolution for crimes, many of them of the worst possible kind:—

For him that burns his neighbour's house,	. . . . .	£0 12 0
For a layman murdering a layman,	. . . . .	0 7 6
For murdering father, mother, wife, or sister,	. . . . .	0 10 6
For a priest keeping a concubine,	. . . . .	0 10 6
For stealing holy things out of a consecrated place,	. . . . .	0 10 6

Dispensations are in fact granted for almost every kind of sin that can be practised; so that persons may purchase exemptions from punishment in anticipation of committing a crime, or after its actual perpetration.

Anthony Egane, who was a Franciscan friar in Ireland, but afterwards became a Protestant, and highly estimated in the University of Oxford, thus writes,—

"I am ready to prove, by my own knowledge and experience, all I here allege to be true, and able to make good, that as all the arts of man could not have invented more gross or villanous sins than the Popish clergy do put to sale; that none of those shrinemakers who maintain their worldly pomp and greatness by such handicrafts, could have invented such a way of wiping out sins, so destructive of a good life, and the main design of the Christian religion; so if you will but examine it seriously, consider the particulars, you will easily be convinced that none but themselves could be the authors of it. I can safely say, that there are hundreds even of the ordinary priests that know not what it means, because that these *Arcana Imperii* are always kept close from them, and reserved on purpose for certain persons called Apostolic Penitentiaries, to whom the absolution of particular and heinous sins is committed, (as it was to myself in Ireland within these few years,*) and of such persons there may be one or two in every city or diocese, who, before they receive that power, must take an oath of secrecy never to reveal the mysteries of their Church, but to keep them not only from the knowledge of the laity, but also of the ordinary priests and friars, and especially from any man that is suspected to be of acute parts, or of so much learning or honesty as might make him scruple their authority."

5. *Mercenary indulgences.* All may indeed be regarded as more or less of this description, as it has been before intimated, but some are more direct and base, appeal more forcibly and at once to the superstitious apprehensions of the multitude, and are invested with a character of more daring effrontery.

At the time when the "Tax of the Sacred Roman Chancery" was published at Rome, Leo X. issued a bull granting the pardon of sin and eternal salvation to those persons who should purchase indulgences, employing, as is universally known, Tetzels as the chief agent for selling them in Germany. He and his associates scrupled not to declare, "If any one purchases letters of indulgences, his soul may rest secure with respect to its salvation. The souls in

* About A.D. 1673.

purgatory, for whose redemption indulgences are purchased as soon as the money tinkles in the chest, escape from torment and ascend to heaven. The efficacy of indulgences is so great that the most heinous sins may be remitted and expiated by them, and the person freed both from punishment and guilt. Lo! the heavens are opened; if you enter not now, when will you enter? For twelvemonth you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment?"

Can it be surprising that such monstrous extravagance should have awakened in some minds a righteous indignation, and especially that such a soul as that of Luther should have kindled into a flame? Yet the fire did not blaze forth at once, but his convictions struggled hard with his early predilections, which were for a time adhered to with even a scrupulous tenacity, and his outbursts of resistance to ecclesiastical domination restrained by inward scruples, just long enough, in the ordering of Providence, to render his final proceedings the more decisive and effectual. Whoever duly considers what occurred at the Reformation, must see that it was no work of man; the agency employed, and the extraordinary combination of circumstances, were of God, who renders obvious his own invisible power by means of unsought and unexpected events, which constitute important links in the chain of universal progress and final amelioration. It was neither accident nor human might that opened the two-leaved gates of brass before Cyrus; nor was it the wisdom or the power of man that conducted the course and secured the victories of Luther.

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

[The following has been compiled by a respected friend, for the purpose of aiding those who are grappling with the errors of Rome. We shall continue it from month to month, and we earnestly recommend it to Sabbath-school teachers and heads of families.]

THE RULE OF FAITH OR STANDARD OF APPEAL.

POPERY.—Holy Scripture does not contain all that is necessary to salvation.

"Perceiving that this truth and discipline are contained both in written books and in unwritten traditions which have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit, following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, the same God being the author of both; and also the aforesaid traditions pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession."—*Council of Trent*, sess. iv.

BIBLE.—Holy Scripture does contain all that is necessary to salvation.

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 15-17. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—Ps. xix. 7. "For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope."—Rom. xv. 4. "Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls."—James i. 21. Consult also Ps. xix. 8, 9, 11; cxix. 9, 11, 24, 50, 97, 99, 100, 105; Isa. viii. 20; Jer. xxiii. 29-31; Luke viii. 11, 12; xi. 28; John viii. 32; xx. 31; Rom. i. 16; x. 17; 1 Cor. x. 11; xv. 1, 2; Eph. vi. 17; 1 Pet. i. 23; ii. 2; 2 Pet. iii. 1, 2; 1 John i. 4; v. 13.

POPERY.—The Scripture ought not to be read by all.

“Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors.”—*Index de Lib. Prohib.*, reg. 4.

BIBLE.—The Scripture ought to be read by all.

“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”—John v. 39. “Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them.”—Isa. xxxiv. 16. “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”—Acts xvii. 11. “I charge you by the Lord, that this epistle be read unto all the holy brethren.”—1 Thess. v. 27. Consult also Deut. vi. 6-9; xi. 18-21; xxxi. 11-13; Josh. i. 8; Ps. i. 2; cxix. 97-104; Prov. xiii. 13; Jer. viii. 8, 9; Matt. vii. 24-27; xii. 3; xix. 4; xxii. 29; Luke x. 21; xvi. 29; Col. iii. 16; Rev. i. 3.

POPERY.—No man has a right to judge for himself of the true meaning of Scripture.

“In order to restrain petulant minds, the Council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ, or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the Ordinaries, and punished according to law.”—*Council of Trent*, sess. iv.

BIBLE.—Every man is bound to judge for himself of the true meaning of Scripture.

“Prove all things: hold fast that which is good.”—1 Thess. v. 21. “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”—Acts xvii. 11. “And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?”—Mark xii. 24. “Abraham saith unto him, They have Moses and the prophets; let them hear them.”—Luke xvi. 29. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”—Isa. viii. 20. Consult also Josh. i. 7, 8; xxiii. 6; Neh. viii. 7, 8; John xii. 48; 1 Cor. iv. 6; Acts xxvi. 22.

POPERY.—Tradition is to be regarded as on an equal footing with Scripture.

“They [traditions] have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (*pari pietatis affectu ac reverentiâ*) with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed.”—*Council of Trent*, sess. iv.

BIBLE.—Tradition is to be rejected if opposed to Scripture.

“Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? . . . But in vain they do worship me, teaching for doctrines the commandments of men.”—Matt. xv. 1-3, 9. “For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. . . . Making the word of God of none effect through your tradition, which ye have delivered: and many such like things ye do.”—Mark vii. 8, 13. “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”—Gal. i. 8. Consult also Exod. xxv. 50; Deut. iv. 2; xii. 32; Prov. xxx. 6; Rev. xxii. 18, 19.

FOREIGN OR DOMESTIC LEGISLATION.

AN admirable and eloquent address with this title has lately been circulated by the London "Protestant Association." We should gladly have transferred it to our pages had our space permitted. Its object is to expose—and it does so most effectually—the real objects of the Papists, and the paramount duty of combining to expose and resist them.

INTOLERANCE INHERENT IN, AND ESSENTIAL TO, THE SYSTEM OF THE CHURCH OF ROME, &c. A Lecture by the Rev. H. M'Neile, D.D. Liverpool, Edward Howell.

A most eloquent and powerful lecture, well fitted to arouse Protestants to a sense of the folly of supporting Popery.

"WHAT HAS RELIGION TO DO WITH POLITICS?" A Letter to Chisholm Anstey, Esq., M.P.

WHERE IS IT? "THE WALL OF SEPARATION" BETWEEN ROMAN CATHOLICISM AND POPERY. A second Letter to Chisholm Anstey, Esq. By Captain H. Young, Bedford. London, Wertheim & Macintosh.

Two very pithy and conclusive pamphlets, in which the essential and unchangeable principles of all Popery are unsparingly exposed. Captain Young has certainly done great service to the cause.

NUNS AND NUNNERIES, &c. London, Seeleys.

A WORK of much research, and abounding with important and striking facts, which should be universally known at the present moment. There can be no doubt of the invariable and necessary result of the system of nunneries—if indeed it is not its palpable design. We cordially recommend this work.

THE POPE'S SUPREMACY—A THING OF PRIESTCRAFT. By C. H. Collette. London, T. Bosworth.

ANOTHER learned and valuable work from the pen of Mr. Collette, in which he thoroughly exposes the Jesuitism of the Abbé Miel, and proves that the pretended supremacy of Peter and of the Pope are totally unfounded in Scripture.

WHAT SHALL WE ANSWER, &c., by the Rev. Disney Robinson, M.A., Incumbent of Woolley, &c. London, Wertheim & Macintosh.

FULL of well condensed information and solemn appeals to the Protestantism of England.

A PROTESTANT CATECHISM. By the Rev. B. Richings, M.A., Vicar of Mancetter, &c. Fifth edition. London, Seeleys.

THE youth of our land should be plied with Protestant instruction, and no form is more effective than the catechetical. The catechism before us is admirable.

A PROTESTANT'S TWENTY REASONS FOR NOT BEING A ROMANIST. By William Henry Hill, M.A., Incumbent of St. Andrew's, Birmingham. London, Partridge & Oakey.

ADMIRABLY condensed, pointed, and weighty. Well fitted for general circulation.

THE WITNESSES IN SACKCLOTH; OR A DESCRIPTIVE ACCOUNT of the Attack made upon the Reformed Churches of France in the Seventeenth Century, &c. By a Descendant of a Refugee. London, Ward & Co.

A DEEPLY interesting history which ought to be earnestly studied at the present moment. The history of Protestantism in France is fearfully illustrative of the true spirit of Popery.

PROTESTANT PROSPECTS—STATE OF PARTIES.

"But in such completeness of ignorance, the general mind was on all sides pressed and borne down to its fate. All reaction ceased, and the people were reduced to exist in one huge, unintelligent, monotonous substance, united by the interfusion of a vile superstition, which permitted just enough of mental life in the mass to accommodate it to all the uses of cheats and tyrants—a proper subject for the dominion of 'our Lord God the Pope,' as he was sometimes denominated, and might have been denominated, without exciting indignation in the hearing of millions of beings bearing the form of men and the name of Christians."—*Foster on the Triumph of Popery—Popular Ignorance*, p. 60.

"The expediency of political imposture is . . . a principle odious to the friends of freedom, as the grand bulwark of secular and spiritual despotism. To pronounce that men are only to be governed by delusion, is to libel the human understanding, and to consecrate the frauds that have elevated despots and muftis, pontiffs and sultans, on the ruin of degraded and oppressed humanity. But the doctrine is as false as it is odious."—*Sir James Mackintosh on the French Revolution*.

THERE is a certain fascination about Popery, notwithstanding its more obnoxious features, by which it is strikingly identified as the Man of Sin and Babylonish sorceress of Scripture. Politicians, and worldly men of all kinds, stand in awe when they see its demon-like control over its victims, and are always apt to fall back on the foolish project of bribing it with gifts. For a moment occasionally the scales seem to fall from their eyes, but, the fit of alarm passing away, they return "like the dog to his vomit, and the sow that was washed to her wallowing in the mire."

To illustrate this we might refer to the late aggression ferment, its futile result, and the renewed tendency to sleep on the part of Protestants; or let us refer to the *Times* newspaper, which rejoices in being reckoned the leading journal of Europe. Some time ago it seemed to get a glimpse of the true nature of the influence which forms the main curse of Ireland, and it denounced Popery and the priests with hearty good will, calling the latter "surpliced ruffians." In the plenitude of its wisdom, however, it still insisted on the British Parliament paying for the feeding and training of the emissaries of that system it so unhesitatingly condemned, and denounced all who took an opposite view as destitute of that wisdom of which it inwardly claimed a monopoly. Lately the same journal took a similar fit. It discovered all of a sudden that there was something monstrous in the electioneering proceedings of the Irish priesthood. On the 28th of July the *Times* exclaimed—

"The Irish Roman Catholic priests, we grieve to say it, have not hesitated before any abuse of the power with which the superstition of their votaries has invested them. It was but the other day in our Irish intelligence we had to record, that in the middle of the nineteenth century a Roman Catholic priest declared to an open-air meeting, that he would never marry a man who voted for Hamilton or Taylor—that he would never administer the rites of baptism to his child, or impart to him the last consolation of the Church upon his deathbed.

"It is only by enumerating instances that we can hope to give even a faint idea of the REIGN OF TERROR under which the Roman Catholic peasantry have been held by their priests during the recent election. The subject is one fraught with too much peril to the stability of our representative institutions, or we should shrink from the task of drawing into a focus the various blasphemies of the Irish priests to their deluded flocks."

On the 31st of July the editor returns to the subject, and says—

"Pius IX. has sought to restore to the Papacy its character of universal dominion. In the churches, in the education of youth, in political debate, in popular elections, in the choice of statesmen and rulers far and near, the united and disciplined forces of the Romish clergy never were more vigorously applied to promote the grand object of Papal supremacy; and we question if in any former age the influence of the Romish See on the affairs of foreign nations was so rapid, direct, and insatiable. . . . In Ireland it is unnecessary for us to remind our readers of the outrageous conduct of the priests during the late elections, and that within twenty-five years of the Catholic emancipation a whole bench of members are openly returned to the British House of Commons by Papal authority. Everywhere the same hostile and aggressive spirit is manifested—everywhere the battle is fought under the standard of clerical authority against civil independence. The question lies, not between this and that creed, but between national sovereignty and

Romish subjection, between the power of every State and people to govern and to legislate as it thinks fit, and the surrender of that power to an occult but universal ascendancy which aspires to convert all lands and nations into the provinces and the slaves of its spiritual dominion. . . . The authority of Rome is directly opposed to the duties of legal obedience as defined by the national Legislature, and to the fealty of the subject to the State and to the Crown. That is the ground on which we are bound by the love we bear to the rights of national independence to resist every form of Popish interference; and, although at this time Europe lies prostrate beneath the combined forces of military despotism and spiritual bondage, the insatiable demands of Rome must one day be opposed by every Government capable of exercising independent power, unless that parasitic authority is to acquire universal supremacy, and to stop the progress of mankind."

Again, on the 2d of August, in commenting on a furious speech by the notorious John M'Hale, the editor of the *Times* says most justly—

"It is not that the various blasphemies of Dr. M'Hale are more disgusting than others which have been uttered by other Roman Catholic priests throughout the election, but his station gives tenfold point and meaning to them all. Before the Galway address it was still open to the more temperate among his sect to speak of the profanity and violence of an isolated priest, here and there, as of the acts of individuals which were viewed with horror and disgust by the general body of the Roman Catholic priesthood in Ireland. The speech, however, of Dr. M'Hale cuts away this ground of defence from beneath their feet. . . . This is no question of Derby v. M'Hale, or M'Hale v. Derby, with us. It is an expression of honest indignation at one of the foulest scenes which has ever been known in the constitutional annals of this country. It would be the same thing to us whether the candidates who have incurred the hatred of the Roman Irish priesthood had been men whose policy was in all respects most averse to our own. We can see nothing but a system of intimidation which has rendered the theory of an elective Parliament a mere delusion throughout Ireland."

To crown all, after the nominees of the priests are duly elected, we have the following graphic description of them in the *Times*, August 10,—

"Every member of the assembly they are addressing, who cares to know the facts, is perfectly aware that most of the impassioned orators of the moment are nothing but broken down black-legs, that they have run up scores with the waiters of their clubs, and with as many unfortunate tradesmen as they could find silly enough to give them credit. No one would willingly associate with them in private, or admit them to social intercourse in his own home. Others, again, not so openly or flagrantly lost to every sense of honour and propriety, are known to be dealers in patriotism as hucksters deal in ribbands. Their livelihood depends upon the utterance of so much trash in the course of the session. It is their cue, by way of proving to their constituents how much in earnest they are, not to lose a single opportunity of insulting all that is noblest and purest in the assembly—to tax with ignorance statesmen whose humblest clerks could form sounder judgments upon the subjects under discussion than the professional word-mongers who are inflicting their tediousness upon the House."

Now this is surely a very instructive and very melancholy picture, and yet it is not overcoloured. We have the priestly power setting all the laws of God and man at defiance to accomplish its own purposes, reducing the voters to a mere herd of cattle, to be driven to the poll by the new fledged priests of Maynooth, whilst the members themselves, for whom they vote, are often men of the lowest cast, the mere degraded emissaries and agents of the bond-slaves of Pius IX. Now it would naturally occur to simple men, that, if all this be true, we are deeply criminal in fostering and promoting it at the public expense. This, however, is only a suggestion of ignorance and imbecility, for the same profound oracle is incessantly maintaining that it is the height of bigotry and folly to hint for an instant that we should overthrow the centre of all this mischief at Maynooth. What a marvel of wisdom is our slashing contemporary! He eagerly urges us to plant and water the most pestilent kind of briars and thorns in the national garden at the public expense, and then, like some ignorant clodpole, he enlarges his eyes with wonder because a crop of roses and jessamines is not found to grow. Nations, like individuals, must expect to reap as they sow; but "he is the man, and wisdom will die with him!" We might have some patience for this were the case of the Irish priests an isolated one, or were the *Times* ignorant enough to imagine it to

be so. But we find in the same paper, (August 2,) which contains one of the tirades from which we have quoted, an article setting forth the fearful state of despotism in France, brought about by the same unscrupulous agency, of which the following may be regarded as the summing up:—

“The stroke of despotism, moved by the engine of universal suffrage, and acting through a perfectly centralized Administration, is as great an improvement on the ancient resources of arbitrary power as anything which modern ingenuity has effected in mechanical science. In fact, it is this perfection in the mechanism of tyranny which enables men, in themselves the most worthless and incompetent, to use and direct it. They find it more easy to govern despotically than to govern a free people.”

Here is Popery acting upon a large scale in precisely the same way as it acts in Ireland. And if we wish to ascertain its true spirit, let us learn it from an article in the great Jesuit organ, the *Univers*, quoted in the *Tablet*, August 7, and of which the following is an extract,—

“In France, notwithstanding all the misfortunes and all the bitter recollections of the invasion, there is no national or rooted hatred, excepting *against England*. Forty years of peace have not weakened that feeling which every Frenchman seems to carry with him in coming into the world. Louis Philippe laboured for twenty years to soften it, and he only succeeded in increasing it. Among the people it is instinctive—among the upper classes, *wherever Protestantism and philosophism have not, so to speak, changed the nature of Frenchmen*, it is a fixed principle, (*il est raisonné.*) In more than one mind, and in more than one intelligence, which believed that it had conquered the feeling, it reappears all of a sudden as ardent as it can be in the hearts of the old sailors of our coasts—the ancient captives in the English hulks.”

Here we have directly traced, by implication, to the ceaseless action of Rome, the very spirit of bloody hatred, which is awfully illustrated in an article elsewhere on American Popery, and traced expressly to the same source—that deep-rooted hatred which Popery cherishes towards whatever stands in the way of its universal triumph. To give active support to Popery is therefore to aid the overthrow of truth, and the utter extinction of human liberty, at the bidding of a blasphemous and idolatrous priesthood. For the system of Rome, as Dr. Middleton* long ago observed, has never been anything else than an “imposture which, under the name of religion, has been forged from time to time, for no other purpose than to oppress the liberty and engross the property of mankind.” To give it active support, therefore, is on the part of Protestants to manifest the duplicity, insincerity, and the credulity of children.

The same infatuated peculiarity, however, which we have remarked in the leading journal of England, is painfully exhibited in many—we might say most—of our politicians of all classes. The mass of them have been all involved in this transgression; and the only difference that we can see is, that, while some are determined to persevere in their folly in the face of all experience, recent events have produced salutary impressions upon others. Some of those who remain obstinate supporters of Maynooth are to be found either among those who all along, as politicians, “knew to do good and did it not,” or among those who are supremely indifferent to all questions of religion, provided their own ends are served. We regret to rank in the first class a man so eminent as Macaulay; for it is plain from his history, that what the *Times* sees only in its lucid intervals Macaulay perfectly understands. It has been said, “How can you rank Macaulay among the supporters of Popery, since his history proves that he is well acquainted with its degrading nature?” We answer first, that it is a pity to take Macaulay from his studies, in which he is so far correct, and devote him to politics, in which he is reckless and unsound; and secondly, that the very

* Letter from Rome, fourth edit., p. 119.

fact that he knows Popery, only makes him more thoroughly hopeless, because we think we have proof that he does as a politician what, as a historian, he condemns, and is ready to pander to the vilest of all political maxims, that superstition may be used as an engine of politicians to crush and restrain the people. The other class may be found amongst men of whom Bright and Osborne are types, who seem to ignore religion altogether as a political element, but at the same time are, so far as our present contest is concerned, practically the tools of an ambitious priesthood, who would trample them and all their theories under foot, if they could only secure, as in France, a political supremacy. Such men are all the more reprehensible, because they boast of having voted against Maynooth at first, while they now resist any attempt to overthrow it.

We must not, however, fly to the opposite extreme. Protestants must stand aloof from mere partisanship, and form a party of their own, if they hope to succeed. In this the Papists set them an admirable example. We shall soon see what the present Parliament is prepared to do. An intelligent layman of the Church of England writes thus in reference to the idea, that we can be sure of the withdrawal of the Maynooth Grant,—

“ . . . In our own city, for instance, we had a Derbyite gentleman who made a most elaborate speech at length in favour of *Maynooth*. And he opposed a Russellite, who vigorously supported the *Aggressions Bill*, and said he would be neutral on the *Maynooth Grant*, out of respect to his constituents. Now, whatever difference of opinion there may be about one minister or another, I think it is idle to take it as a gauge of Protestantism.

“ Again, I see some long-headed Rev. at D’Israeli’s election says *all the* clergy support Derby, because they are convinced that only in his hands, on the interests of religion, the Church is safe. Now, as a layman of the Church, such twaddle as this is insufferably nauseous, its effect is most harmful. We shall soon see the mind of the people and the legislature, and I trust that we shall not retrograde.”

On the other hand, it is just as repulsive to find men who profess to be anxious for the overthrow of all grants for religious purposes, discovering miserable shuffles and pretexts for upholding the grant to Rome. It is singularly painful to find a few of the nonconformists of Britain forgetting the noble stand made by their ancestors, so far as to talk of the “fairness” of continuing to pension Popery, as if this argument would not lead to the endowment of the entire Irish priesthood, as representing a majority in that country. It is most refreshing to discover, however, that this is only the pretext for inactivity set forth by some, whose opinions are too extreme to be generally entertained by any number of this influential section of the community. All earnest Christian men, of whatever denomination, seem to have cordially arrived at the same result; and the following from the *British Quarterly*—the able organ of English Dissent—is almost as strong as anything that Dr. M’Neile could say,—

“ Nor is it merely on account of the religious bearings of Romanism that some thoughtful men oppose themselves to it with an intenseness which some other men do not well understand. Inquire of the exiled thousands from the down-trodden States of the Continent as to the light in which this system presents itself to them. There is not one in a hundred among them who does not stand amazed at the blindness of our English liberalism in this matter. As with one voice they declare it to be of the essence of the papal power that it should be the foe of liberty in all forms and in all grades. It never enters their thought to expect freedom where the priestly influence of Rome is ascendant. We would not suppress Romanism by persecution, neither would we stimulate it into insolence by unmerited patronage. We are lovers of liberty, and we do therefore watch with a jealous eye the known and avowed enemies of liberty. That tenderness towards Rome, which works as so much cruel wrong to humanity, does not commend itself to our mind either as Christians or as men.”—*British Quarterly Review*, Aug. 1852, pp. 267, 268.

If the present ministry are unable to continue in office, an attempt will probably be made to combine the scattered forces which are friendly to Popery

under such a man as Sir James Graham; and possibly, if the people of Britain will allow it, we may have enacted over again the system of granting concessions to Popery from which we have already suffered so much. The friends of truth have great cause for vigilance and prayer. A great effort will be made to lull them asleep after the late outbreak; and unfortunately this is too much the natural tendency. But let the friends of Protestantism have only one object steadily in view, viz., to reverse the infatuated Popish policy of recent years, and by that let all politicians and measures be tested. They may and will be misrepresented. But let their rejoicing be thus the testimony of conscience, whilst following with enlightened aim the straight course of obvious duty, no matter by whom supported or by whom opposed. One thing is important. The antagonism of principles will probably come out much more clearly in the new House of Commons. The Popish and Protestant elements will be more palpably defined. In a late article in the *Tablet* the tactics of the Popish party are set forth at great length. They count about *sixty* men in the new House, at the entire bidding of Rome, and they are determined to stand aloof from both classes of politicians and to sell themselves to the highest bidders. Thus they expect to outwit the 600 easy Protestants, so called,—many of whom pursue political phantoms, worship party names, and thus are often the dupes of men who would sell us all to Rome for a three months' lease of office. The time is surely come when the true-hearted Protestants of the empire shall rise and put down this portentous and undisguised confederacy against all that is dear to them.

THE NORWOOD NUNNERY CASE.

THE case of the girl Griffiths in the Norwood nunnery is certainly fitted to throw light on the real nature of those modern prisons called nunneries, and might have been still more instructive had not Cardinal Wiseman improperly evaded the ordeal of a public examination. It proves very clearly the absolute folly of allowing unsuspecting females to be immured within high walls, and subjected to the most formidable discipline, at the mere whim of callous old maids and unscrupulous ecclesiastics, without the constant inspection of the civil magistrate. Even the *Times*, (August 9,) whilst strongly vindicating the verdict of the jury in this particular case, is obliged to make the following important admissions:—

“ We cannot get over the presumptions furnished by the result in the instance of this particular child, that the discipline of this establishment is *downright inhumanity* when a wretched sickly girl such as this Henrietta Griffiths is concerned. Had we been on the jury, we should have concurred in their verdict without hesitation; but if the question be asked of us, ‘ Did the superiors of this school (we will talk of schools, not of nunneries) display anything like compassion or warm womanly feeling towards this wretched child who was day by day losing the inestimable privilege of sight?’ we are compelled to admit that, from all that appears, *they submitted unconcernedly enough to the calamity of their pupil*. Again, it is evident that from the first Henrietta Griffiths should have been considered an unfit person to discharge the heavy scullerymaid tasks which the orphan pupils were expected to perform. She was constantly on the doctor’s hands from one scrofulous attack or another. Was it a fitting thing to rouse such a child up at four o’clock in the morning, and to keep her at work, either in the cultivation of her own mind, or the washing of the convent plates, until nine o’clock at night? Was it right to submit the child to a punishment *which virtually amounted to the strictest form of the silent system for weeks at a time?* We think not. Still the superiors of the Norwood Convent are not legally responsible for the result, and any verdict but the one delivered would have been contrary to law and justice.”



The REV. HUGH STOWELL, M.A.,
Incumbent of Christ's Church, Canon of Chester, and Chaplain to the Bishop of Manchester.

THE REV. HUGH STOWELL.

WE present our readers with a likeness of the Rev. Hugh Stowell of Manchester, whose name and eminent services in the cause of Protestantism are familiar to all the Protestants of the empire. There are very few men indeed gifted with such stirring and powerful eloquence, combined with such indomitable zeal and genuine liberality of Christian feeling. His influence in Manchester is necessarily great, but it is also powerful over the whole kingdom. The late vigorous struggle to oust from Manchester two prominent supporters of the Maynooth endowment, by two antagonists to Rome of the same general political principles, was largely owing to the energy and wisdom of Mr. Stowell; and although unsuccessful, it indicated the existence of a strong healthy Protestant spirit which must soon triumph. It is absolute folly to speak of liberal principles in connexion with the support of a system of the basest slavery which ever cursed the earth, and a system, every step of whose progress in Britain is a step towards the overthrow of all our privileges, civil and sacred. Every patriot, therefore, of the least intelligence, must have as his motto, "No peace with Rome." Had the warning voice of Mr. Stowell and Dr. McNeile been listened to years ago, we should not now have been placed in our present circumstances. But we trust it is not yet too late.

 CARDINAL WISEMAN'S LECTURES.

LECTURE III.

THE Cardinal's third Lecture is entitled "Objections to the Blessed Eucharist," and a very poor affair it is. It contains scarcely anything that has even the appearance of argument, and is stuffed with foolish and puerile declamation, evidently intended to withdraw men's attention from the real difficulties of the question, and the real merits of the different topics that have been introduced into the investigation of it. It is true that in the course of the Lecture he refers, for a fuller exposition of the argument, to a book which he had written upon the subject, entitled "Lectures on the Real Presence of Jesus Christ in the Eucharist;" and we too may probably take occasion to refer to this work, and also to a very thorough exposure of it which has been published by Dr. Turton, the present learned Bishop of Ely. The Lecture is pervaded by the sophism which we exposed in our notice of the last Lecture, viz., that the Protestants refuse to receive, and labour to pervert the plain and explicit testimony of Scripture in support of the doctrine of the Church of Rome with respect to transubstantiation, merely because this doctrine seems to involve an impossibility. The answer to this is, that Protestants, while satisfied that they can prove that the Popish doctrine of transubstantiation involves a contradiction, and therefore cannot be true, do not rest their denial of the doctrine chiefly upon the proof of this, but occupy much wider and more directly scriptural ground, by asserting and undertaking to prove, in the well-chosen words of the 28th Article of the Church of England, that "transubstantiation cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." Dr. Wiseman, of course, knew all this, and yet he gravely puts into the mouth of a Protestant, as his leading argument

against the Popish doctrine, stuff of which the following is a specimen :—“ Is it possible that benefits such as you Catholics believe can have been created, can have been dispensed by the hand even of an omnipotent and infinitely good God? Is it possible that he should have given a bread, a food, which day by day shall come down from heaven to feed his people?” Protestants, indeed, admit that they maintain, that there are such powerful antecedent presumptions against the truth of the doctrine of transubstantiation, that it would require evidence of a very peculiar kind to establish it, and that they are entitled to demand that Papists should produce from Scripture evidence which cannot be disposed of by any process consistent with honesty and common sense, statements which cannot bear any other meaning than that which the Romish doctrine ascribes to them. Let it be considered for a moment what that doctrine is. It is this, that whenever a Popish priest pronounces the words of consecration, the bread and wine are annihilated as to their substance, and are changed into the body and blood, the soul and divinity of Jesus Christ. There surely are some serious and reasonable difficulties in the way of believing this. Men must renounce all reliance both upon their senses and their reason before they can believe it. Their senses tell them that the bread and wine continue to be bread and wine after their consecration as before. Their reason tells them that this doctrine implies that a body or material substance may be in many different places at one and the same time, that this involves a contradiction, and therefore cannot be realized or made true even by omnipotence. Their whole moral nature revolts at the idea, that the actual flesh and blood of Christ may be subjected to the most unworthy and degrading treatment, and they cannot be satisfied upon this point even by the careful provisions of the Romish missal, as to what is to be done when Christ’s flesh is vomited from the stomach or eaten by a mouse. These are serious difficulties, not to be disposed of by mere declamation about the power and goodness of God. But still Protestants are quite willing that the truth of the doctrine should be decided by an appeal to the testimony of Scripture, though they insist that the testimony which is to compel their belief in such a doctrine must be very explicit and conclusive, and such as cannot possibly be evaded by any fair and legitimate process. On this ground they dismiss, as altogether unworthy of notice, the silly drivelling with which Dr. Wiseman occupies a considerable portion of his Lecture, about the eating of the manna and of the paschal lamb. *No proof* certainly can be derived from *these* sources, that the actual flesh of Christ is eaten by all who receive the consecrated wafer.

The Scripture proofs on which Papists chiefly rely, in support of the doctrine of transubstantiation, are, our Saviour’s statements in the sixth chapter of John’s Gospel, about the necessity of eating his flesh and drinking his blood, and the words of institution—“ This is my body ;” and Dr. Wiseman boasts of these statements as establishing their doctrine directly and conclusively when understood in their plain literal meaning. Indeed he talks of this as being so clear and certain, as scarcely to leave room for an honest difference of opinion. And yet there are some things which ought to have checked his confidence. In regard to the statements in the sixth chapter of John, he knows that many of the Fathers, by whose unanimous consent the Church of Rome has pledged herself to be guided in the interpretation of Scripture, held that they were not intended to apply to the Eucharist, which was not then instituted, and about which our Saviour’s hearers could then know nothing. He has himself told us, in his Lectures on the Real Presence, that the question was mooted in the Council of Trent, whether or not these statements in the

6th of John were to be understood of the Eucharist, and that the Council prudently abstained from giving any decision upon this point, because of the diversity of opinion that had obtained among the Fathers concerning it. There is reason to believe that the Council would not have shewed so much respect for the Fathers, and would have *asserted* that they were unanimous in holding the Romish view, as they have done in some cases with as little ground, but for another difficulty that stood in their way. If our Saviour's statements in this passage were intended to apply to the Eucharist, they of course establish the equal necessity, in order to salvation, of drinking his blood as of eating his flesh, and thus overturn the doctrine and practice of the Romish Church as to withholding the cup from the laity. This was, no doubt, the true reason why the Council of Trent abstained from committing itself to the position that our Saviour's discourse was intended to apply to the Eucharist. But the fact that they did decline to give a deliverance upon this point, and did so professedly upon the ground of the undoubted fact that there was a diversity of opinion among the Fathers concerning it, stamps as most discreditable Dr. Wiseman's conduct in representing his interpretation of it as that of the Popish Church, and makes it pretty plain that the meaning of the passage cannot be so clear as he represents it to be. This is confirmed by the consideration that Dr. Wiseman has some notions of his own in regard to the meaning of some parts of this passage, which are not only unsanctioned by the Popish Church, but even by the generality of Popish divines. They are thus stated and commented on by Bishop Turton:—

“When engaged in drawing up my former volume, there were two plans of expounding the latter part of the discourse in John vi. which I had to consider:—the one, that of the annotator on the Rhemish Testament—generally adopted (as I then believed and do still believe) by those Roman Catholic divines who understand that discourse as referring to the Eucharist,—the other, that of Dr. Wiseman. According to the former plan—which to my apprehension was quite simple and intelligible, and was derived immediately from the discourse itself—the Jews misunderstood our Lord's expressions respecting the eating of his flesh, &c., by taking them in the grossest meaning, and our Lord afterwards (ver. 63) directed the minds of his disciples to a mystical sense: according to the latter—which appeared to be extremely perplexed, and was derived from extraneous sources—the Jews rightly understood our Lord's expressions, which therefore received no explanation. The perplexity of the latter plan arose mainly from this—that the gross and material eating, &c., imagined by the Jews, did not seem to be the right meaning after all, even in Dr. Wiseman's estimation. In endeavouring to make out the manner of reconciling opinions, so completely at variance with each other, I was bewildered; and I honestly confess that, as might be expected in such a case, there are, in my account of the matter, many statements very far from clear. Dr. Wiseman's plan, moreover, besides being liable to numerous objections from which the other was free, seemed to fail altogether in effecting his purpose. In addition to all this, much was advanced respecting ‘the Catholic interpretation,’ ‘the Catholic explanation,’ &c.; as if there really were one uniform Catholic principle of interpretation—and that principle the one employed by Dr. Wiseman himself. Then, again, ‘the variety of interpretations’ among Protestants—their length—their obscurity—their incomprehensibility—were themes prolific of remark. Who can wonder that I expressed some pretty strong dislike of what was thus presented to my view?”*

Some Protestant commentators have thought that our Saviour's discourse here was intended to apply to the Eucharist. This, however, has been denied by most Protestants, by many of the Fathers, and by not a few Romanists. It seems very plain that the sacramental interpretation cannot, to say the least, be established with anything like certainty; and if so, the passage can be of no avail in serving the Popish doctrine of transubstantiation. But even if the sacramental interpretation were conceded, as some Protestants have

* Our readers will recollect that this is the work from which, in a former Number, we quoted a very amusing and instructive exposure of a singular display of ignorance, impudence, and something worse, on Dr. Wiseman's part, in connexion with Tittmann's *Meletemata Sacra* or Commentary on the Gospel of John.

done, it would still be impossible to prove from it the Popish doctrine of the corporal presence of Christ in the Eucharist, in opposition to the clear indication given by our Saviour himself, (ver. 63,) that his words were not to be literally understood, and (ver. 35) that the benefits of eating the bread of life were indissolubly connected with coming to him and believing on him.

The Popish Church, though shy of committing itself to any specific interpretation of our Saviour's discourse in the 6th of John, has pledged itself to the position, that the words of institution, "This is my body," establish the doctrine of transubstantiation. And Dr. Wiseman of course boasts that these words, understood in their literal meaning, are perfectly conclusive upon this point. Papists, conscious that they have very seldom even the appearance of scriptural testimony in support of their peculiar opinions, are perpetually boasting that in this case they have the plain literal meaning of our Saviour's words in their favour. Dr. Wiseman puts it in this way,—“Holding bread in his hands Jesus exclaims, ‘This is my body.’ Catholics, what do you reply? ‘O God, it *is* thy body,’ and prostrate on that ground you adore it, because you believe it so to be. Protestants, what do you say? ‘It is *not* the body of Christ.’” Now here the question naturally occurs, upon the point of the literal meaning, What is it that is meant or pointed out by the word *it* in the two responses, Popish and Protestant, which Dr. Wiseman has given? or rather, What is it that is meant or pointed out by the word *this* in the words of institution? Notwithstanding all the boasting of Papists about adhering to the clear literal meaning of the words, there have been different opinions held by eminent Popish writers as to what the word *this* means or stands for, some holding that it indicates or points out the body of Christ, while others, as Cardinal Bellarmine, maintain, that it means neither the bread nor the body of Christ, but some sort of confused and unintelligible medium between them, which is neither the one nor the other. Now, it is perfectly plain, that the *only* literal meaning of the word *this* is, that it indicates or represents what Christ had *not* taken and held up in his hand, and also that this is the only natural sense, or the only sense in which it was possible for the disciples to have understood it when the words were first addressed to them. But if the word *this* be understood in what is unquestionably its literal sense, then the next word *is* cannot be taken in its literal sense. For, according to the Popish doctrine, our Saviour, by pronouncing the words, “This is my body,” changed the bread into his body, so that what was bread before these words were pronounced, became, as soon as they were uttered, the true and natural body of Christ. They attribute the same effect to the pronouncing of these words by every worthless priest. He takes a wafer, and he pronounces over it the words, “Hoc est corpus meum.” No sooner are they uttered than, in defiance of the testimony of our senses, we are to believe that the wafer has ceased to exist, and has been transubstantiated into the flesh and blood, together with the soul and divinity of Jesus Christ. The only literal and natural meaning of the word *this* is, that which Protestants assign to it, viz., that it indicates or describes the bread, and if so, then, upon Popish principles, the statement, “This is my body,” must mean *this bread is changed into my body*,—a much greater deviation from the literal meaning of the words than the common Protestant interpretation, which is, that they mean, *this bread represents my body*. The Protestant interpretation, then, of these words deviates less than the Popish one from their literal meaning. It is sanctioned, moreover, by acknowledged principles of interpretation which must be applied to many other passages of Scripture;

and it is conclusively established to be the true sense, by the consideration, that it is the only one in which the disciples, to whom the words were originally addressed, could possibly have understood them.

This point about the literal sense is exceedingly well put by Archbishop Whately in one of his Cautions for the Times, which we formerly had occasion to commend. He says,—“To suppose our Lord when he says, ‘This is my body,’ to mean, the substance of this bread, without a change in any of its qualities, is changed into the substance of my body, only without any one outward quality of flesh, (and this the Popish doctrine implies,) is certainly not to suppose him to speak literally, but in the most dark and perplexed (not to say unintelligible) language that ever was uttered. And to say that this is a natural and obvious meaning of his words, is what scarce any one would venture to say who had not been carefully trained up to believe it such.” (*Cautions for the Times*, p. 37.) Whatever, then, Papists may say about the consecrated wafer, they have no warrant, from the literal and obvious meaning of Scripture, for believing, as their Church requires them to do, that it has been made by the priest the flesh and blood, together with the soul and divinity of our Lord Jesus Christ; and Protestants, in believing that the bread in the Eucharist represents Christ’s body, believe all that Scripture requires them to believe, and all that their senses and their reason admit of their believing.

Notwithstanding all the foolish boasting and vapouring in which Dr. Wiseman and the generality of modern Popish controversialists indulge about having on this subject the clear and unquestionable testimony of Scripture in their favour, some of the more able and honest of the old Popish divines admitted that the doctrine of transubstantiation could not be fully established from Scripture, without calling in the assistance of the authority of the Church. Bellarmine himself has made important concessions upon this point. In dealing with the allegation, that John Duns Scotus, the famous Scotchman, and other eminent divines, had admitted that transubstantiation could not be clearly proved from Scripture, he says,—“Indeed this notion is not altogether improbable, for though the Scripture which we have adduced seems to us clear, so that it should compel the assent of any reasonable man, yet it may be justly doubted whether it be so or not, for very learned and acute men—as Scotus certainly was—have been of an opposite opinion.” And again, after labouring to establish the doctrine from Scripture, he winds up with saying, that “though there may be some obscurity or ambiguity in our Lord’s words, yet it has been removed by many councils of the Catholic Church, and the consent of the Fathers,”—the first general council which pronounced in favour of transubstantiation being that held by Innocent III., in the Lateran, in 1215, and the consent of the Fathers upon this subject having no existence. (*De Sacram. Euchar.*, lib. iii. c. 23, and c. 19.)

The following excellent summary of the argument upon this subject is given by Bishop Turton, in his work entitled, “The Roman Catholic Doctrine of the Eucharist considered, in Reply to Dr. Wiseman’s Argument from Scripture:”

“According to the literal scheme, what *was* bread, and to all appearance *remained* bread, all at once became, and continues to be, the actual, material body of Christ. This follows from an explanation so rigorous, as to be inapplicable to the general language of Scripture. The doctrine thus deduced cannot fairly be said to be warranted by the context. It requires the belief of that which every faculty, with which men have been endowed, pronounces not to be true—shocks moral feeling by the carnal materiality of the object presented to the thoughts—is utterly unlike everything else proposed in Holy Writ for human faith—and may lead (perhaps I ought to have written, has led) to many superstitious observances, and to still more fearful evils.

“The figurative plan represents our Saviour as presenting to his disciples the tokens and memorials of himself, dying on the cross. This doctrine—founded on those principles of interpretation which are constantly and unconsciously applied to ordinary speech—and which our Lord’s language especially requires—is supported by the context. It is in harmony with every part of the Christian faith—and in accordance with every moral feeling—falls in with the entire character of the Sacred Writings—and involves nothing but what is calculated to excite and sustain the purest feelings of piety.”

The title of Dr. Wiseman’s lecture is, “Objections to the Blessed Eucharist,” but it is chiefly occupied with an attempt to set off the grounds on which the Popish doctrine of transubstantiation is based. The practical result, in the judgment of Protestants, of an examination of the two Scripture passages to which we have referred, is that “transubstantiation cannot be proved by Holy Writ;” but they do not contain the materials on which we *further* assert, that “it is repugnant to the plain words of Scripture.” This latter class ought to have formed the principal subject of the lecture, for they constitute properly our “objections” to the Popish doctrine of the Eucharist. But Dr. Wiseman has not once referred to them. They consist chiefly of those passages of Scripture which represent our Saviour’s body as being now not on earth but in heaven, and of those in the 11th chapter of 1 Corinthians, in which the Apostle speaks of the elements in the Lord’s Supper as being still bread and wine, at a time and in circumstances in which, according to the Popish doctrine, they are not bread and wine, but the actual flesh and blood of Christ. These two classes of passages manifestly preclude the doctrine of transubstantiation, and prove that “it is repugnant to the plain words of Scripture.” Papists of course have glosses and pretences for evading their force, but Dr. Wiseman has not adduced them; and they are immeasurably more unsatisfactory than any of the processes which Protestants need to employ in the explanation of those passages on which the doctrine of transubstantiation is based.

Dr. Wiseman has introduced into his lecture a statement, found in almost every Popish controversialist, about the grounds of Zuingle’s opposition to the doctrine of transubstantiation. We shall take an early opportunity of exposing the gross unfairness of this, as well as of a similar story, likewise a great favourite with Papists, about Luther confessing that he had been taught to reject the Mass *by Satan*.

THE LATE POPISH SYNOD.

ONE of those secret conclaves so characteristic of Rome was lately held at Oscott, near Birmingham. From the flourish of trumpets in the Popish prints, as well as from the front presented even to the uninitiated, it is pretty evident that some mischief was being concocted; but although the gunpowder and the train have probably been duly laid, it may be some time before the mine explodes. The *Catholic Standard* (July 24) thus introduces the subject:—

“The late synod held at St. Mary’s College, Oscott, is an act of which it is not easy to estimate the importance. It was an event which England had not merited for centuries; it gathered together the wisest and the holiest of her fathers and spiritual doctors; its purpose was the grand work of resuscitating, or rather re-creating her national Church. Its decrees will go forth in due time for the sanction of Christ’s Vicar, not only as laws to her own faithful, but as precedents for the spiritual organization of the churches of her distant colonies.”

We, of course, understand the meaning of all this, but probably some of our readers may feel an interest in reading the following fulsome description of

the gaudy trappings under which the "mother of harlots" veils her deeds, and by which she allures her victims :—

"It is not, however, the object of this article to describe the gorgeous ceremonials which succeeded each other during the eleven days of the synod. Others will relate the solemn processions of at least one hundred and fifty persons, of all ranks in the Church, chanting with loud voices of jubilee along the cloisters and corridors to and from the church of the college ; and will speak of the glittering vestments, the rich processional and archiepiscopal crosses, the splendid mitres and copes, and all the glorious accessories of every service, marking especially that solemn final benediction on Friday night, when the altar was backed by a spreading canopy of cloth of gold, brilliantly reflecting the flames of three hundred wax candles, and the Cardinal Archbishop officiated in a magnificent cope, carrying a rich crozier of exquisite design and workmanship, and wearing a jewelled mitre surmounted with a cross studded with brilliants.

"The purpose here is rather to point out a few remarkable features of that memorable assemblage. What struck every one was the singular meeting of so many ecclesiastics from all quarters, who, though for the most part strangers to each other before, harmonized at once together as old and tried friends. Along the wide corridors of the college, in the far-stretching plantations around it, or gathered in groups on the grass plats or gravel in front, might be seen, in the hours allowed for relaxation, bishops walking here and there, or standing about with groups of priests, conversing familiarly and pleasantly. Here was a Provost or a Vicar-General, and there a Doctor of Divinity and a party of Cathedral Canons. In one walk you would see two or three devoutly reciting the Divine Office together ; and in other avenues some walking alone, or two in earnest colloquy, or a party enjoying harmless merriment and relaxing conversation. Here were two Italian Fathers speaking their own melodious language ; there, was a learned Spanish canonist, conversing in his own sonorous tongue with some Spanish students of the college. Mingled with the black cassocks was seen the white flannel habit of St. Dominic. There, was an eminent Professor of Hebrew and Doctor of Theology from Maynooth, and at his side a bishop from the far East, the Coadjutor of Calcutta. Who are those two in earnest conversation, walking slowly down one of the cloisters ? One is a gentleman of family, who became a Catholic, but was won back to the Anglican sect by a zealous Archdeacon of the Establishment ; but he was happily received again into the Church of Christ, and the same Archdeacon soon followed him into the fold ; and this is the very man now walking with him, and both with overflowing hearts are thanking God for their present happiness. Who is that grave and respectable cleric who carries a little basket, and is gathering choice flowers in the borders to adorn the altars ? *He was not long ago a Protestant curate ; but he is now a fervent Catholic in minor orders, and esteems himself but too happy to be allowed to serve Mass, to gather flowers to adorn the holy altars, and to keep the Church doors during the Sessions of the Synod ;* and that graceful little boy who is seen serving at Mass, and holding up the long scarlet train of the Cardinal, is a Greek boy from Athens ! On days of solemn Session might be seen in splendid uniform, moving among the various groups, a Spanish gentleman who delights to humble himself before the Majesty of God, and devote his services and his wealth to the promotion of God's glory : he attends on solemn occasions as gentleman of honour to the Cardinal. And frequently might be seen in hours of recreation the Cardinal himself, mixing with cheerful countenance and amiable condescension among the clergy, and unbending his great mind with easy familiarity to recruit and gather fresh strength for his Herculean labours."

This is meant of course to catch the vulgar and uninitiated, but it is surely an ominous scene in Protestant England. It reminds us how all the patchwork forms of Popery are made strongly subservient to the one grand design of subjugating the world to the tyranny of "the Beast,"—how it turns up its rainbow-looking neck, like a gorgeous serpent, at the very time when it is about to pounce upon its victims with its envenomed fangs,—and how the coldness, divisions, and feeble policy of Protestantism are rebuked by the restless, secret, and unscrupulous devices of Rome. And only think of that Protestant curate "esteeming himself but too happy" to be allowed to be doorkeeper to such a mongrel fraternity. There is nothing like it, except the case of the prodigal, who would "fain have filled his belly with the husks which the swine did eat." It is a sad proof of the depravity and degradation of human nature. As the proceedings of this synod will remain unknown till they have received the sanction of the Pope, we need not indulge in surmises which even the published address would warrant, but content ourselves with waiting till the resolutions have the Pope's approval.



Popish Idolatry—Procession at San Lorenzo on Good Friday.

GROSS IDOLATRY OF ROME.

NICOLINI'S "History of the Jesuits" proceeds with increasing interest, and it would be well if a work so important could obtain a universal circulation. The history of the Jesuits is just the history of modern Popery, for Jesuitism is now the great moving power of Rome, and the abominable principles of that detestable sect are everywhere paramount in the mystic Babylon. Popery as a system, destined not to be reformed but destroyed, is proceeding from bad to worse; and to understand it aright nothing is more important than to know the actual history of the Jesuits. Our woodcut represents a scene enacted annually in Italy, and thus described. Could the grossest worship of heathenism outstrip this?

"In the little town of San Lorenzo in Campo, forty miles distant from Ancona, the following procession takes place on the Good Friday of every year. The line of procession extends from the town, through an almost open country, for about a mile and a half, the whole way having been previously prepared for the purpose. On platforms, erected at certain distances, the different stages of our Saviour's passion are represented. On one of them you see the judgment-seat, and Pilate condemning Christ to death; on another, Christ crowned with thorns; on a third, Christ falling under the load of the cross on his way to Calvary, and so on. Next comes the crucifixion, represented in four different acts. The first exhibits Christ with one of his hands nailed to the cross; the second, with both his hands nailed; the third, with both hands and feet; and in the fourth, our holy Redeemer is exhibited as expiring, and with his breast pierced by a spear. At the foot of the cross may be seen the three Maries. All these personages chosen to represent our Lord's passion, are picked out from the very dregs of the people, and are paid more or less, according to the uneasiness of the posture which they are made to assume. He who personates our Saviour receives the greatest pay, a crown; while the respective representatives of Pilate and Mary obtain the smallest named, eighteenpence. All these sacrilegious pantomimers are at their post half an hour before the procession begins, and dressed suitably to the character impersonated by each. The miscreant who hangs upon the cross (we shudder to relate such abominations) has only a belt around his middle, the cross being so constructed as to lessen the difficulty of his posture. About an hour and a half after sunset, the priests, in their pontifical robes, issue from the church, accompanied by all the civil authorities, and by a great concourse of citizens dressed in mourning, and carrying lighted torches in their hands. On their way they kneel down before every platform, offer up a prayer, and sing a part of some sacred hymn! This impious ceremony is performed with becoming gravity so soon as the priests and the bulk of the procession draw nigh to the respective platforms; but before their arrival, and after their departure, the scene presents a most revolting and disgusting spectacle. Many of the lazzaroni go round, laughing and shouting, and address those who impersonate our Saviour and the Virgin, in the most insulting and profane language. You may hear many saying, 'Ha, ha! thou art here, Theresa! Thou art the Virgin, art thou not? Ah! you!'—(modesty forbids us to repeat the remainder of the sentence). 'Ah! Frances, thou art the Magdalen! By my troth, it is not long since thou repentedst'—or, 'Oh, Paul! Paul! there is some mistake. Thou oughtest to represent the impenitent robber, and not the Christ, thou arrant thief!' But we must draw a veil over the rest of that infernal scene.

"So abhorrent is idolatry to the Court of Rome!"—*History of the Jesuits*, pp. 131, 132.

FIERCE SPIRIT OF AMERICAN POPERY.

SOME little difficulty has arisen between Britain and America in regard to the Fishery question; and it is instructive to mark the demon spirit of Popery in fanning the flame of such an unnatural war. Britain and America are natural allies, and united may stand against the world in arms. Their union would under God be the security of liberty and Protestantism; and therefore it is the object of hatred and alarm to all the Papists in the world, whose anxiety is to secure the overthrow of every Protestant country, especially of England, and the triumph of those continental despots who now

form the body-guard of the Pope. The following Article is from the *New York Freeman's (!) Journal*, the organ of the notorious Archbishop Hughes and the Popish priests. It is like a growl from Pandemonium, and is written by men who would evidently wash their unclean hands with pleasure in the heart's-blood of British Protestants. And yet these are the ministers of Christ! these the servants of the Prince of Peace! these the men whom Britain has fed and clothed, and some of whom she has probably trained in her own seminary in such atrocious principles at the expense of her hardworking and unsuspecting artisans! We quote from the *Freeman's Journal*, July 24, 1852. Let our readers mark the article.

"Persecution still rages on the face of the earth. The blood of Christians is yet flowing. Where? In Europe? Yes. In Rome? No. In Spain or Austria? No. Neither in Italy, Spain, nor Austria does blood flow either for the Catholic faith or for heresy. Where then does persecution rage? Why, in *England!* In England, the temple of heresy and unbelief. The very shrine of Protestantism, where the impure idol is worshipped. Yes, in England persecution rages; edicts rivalling, and closely copying those of the Pagan Roman Emperors of the first three centuries of the Christian era are issued by British Ministers in the name of the British throne. The Government and the courts of law of England stir up the blind fury of the enemies of the Catholic Church; justice is trampled in the dust; the mob are roused to shed the blood of Catholics, and to tear down the houses of Catholics and the Churches of the Most Holy; and when the mob has done its worst the servants of English 'law' are sent to seize the wounded victims and to imprison them in English prisons.

"Persecution, then, rages in England. Persecution for conscience' sake. In that England where the most savage errors in religion, morals, and social life have free scope, on the ground that it is the country of personal liberty. In England where Mormons transact their infamous bargains, where the Agapemony is protected in its lewd and revolting rites by the police; where the devil and his works are all encouraged; there, as of right it should be, the Catholic Church has its sanctuaries rifled, her priests insulted and beaten, and her people slaughtered. How long is this to continue? How long is the England that does such things to continue? We know not precisely how long; but we know that even a heathen had observed enough of the course of the world to have said—*'Quem Deus vult perdere prius dementat.'*

"England is mad, and there are tens of millions who long for her speedy destruction. What say the millions of French Catholics to the blood and the slavery of their brethren in England? What thinks Catholic Austria? What think the millions of Catholics in northern Germany, and in the Lowlands? What thinks Catholic Spain? What thinks all Europe united of this diabolical power, which, after having done for many years her utmost to create trouble and revolution throughout the Continent, and being ignominiously defeated, has turned with a ferocity unnatural even to wild beasts upon her own children, and wreaks upon those of them who are Catholics the rage she feels against the faith that has saved the rest of Europe from her snares? Oh, it is time for Europe to think and to feel that England is no longer human. She is possessed bodily by the devil, and as she insanely rages against everything good and holy, so, in the name of God and of man, it is a duty the world owes to put her down.

"She has, for hundreds of years, been preparing one potent instrument for her own chastisement: her horrible wrongs done to the country that of all others she was under most obligations to cherish and sustain. Ireland, that never did her an injury. Ireland, that foolishly cleaved to her in every fortune, fighting her battles and sustaining her pride—this Ireland she has cradled and tutored and disciplined in the school of the most outrageous wrongs. At length, for the last half century, this Ireland has been pouring forth her millions upon other soils; on America, and on the colonies of Great Britain. Away from her tyranny they have sprung into the most active and luxuriant growth. They have bold hearts, strong hands; and at length, thousands and tens of thousands among them and their immediate descendants are becoming rich. But hearts, hands, and money are all ready, among these many millions, for one task—it is the humiliation, nay, the utter overthrow of the English Government. They will accomplish it. They will compass it yet. To the third and to the fourth generation the blood of the Irish, let it mix as it may with French, German, English, or any other, will still burn and tingle with natural antipathy to England.

"Yes, Irishmen in America; as you teach your sons their religion, as you teach them their duties in this world, teach them, and tell them to teach their sons, if the end be not sooner accomplished, that the English are the Turks and infidels of modern times; to abridge whose power, or to root out whose dominion, is the best service a stout heart, a strong hand, or a heavy purse can help to accomplish in this world.

"What is the question that has a hundred times been discussed already in our hearing in regard to the two candidates for the Presidency in this country? *Are they both hostile*

to English interests and influence? And, if we did not believe that both of them were so; if we thought that one of them were, like Daniel Webster, incapable of doing anything seriously to offend England, we would proclaim the fact, for we would consider it synonymous with bitter bigotry and excessive corruptness.

“Yes, Irishmen will yet prove potent among the enemies of England. Whoever among the princes of Europe will make war on England may be sure of the prayers of millions of Catholics for his success, and of aid in money or in men from millions of Irish blood throughout the world.

“Let Louis Napoleon reflect on this. He is a man of extraordinary power, and called to perform a high mission. Christendom thanks him for what he has done in France; for stilling the voice of the demagogue and crushing the venomous head of Socialism in its very den. He has done well for France—better than his uncle ever did. Alison tells us in the last number of *Blackwood's Magazine*, that this singular man has during his life not only predicted that he would be the supreme ruler of France, but that he would make war on England, and avenge the fortunes of Waterloo. *If Louis Napoleon wishes to rule in the hearts of another nation as he rules over the minds and bodies of the French, let him strike a bold blow at the very heart of England, and the Irish, throughout the world, will bless him.* If he wants men they will fill his ranks with the same kind of soldiers that chased five times their number on the plains of Mexico. If he wants skillful engineers there are enough of the very flower of the officers of our army who are Catholics, and who, in such a cause, would hasten to his standards. If France does not furnish him with money enough, the contributions they will raise in the United States and wherever else they are, will fill his coffers. *Let him, then, in return for all the plottings of England against the tranquillity of Europe, strike her a blow that will crush her to the dust.*

“But, if not so, Irishmen learn in America to bide their time. Year by year the United States and England must touch each other more and more nearly on the seas. Year by year the Irish are becoming more powerful in America. At length the propitious moment will come. Some accidental sudden collision—and a presidential campaign close at hand. *We will then use the very profligacy of our politicians for our purposes. They will want to buy the Irish vote, and we will tell them how they can buy it in a lump from Maine to California—by declaring war on Great Britain, and wiping off at the same time the stains of concessions and dishonours that our Websters and men of his kind have permitted to be heaped upon the American flag by the insolence of British agents.*

“In view of these things, we would exhort England to continue fulminating her decrees of petty persecution, and exciting her mobs against the Catholic third of her inhabitants. The disaffection of so many of her own most patient subjects will be no little assistance in making the work of her overthrow easy.”

THE MAYNOOTH INQUIRY—POPISH ANTICIPATIONS.

We cannot see much use for any inquiry into Maynooth. We all know perfectly well what sort of an institution it is, and the question with which we are dealing is not one of details, but of the broadest general principles. In this matter Mr. Bright lately spoke the truth when he said, that “if it were alleged that anything but Popery were taught at Maynooth,” that would form a sufficient ground for an investigation. As it is, it is notorious not only that Popery is taught there at the public expense, and the most fierce, foul, and degraded form of it, but that our money is given for this express purpose, and the question especially after all our experience is simply, ought this to continue?

Popery, however, seems greatly to dread the investigation—to dread it probably more than the withdrawal of the grant; and hence some preliminary articles in her leading journal, written upon the principle of taking the first word in scolding. In the *Tablet*, July 31, it is said,—

“The next session of Parliament is already provided with one subject, to which its attention has been formally called by the great bulk of the English and Scotch constituencies. The new senators have very generally pledged themselves to inquire into the management of the ecclesiastical College of Maynooth.

“Let us suppose that Messrs. Spooner and Newdegate have got their committee. The members composing it will be probably all Protestants, Mr. Spooner its chairman. We shall, therefore, see a committee of Scotch and English Protestants, perhaps an Orange-

man or two from Ireland—such must be the majority—investigating the doctrine and discipline of the Catholic Church, not for the purpose of ascertaining the truth, but simply in a hostile spirit, with opinions already formed, and the whole conclusion perfect in their minds. *It is idle to suppose that the inquisitors of the Commons will confine themselves to the mere management of the College, the disposal of its revenues, and the capacity of its cellars. They will be appointed for another purpose, and we may be quite sure they will most amply fulfil it.*

“It is very unlikely that the *injustice of this proceeding* will ever become manifest to the Protestant public, because they clamour for it without the shadow of an excuse.”

If a committee of inquiry is appointed at all, we have no doubt the Popish scribe is not wrong. What politicians may wish to know and what they ought to know is, whether the doctrines taught in return for the public money are really subversive of public order and dangerous to society—the extent to which Maynooth is made a propaganda for the world, under the blind of rearing priests for Ireland—the real nature of the Maynooth priesthood, and the extent to which they have been connected with those ruffianly scenes which have lately occurred in the sister island. But where the “injustice” of this is, we presume none but an Irish Papist would discover. Let us hear again, however, the newly made member for Meath:—

“It is difficult to conceive a more *unfair proceeding* than the present. *Proud, conceited heretics, ignorant and steeped in the most absurd prejudices*, are about to sit in judgment on Catholic affairs, of which they know nothing, who may be convicted of unnumbered errors on the subject whenever they speak about it, and who are as unwilling to learn as they are incapable of being taught.

“The intended Committee will be, in the first place, a means of bringing out *all sorts of scandals*, for, no doubt, there will be Protestants ready with their evidence—*extracts from books not understood, and private conversations misapplied*. These Protestants undertake to explain the Catholic doctrines, to make them plain and clear, and, of course, the sapient committee will be more easily led to adopt the Protestant explanation than the Catholic truth. If a Catholic were to appear and deny the Protestant assertions, the public will believe the lie, and adduce the Catholic story as another evidence of unscrupulousness and misdealings on our part. Explanations of those things which the heretics misinterpret will be scouted as evasive casuistry, Jesuitry, and equivocation.”

Two things are quite evident from this: 1st, That the Papists are convinced that a great mass of foul abominations, “all sorts of scandals,” would be laid open by a thorough committee of inquiry. It will be remembered that at the end of last session, when there was no possibility of making an investigation,—the Papists pretended to be “most anxious” that an examination should take place. Now, when it is likely actually to occur, the whole camp is in consternation and alarm at the certainty that “all sorts of scandals” will be unfolded. But, 2dly, It is plain that a very humble task indeed is assigned to the “proud, conceited heretics” by this arrangement, viz., simply that of shutting their eyes, and paying down their money. They are to make up their minds that they neither know, nor ought to know for what they are paying. If it is suggested that they should not empty the national purse to promote lies, obscenity, turbulence, and crime, they are simply told that they are “steeped in the most absurd prejudices,” and are no more fit to judge of these things than a donkey is to judge of the Newtonian philosophy. This may be reckoned very conclusive argument amongst the peasants of Meath, but it is more than probable that it will not go for much in the British Parliament; although we certainly regret that the softness and indifference of that body hitherto, has given but too much encouragement to a system whose arrogance and folly are only equalled by its crimes.

We have pleasure in giving publicity to the following address issued by the Priests’ Protection Society in Dublin. It is to be hoped that all the true hearted Protestants in Ireland will bestir themselves to make this Petition an indisputable evidence both of the extent and spirit of Protestantism in that

country. It is certainly a fitting thing that Ireland should speak emphatically on the Maynooth Grant.

“MAYNOOTH—THE NEW PARLIAMENT.

“Protestants of Ireland! Roman Catholics who are friends of freedom!—one word of advice to you. Let there be one Monster Petition from Ireland to the new Parliament, signed by millions of her inhabitants, for the abolition of Maynooth College; and one petition also from each parish, signed by few or many.

“The friends of freedom will please collect the names in each parish, and send them up to us, to be attached to the Monster Petition.

“The reasons for the extinction of this source of evil are innumerable, and daily increasing.

“We implore you, then, in the name of liberty—in the name of pure religion—in the name of God—to work in this cause, and you shall prevail.—Truth is omnipotent.

“THE DIRECTORS OF THE PRIESTS’ PROTECTION SOCIETY.

“23, Upper Sackville-street, Dublin,
12th August 1852.

“*N.B.*—Let as many as possible sign the National Petition here.”

PROGRESS OF IRISH MISSIONS—MISSION-HOUSE IN DUBLIN.

AN event of great importance lately occurred in Dublin, which will place the Missions there for the Conversion of Romanists on a new and stronger basis. Funds having been procured for the purchase of a mission-house for the training of agents, this work was at length commenced in right earnest on Wednesday, August 4. Assuming that the great work of Protestants is to rescue the deluded votaries of Popish superstition by their actual conversion to God—assuming that this work can only be effectually accomplished, humanly speaking, by means of suitably qualified agents, a training-school for such agents must at once be acknowledged as the probable germ of incalculable success. Were such institutions established in London and Edinburgh, as well as Dublin, an immense step would be made in advance. Preparations are making for the establishment of a similar institution in Edinburgh, but meantime we cordially congratulate our Dublin friends on their gratifying progress. The following statement will explain their plan:—

“The success which the Almighty has mercifully vouchsafed to the exertions of the Society for Irish Church Missions has raised a demand for an increased number of readers; and clergymen in all parts of the country have been requested to send up promising young men on probation to Dublin, to be instructed under Rev. C. F. Macarthy, who has at work a system of training peculiarly well adapted for this purpose. In carrying these views into effect it has been deemed to be of the utmost importance to provide a suitable lodging-house for the young men who may be sent up to be trained, that they may be also under the direct superintendence of an experienced man, who can (when under the same roof) see that they attend to regular hours, and employ their time to the utmost advantage. Many most urgent reasons might be named to prove the necessity of strict superintendence, but those acquainted with Dublin will easily imagine them; and in addition to the general evils of a town, there are many snares laid purposely to entrap the readers, by those who would rejoice in their downfall.

“On this account a house has been taken which required a fine of £280, and a rent of £11 per annum; the additional expenses incurred were in fitting up this house in the plainest manner, upon the plan adopted in London for the erection of model lodging-houses. It was necessary to lay pipes to enable it to be lighted with gas, which, though expensive at first, is, in the end, the cheapest mode of lighting a house.

“Ventilation has been provided for each room, likewise upon the plan adopted in London.

“Beds, bedding, and linen are to be procured for twenty-five readers.

“It has a proper supply of water, a kitchen-range, with strong wrought-iron boiler, to supply hot water to laundry and washing-room; benches and tables for readers, and for other purposes connected with the mission.

“The house required painting, cleaning, and repairing, and a few other expenses not named in this sketch.

“When occupied, the readers will pay for their lodging; and the money thus collected will be sufficient to defray the £11 per annum, rent for the house, the expense of lighting it with gas, coals, taxes, and any future repairs that may be required; so that the first will be the only expense incurred by the public.

“The rooms not required for the probationary readers will be devoted to the purposes of ragged schools; as the house is situated in a very poor locality, where such an institution is much needed, and likely to prove a great blessing.”

At the opening of this Institution speeches were made by the Rev. Messrs. Dallas, Macarthy, and Bickersteth, who are already well known for their zeal and success in this great work, from which we make the following extracts. We quote from the *Dublin Evening Herald*, August 5, 1852.

The Rev. Alexander Dallas said,—

“God has put it into the hearts of many men to combine for the purpose, and the result of their combined wisdom has been a more systematic scale of operations. It is a necessary part of our system to take care that there should be a proper agency. That agency had been wonderfully supplied; he should rather say it had been dropped down from heaven, for whenever there has been a want of agents it has pleased God to raise up men—he did not say fitting men, except the men may have been fitted by their unfitness—that is, men who acknowledge that the work is of God, not of man, nor the result of anything which man can do. He might count this almost a miracle, or rather a succession of miracles. Now we have originated a plan, whereby persons who appear fit are to be prepared by receiving the proper instructions; and all will live as one family in the house. Here, then, is the origin of the ‘Irish Church Mission-House’ in Dublin. As a part of the experiment, it is necessary that a school should be opened, drawn from what may be called the dregs of society. Here, in this room, there will be a ‘ragged school.’ There will also be a class for adults; proper means will be adopted for procuring lectures for the agents, &c., and thus their characters will be developed, so that we may know who are to be depended upon, and if so, how far. There are apartments up stairs for twenty-five probationers; below stairs, there is everything pertaining to family requirements. This room will be a lecture-room and a school-room; and he trusted many of those present would attend, from time to time, upon those lectures that may be considered public. But above all, he trusted that they would see that the success of that place depends altogether upon the blessing of God—to an earnestness of prayer.”

The Rev. C. F. Macarthy remarked,—

“It had been often said that Dublin was the Roman Catholic metropolis of the united kingdom—the stronghold of the system of the Church of Rome. It was always (within the last few hundred years) impregnable to any assaults from within or without; but a few years have shewn us that the citadel in Dublin can be assailed, and made almost to crumble down. The testimony is not ours. For months, and months, and months, he was frequently asked by people—‘What are you doing?’ His answer always was—‘We are trying to do something!’ At length, the *Tablet* and *Evening Post* brought out the facts which establish success. We have met the Roman Catholics from week to week, from day to day, in hundreds occasionally, and we have spoken to them individually, again and again, and we have had an opportunity of testing their various minds according to their various habits and education. But it must be said, that after all that has been attempted by the Roman Catholic priests on the one hand, and all that has been done by ourselves on the other, that there is a class not touched as yet among the Roman Catholic citizens of Dublin. There are also among Roman Catholics, as well as among Protestants, those who never trouble themselves with religious matters. There are many who never think of going either to church or to mass—who are nothing better than infidels, at least in practice. But the class with which we have come into contact have a wish for religion; many, to be sure, have been led by a spirit of curiosity to our sermons and our classes, and have become interested for the welfare of their own souls; and many have left the Church of Rome altogether.”

The following is an extract from the speech of the Rev. Robert Bickersteth,—

“He might be allowed to say, that the committee recognises most fully their entire dependence upon the divine countenance; and if there was one feeling more strong with them than another, it was that they are engaged in the work of God; and they must go forward in the prosecution of that work, in constant dependence upon the divine will; and never taking a single step in which they cannot see the finger of God pointing continually towards the advancement of his divine glory. But at the same time, while they carry on in this way, they know very well that they must use the means which God has given them

to the advancement of this great purpose. The committee regard with pleasure and satisfaction the establishment of the mission-house. There has been no step taken which is acknowledged to be of a more beneficial nature than the establishment of this house. It is highly important that we should have a proper agency. All the agents, for example, should be made as perfect for their work as man can be. We are not to employ men, whatever may be their power or talents, except we believed them to be men whom God's own Spirit has regenerated, and who were fully conscious in themselves that they were sanctified by God's grace. But while we hold piety to be the great essential in the agents, it is necessary that they should be trained in all their various parts which shall fit them for the work. It is hardly possible to overrate the importance of the mission-house; the agents who will be instructed in this house will have greater advantages than any agents of the society had ever before for carrying out this great work. And now, he thought it right to say that we are not indebted altogether to the committee of the Irish Church Missions for this house. It is only fair to say, that we are chiefly indebted to the ladies of Dublin. He rejoiced in the fact, more especially for this reason, that when he shall be asked, as he has been—and no doubt he shall be asked again in England—'What do the Protestants of Ireland themselves think of this—how are they helping to carry on the work there?' He then should be enabled to point to that mission-house, and say—'So very important do the Protestants of Ireland think the movement, that the ladies of Dublin themselves have established a mission-house.'

We cordially wish all success to this important Institution.

PROTESTANT MISSIONS IN LONDON.

At the last annual meeting of the London City Mission, his Excellency the Chevalier Bunsen referred to the progress of Protestantism in Ireland, and in the spirit of enlarged wisdom, to the great duty of labouring to convert the Irish in our large cities, and especially in London. We rejoice that the vast importance of this is being more and more admitted. The following is an extract from his speech:—

"Who is the Christian that does not now look to Ireland, and observe the wonderful work of God there, *where Providence is doing what no conqueror, no armies, no William of Orange could do*; where you see the men who were hitherto swayed by their priests, so that they would not listen to your words, now coming in flocks to hear the Gospel? And who were the first messengers to them? Just such men as you send among the poor here. These amiable people come to your shores in tens of thousands;—are there not 80,000 in Liverpool alone!—and I dare say, as many here in this metropolis; and when they come to this free and blessed metropolis, will you not allow them, after escaping the tyranny of their priests, not to hear their Church abused, but to hear that blessed Word of God which their Church does not give them? *Here is an opening indeed for you. All the facts in the Report go to this, that hopeful as is everything you do here, in the immense recesses and lanes and alleys of your city, still the greatest reward and success await you if you go among your Irish. Go on in your noble work, and you will see much greater things than you have heard to-day.*"

MIGNET'S MARIE STUART.*

THE SPANISH ARMADA.

THIS striking work is taken up by us not for review, but because of the extraordinary coincidences it exhibits between the old times of Elizabeth and the present times of Victoria. A huge conspiracy was then formed with the Pope, the Jesuits, and the Propaganda for its managers, and Spain, (then the chief monarchy of Europe,) Portugal, Austria, and the Low Countries, with

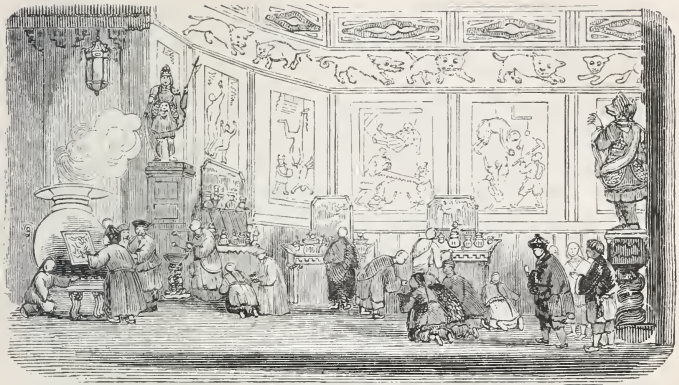
* Histoire de Marie Stuart, par M. Mignet, Membre de l'Académie Française. Paris, Paulin et Co., 1851.

France under the League, for its executive, having the double object of re-establishing Popery and arbitrary power in England and Scotland. The "Catholics" of Britain and Ireland were the internal brigade of the day, with Norfolk at its head, and Mary, with her "wrongs," for their instrument and pretext. And taking a quiet review of the whole plot, it is impossible to disbelieve the special agency of God as manifest in its discomfiture.

The most unscrupulous and stealthy plans characterized the whole dealings of the Popish combination. Correspondence in cipher was carried on with the English associates by those even at the head of the alliance. Philip II., although preparing his Armada of 135 great ships, lied wholesale to England while it was being equipped, carrying on friendly negotiations till the very day in May 1588 when it sailed: and so wily were his Jesuits, English as well as Italian, that even the wary Queen herself was hood-winked, and Walsingham and Burleigh mistook. But what can stand against systematic lying inculcated as a principle? or rather, what honest man will not be deceived while he trusts to Popery? Mary herself, while writing abject letters to Elizabeth and her son, charged with fulsome flattery, was stipulating by private treaty for the assassination of the one and the dethroning of the other, in order that Philip and she might reign over Britain and restore Popery! And so of the others.

There is a God above, however. The Armada sailed while England was unprepared; but the ships of the Armada were broken by storms, and the winds drove them back to refit. They did not come forth again till July, but the Popish lie had been disclosed by its sailing. England hastily prepared. Howard of Effingham and Drake lay off Plymouth. The Armada approached with a favourable wind. Had it attacked, they could not have withstood. But no. Philip had thrown off Santa Cruz, and put the Duke of Medina Sidonia in command; his instructions were not to fight till he reached the banks of the Thames. He drew off—Drake attacked his rear: at night he sent fireships in among the Spanish. They became panic-struck—they fled—the winds arose—they were driven up and down along the coasts of England, Scotland, and Ireland, and returned but a few shattered wrecks to Spain. Philip threatened, but failed, to renew the attack; and, in the words of Mignet, "such was the issue of the long struggle of the two religions in Great Britain. Mary fell with the one, Elizabeth rose with the other." "From Philip II. dated the decline of Spain; from Elizabeth the grandeur of England!"

Now, let any one read this most readable and attractive work, and see how complete the resemblance throughout is between the present state of the Continent and that of the times of Mary; between the object now in view at Rome, Vienna, Paris, and probably Madrid and Lisbon, and that which was then pursued; how identical the stealthy, false, and unscrupulous means then used were with those now practising and prospering among ourselves for the same object. And, looking back to history, (not an old almanac,) let the coldest of our politicians say, whether the people of England have not just cause to hate, resist, and by proper means put down Popery, in these days of anew "Continental system," abolishing liberty, burking the press, Romanizing education, and detesting England for its religion as much as it envies it for its prosperity. But let not England fear. Let her trust her people, every stout man with arms, every hamlet with its school, every neighbourhood with its evangelical Church; and let the people pray. Then though the kings of the earth set themselves, "He that sitteth in the heavens shall laugh; he shall have *their enemies* in derision."



Chinese Temple.

POPERY AND HEATHENISM.

THE worship of Popery and Paganism are strikingly similar. It is long since Dr. Middleton illustrated this in his admirable "Letter from Rome," proving at the same time that much of the old forms of heathenism had been actually borrowed and incorporated by the modern apostasy. But heathenism is very much alike everywhere, being dictated by the same spirit of darkness, and adapted to the same features of human depravity. Hence the striking analogy between Popery and Hindooism has since been also illustrated. Again, our woodcut represents the interior of a Chinese temple, with the priests at worship. The resemblance to Popery must strike any one at first sight; and Sir John Davis, who was Governor and Commander-in-Chief of Hong Kong, and Her Majesty's Plenipotentiary in China, for the settlement of the disputes that occasioned the war, has published two volumes in regard to that interesting country, from which the following is an extract:—

"The extraordinary resemblances between the external rites of Buddhism and Romanism,—candles, idols, incense, genuflexions, rosaries,—all conduce to the ease of conversion, and when we add the facile terms on which proselytes are admitted, there is no more room for wonder at the numbers that are made. The chief idol of the Chinese is called *Tien-how*, 'Queen of Heaven,' and *Shing Moo*, 'Holy Mother,' corresponding exactly with the *Regina Cæli*, and the *Sancta Dei genetrix* of Rome. When the Emperor Kanghy was besought by the Jesuits to be baptized, he always excused himself by saying, 'that he worshipped the same deity with the Christians.'"

Popery has justly been called a "baptized heathenism," and the wholesale incorporation of heathen rites with its service in India is also well brought out in Nicolini's History of the Jesuits.

THE BITTER FRUITS OF POPERY IN ITALY.

A VERY graphic and instructive work has just been published by Dr. Aiton of Dolphington.* It is an account of a long journey made by him last year over some of the most interesting countries in the world; and told with all the freshness, vigour, and sometimes eccentric and pungent humour of the Doctor's peculiar style. The portion of the journey which chiefly concerns us is his visit to the "lands of the Pope;" in rehearsing which he amply confirms the accounts of all preceding travellers in regard to the filth and physical as well as moral degradation of that splendid country under the absolute management of the so-called Vicar of Christ. It seems to be a fixed rule that a country sinks just in proportion to the influence which Popery possesses in it. A portion of Ireland is partly exempted from the curse, simply because it is partly exempted from this debasing influence. And whereas Popery would fain trace all the results of its own pestiferous power in Protestant countries to bad government, we may well turn to Italy, and demand by what impious system that formerly rich fertile land has been "turned into barrenness." Here is the true testing question in all appeals to the actual results of Popery from which Rome can never escape. By their fruits systems are known as well as men; and here is part of Dr. Aiton's racy account of Italy:—

"I had not travelled long in the Papal States till I saw that the whole country presented an aspect as deserted and dreary as Palestine itself. The sky was cloudless, the atmosphere clear, and the climate without a fault; but the face of the earth seemed as if under the curse of the Almighty. It was waste and wet, unfenced and uncultivated, and thinly peopled, full of willows, briars, and thorns, overgrown with weeds, and worn out with scourge cropping and all manner of mismanagement. A solitary dwelling standing like a square tower is to be seen here, and another not nearer than a mile or two distant, and between the two nothing is seen to exist. No cattle, comparatively speaking, are grazing; no farmers, with their family or servants, are working in the fields; no ploughman whistling between the stilts; no shepherd with his flocks and herds,—all is solitude equal to that in the valley of Gilgal, in the plains of Galilee, or in the reeking swamps of Asia Minor. Every eight or ten miles along the road there is a station, presenting a variety of stone walls and dead-like dwellings, surpassing far in deserted dreariness the resting-places in the desert between Grand Cairo and Suez. Forth from the one door of the inn there issue a few hostlers, lazy and dirty, who talk and yawn and rub their eyes, and by and bye commence to unharness the horses. This once accomplished, they begin to think of bringing forth the other lean lubberly animals, which are doomed to drag the ménagerie to the end of the next stage. The harness is shifted from the cavalry which have done the work to those which are about to begin, and no inquiries are made to ascertain whether the collars fit or not. Meanwhile, a swarthy female, dirty and negligently dressed, looks out through the window, with a smile and a nod to the driver, who is treated soon after for his civility with brown bread and wine and water; and at length the machine actually begins to move again, somewhat at the rate of Wombwell's caravans or a little faster.

"I state it as a positive fact, that from Civita Vecchia, and almost till I reached Rome, our cavalcade met on this grand approach from the only harbour of the capital of Italy, neither more nor less than two empty carts driven by a peasant who had evidently been in town with fruit. The picture of civilized life is as lamentable as can well be imagined. No single trace of happy, prosperous, well-paid industry greets the eye along the whole road from one end of it to the other. Rags, filth, ignorance, and superstition, are the prominent features that meet the observation of the traveller. There are no schools but for the education of young priests. And in the cultivation of the fields there is an evident neglect of all the approved modes of turning land to profit. I believe the roads have not been repaired since the death of the twelve Cæsars. On every hand there were dirty flats, thinly scattered over with barren hillocks crowned with solitary towers—the only objects seen for miles. Now and then we passed a few black, ill-favoured, and starved sheep, straggling by the roadside," &c., &c.

* The Lands of the Messiah, Mahomet, and the Pope. Edinburgh: A. Fullarton & Co. 1852.

A FRENCH LADY BUILDING POPIISH CHAPELS IN BRITAIN.

AN EXAMPLE TO PROTESTANTS.

IN a recent number of the Glasgow Popish paper, we have a singular and instructive account of the efforts of a Popish French lady of rank to promote Romanism in Scotland, which affords a striking lesson to our slumbering Protestants,—

“About the end of the past year (1850), a noble and distinguished pair from the south of France paid a friendly visit to the premier peer of Scotland; and, amid all the gay festivities of the ducal palace, the Count and Countess de Villeneuve forgot not for a moment the principles or the practice of their holy faith. The distinguished Countess, in particular, was the source of much edification to all. Having one day heard read from the pulpit the Episcopal Pastoral, detailing all the wants of the Western District, and discovering the destitute and embarrassed state of the church of Hamilton in particular, her benevolent and active heart was immediately enlisted in our cause. But the pious Countess—who, for Hamilton, had already prolonged her stay in London—has at length reached her own dear France. ‘Once in Paris, which she reached about the beginning of April,’ writes an eye-witness of her exertions, ‘not one day was spent without devoting herself, heart and soul, to the pious work; every business was left aside, and she was even forgetful of her health.’ As they arrived in Paris in the most unfavourable season of the year, the Lent being the appointed time for applications for charity under every pretence and from every quarter, the pious donors had just emptied their purses. Let the reader, then, only fancy what courage they were obliged to sum up in order to appeal to the sympathy of their acquaintances in Paris for a distant church in a foreign land, the project being their own personal work. But the more the obstacles rose, the more the pious Countess grew anxious to remove them. Though her mother insisted upon her long-expected return, and business of consequence called her away, no consideration upon earth could prevail upon her and determine her to leave Paris before one week after Easter. She then positively exerted herself till her strength was exhausted; she would not be restrained in her zealous endeavours.

“‘You would have been deeply moved (writes an eye-witness) to see with your own eyes how the pious Countess exerted herself for the sake of your melancholy mission. Rising early, she spared not a moment’s rest during the whole course of the day; and in the evening she continued to go to some soirée, or to address some friends in their family circle, or she insisted upon a rendezvous for the next day, writing them in her own pathetic style what she expected them to do.’

“Leaving Paris on the 28th April, after three restless days and nights, she reaches Toulouse. Once there, with an indefatigable ardour she devoted herself to the same object. Many ladies of her acquaintance had already left the town to go to the country, but she again walked from house to house, and with her warm heart and eloquent words, obtained the small offerings which were goodnaturally given by those who could understand her noble and charitable feelings.

“In a letter written by the Count, on the 23d June 1851, he says:—‘Since my last letter, there has been an improvement in our pious work. The Marchioness of Gabriel, niece to the late Prince of Polignac, a friend of ours, who, when the Countess was in Paris, felt deeply moved with what she read and heard from the Countess, engaged herself, when we left Paris, eagerly to pursue what we began. She happily reaped the harvest so carefully sown. She took advantage of the month of the blessed Mary for her application. She got a sermon in St. Valere Church, and, *gifted as she is with a beautiful voice, she sang, and insisted upon a young friend of hers, the Duchess of Valmy’s daughter, to sing with her. They both had crowds of fashionable listeners, and—mark the cheering news!—she obtained £20; and making a proper use of the ‘Mass in Scotland,’ when she applied to some cures in Paris, she gathered altogether £44.*

“Thus this pious and accomplished Countess has spared no pains to disembarass our distressed church. By her touching appeal and heroic exertions, she has raised us up a host of friends in a foreign land: her active charity has interested in our behalf both rich and poor—from the toiling Parisian turner to the scion of the noblest line of kings, the Duke of Bourdeaux, who has sent us £12. The fruit of all this Christian heroism is the receipt this week of an order for the magnificent sum of £125, 2s. 8d.”

Protestants may rest assured that if Popery succeeds it is not without determined efforts and sacrifices, and that if they would successfully resist it, they must bestir themselves to vigorous action. It was not by listless inactivity that our noble ancestors shook off the yoke of Rome, neither can we expect to maintain our privileges in a spirit of sloth against an ever restless foe.

THE UNITED STATES AND THE POPE.

A NICE POINT OF CASUISTRY.

THE *New York Commercial Advertiser* copies from the *Freeman's Journal*, Archbishop Hughe's organ in New York, the following paragraph:—

"Less than five years ago, in July 1847, his Holiness Pope Pius IX. granted to the prayers of the Council of Baltimore, that the Blessed Virgin Mary of immaculate conception should be special patroness of the United States. Let us, to excite our gratitude and love to her in this month devoted specially to her service, recount," &c.

The *Commercial* adds,—

"So says the *Freeman's Journal*. Two or three questions arise. The Pope 'granted' that the Virgin Mary 'should be the special patroness of the United States.' Does the *Journal* mean to say that the Virgin Mary is under obligations to obey the will of the Pope, and dispense her 'patronage' wheresoever the Pope shall think proper to grant it? How, if the Virgin should decline the appointment? Can the Pope compel her to patronize whatsoever place or people he selects? or does the *Journal* affirm that the blessed Virgin is the voluntary servant of Pope Pius IX., to do his bidding always with good will? If the former, how much is compulsory patronage worth? If the latter, is not the Pope, rather than the Virgin Mary, the real patron? Or does the Pope specially communicate with the Virgin Mary when he desires to appoint her to a patronship; and ask and receive her consent to the appointment? When these questions are answered, some others may possibly arise."

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

THE CHURCH.

POPERY.—Peter was appointed by Christ to be the head of the Church on earth.

"I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."—*Creed of Pope Pius IV.*, art. 10.

BIBLE.—Christ appointed no earthly head of his Church.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—Matt. xxiii. 8. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. v. 1-3. "But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark x. 42-45. Consult also Luke xxii. 24-26; Eph. ii. 20; Gal. ii. 9; Acts viii. 14; 2 Cor. xi. 5; Acts xi. 2, 3; Gal. ii. 11.

POPERY.—The Pope is the head of the Church of Christ on earth, and to believe this is necessary to salvation.

"The Pope is the head of all heads, and the prince, moderator, and pastor of the whole Church of Christ which is under heaven."—*Benedict XIV. de Synod.* lib. ii. cap. 1. "He who is not in due connexion and subordination to the Pope and general councils, must needs be dead, and cannot be accounted a member of the Church."—*Douay Catechism*, p. 20.

BIBLE.—Christ is the only head of the Church, whether on earth or in heaven.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. i. 22, 23. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body."—Eph. v. 23. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."—John iii. 29. "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11.

POPERY.—The Church is always outwardly visible.

“Because it embraces a visible head, visible men, an external profession of faith, sensible sacraments, and order of a visible hierarchy.” And again, “By what is the Church sensibly seen? By her notes, which are so proper to our Church, that they are not found in any other congregation or sect.”—*Dens de Ecclesia*, No. 73.

BIBLE.—The Church is not always outwardly visible.

“Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.”—2 Chron. xv. 3. “And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.”—1 Kings xix. 10. “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”—2 Tim. iv. 3, 4. “Nevertheless, when the Son of man cometh, shall he find faith on the earth?”—Luke xviii. 8.

POPERY.—The Church of Rome is infallible.

“But as this one Church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of Church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral.”—*Catechism of the Council of Trent*.

BIBLE.—No Church on earth is infallible.

“Mischief shall come upon mischief, and rumour upon rumour; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.”—Ezek. vii. 26. “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.”—Isa. lvi. 10. “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”—Acts xx. 29, 30. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.”—1 Tim. iv. 1, 2. “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”—Matt. xv. 14.

POPERY.—Miracles are a mark of the true Church.

“The Catholic Church being always the beloved spouse of Christ, and continuing at all times to bring forth children of heroic sanctity, God fails not in this any more than in past ages to illustrate her and them by unquestionable miracles.”—*Bishop Milner, End of Controversy, Letter xxvi*.

BIBLE.—Miracles are not necessarily a mark of the true Church.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”—Matt. vii. 22, 23. “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.”—Matt. xxiv. 24, 25. “Even him, whose coming is after the working of Satan with all power, and signs, and lying wonders.”—2 Thess. ii. 9. “And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”—(Rev. xiii. 13, 14.) Consult also Deut. xiii. 15.

SERMON ON THE APOCRYPHA, preached at St. Julian's Church, Shrewsbury, November 1851, by the Rev. S. P. Mansel, M.A. In two Parts, pp. 108. Shrewsbury.

THIS Sermon, in two Parts, is a very full and valuable dissertation on the subject of which it treats. It is

written with great acuteness and vigour. It manifests a just appreciation of, and a profound reverence for, the Word of God, as distinguished from all human compositions. It is written in a bold and uncompromising spirit. It exhibits throughout such a soundness of views, and advocates them with so much talent and

firmness, as to shew that its author must be a formidable antagonist to his Tractarian brethren. The first Part of the Sermon is occupied with a proof of the unlawfulness of doing anything that might even seem to put on a level with the Word of God any human compositions whatever. The second and larger of the two is devoted to an exhibition of the offensive and dangerous character of the Apocrypha, especially of the book of Tobit and the two books of Esdras, and an illustration of the sinfulness of introducing such productions into the volume which contains the Word of God, and of reading any portions of them in the public services of the Church. Though a minister of the Church of England, Mr. Mansel does not scruple to condemn the provisions of the Calendar, which appoint extracts from some of the Apocryphal books, including Tobit, to be read at the week-day, though not at the Sabbath-day Church services, for about two months in the year. We admire the talent and the boldness with which Mr. Mansel's Sermon discusses all these topics, and commend it to the perusal of our readers.

A PLAIN MAN'S EXAMINATION OF POPERY ADDRESSED TO PLAIN PEOPLE.

THIS is a tract of 72 pages, embodying the substance of four smaller ones, which have issued from Mr. Wright's well-known steam-press at Bristol, and which have had a very wide circulation. They well deserve the wide circulation they have obtained, for they are admirably fitted to instruct and to impress the popular mind. We know of no productions of the kind better fitted to diffuse a right perception and an adequate sense of the duty of British Protestants, at the present important crisis in our national history. Their excellence and value are to be traced to the remarkable combination they ex-

hibit, of good sound sense, through a knowledge of the subjects discussed, graphic illustration, and quiet, grave humour. Their author, we understand, is a respectable tradesman, who is not possessed of scholastic learning. By producing such admirable tracts, which by their intrinsic excellence have achieved for themselves a most extensive circulation, he has earned a title to be regarded as a benefactor to his country. We are sorry that we neglected to call the attention of our readers to these extraordinary tracts at an earlier period.

SKETCHES OF THE GENIUS OF POPERY.

By a Protestant Nonconformist: Burns and Lambert.

THIS book is a "pious fraud," for the benefit of Popery, the author being a determined Papist, and not a "Protestant Nonconformist," as he falsely states on the title-page. The *Catholic Standard*, after extolling the book highly, says quietly, "Since writing the above, we have been informed that Mr. Noel Welman, the author of the work, has been for some time a Catholic. We regret, for his sake, the appearance of *disingenuity* in styling himself a Nonconformist on the title-page, as *it may be taken advantage of by the enemy.*"

The *Catholic Standard* knows well enough that such a trick is in exact keeping with the most approved principles of the Popish system.

POPERY IN A. D. 1900. By one J. M. Propaganda. Gagged Press, Golden Square. Seeley, Fleet Street.

THIS is a piece of bold irony in regard to the tendency of present events. It sketches very clearly the actual plans by which the Jesuits are labouring to reclaim England to the Pope, and exhibits in vivid colours the infatuated blindness of too many Protestants.

A VISIT TO MAYNOOTH.

THE occasion of the recent meeting of the Evangelical Alliance in Dublin led many to visit the celebrated College of Maynooth, and the following description of that nursery of superstition and monument of British folly lately appeared in the *Witness* newspaper, and was probably written by one who understands Popery as well as any man in Britain:—

“The College of Maynooth is situated fifteen miles to the west of Dublin. It stands on the rich lands which were gifted to it by the Earls of Kildare, now represented by Ireland’s one duke—the Duke of Leinster; and the strong, square, massive donjon tower, the seat of the ancient barons of that family, rises almost beside the College gate, and forms a prominent object from the windows of the building. In approaching it, one is instantly struck with the presence of what are unfailling attendants of all Popish centres,—beggars. Wherever one finds Popery, there he finds beggary; and the more intense the Popery, the greater the beggary. There is perhaps no city in the world in which so large a portion of the population are beggars as Rome. This is a peculiarity which changes not with soil or climate. Accordingly, in approaching Maynooth, the first to salute one is a troop of mendicants, who mingle their whine for alms with the Virgin’s blessing and their own. The façade of the building is not unlike that of a country mansion-house of the better class. With its curtained windows, its elegant architrave atop, and its well-shaven lawn shaded by aged trees in front, it forms a screen of classic proportions, which hides the quadrangles behind. On entering, one finds himself in elegantly furnished rooms, devoted to the reception of visitors, or used at times by the fathers as a refectory, or for other purposes not strictly academic. On passing through this part of the buildings, and descending the steps which conduct into the quadrangle behind, one is amazed at the extent and imposing aspect of the buildings. The area in which the visitor now finds himself cannot be less than five hundred feet by three hundred, and far surpasses in size, if not also in its imposing air, anything of the sort connected with our Scottish Universities. This noble quadrangle contains the professors’ residences, the students’ rooms, the college refectory, and other public apartments. Should the visitor traverse this quadrangle, he finds that there is another beyond, scarcely inferior in size. These quadrangles are of recent erection; for of late the college buildings have undergone prodigious enlargement. Should the visitor step into the chapel of the college, he will find it modest in its furnishings, with no pretensions to the showy splendour of the Continental temples, and containing standing-room for about five hundred persons. Of course his visit has been announced before hand, and on his entrance he will find a priest kneeling before every altar, and so intent on his devotions as to be altogether unconscious of the presence of strangers. Bating the indispensable furniture of a mass-house, there is nothing here greatly to scandalize the Protestant visitor. That assemblage of saints of both sexes and of all ages and figures, which adorn the walls and roofs of foreign chapels, are wanting here. The library will also demand and repay a visit. He will find here a collection amounting to thirty thousand volumes, consisting of the Greek and Latin Fathers, the mediæval and monkish writers, Bellarmine, and other champions which have arisen since the Reformation, with a thin sprinkling of modern English writers. Should the visitor inquire whether the writings of Protestant divines are admitted into the library, he will be frankly told that they are. Should he ask whether they are read and studied alongside the Popish writers, he will be told, despite the crimson blushes of his informant, that they most certainly are; and should he ask to be favoured with a sight of some Protestant writer, a volume of Calvin will be found reposing on its shelf by the side of some great Roman luminary, and instantly be flung down on the table. Calvin in such a place will be regarded as a curious sight, and the visitor will not fail to make his own observations on the volume. That book, which he will be told, lies daily open before the students in Maynooth, is as clean and bright, both within and on the outside, as when it issued from the press. We submit that the fathers, if but to save appearances, should provide themselves with a well-worn, well-thumbed copy of the works of the great Protestant theologian, and make it do duty on such occasions. The students will inform the visitor, farther, that they are at liberty to peruse any volume on the shelves; but if he observes as he passes out, he will see a notification posted up on his right, intimating that any student who shall take a book, or a portion of a book from the library, without the permission of the librarian or the President of the College, shall *ipso facto* suffer excommunication. The students’ rooms are plain but substantial apartments, of about fifteen feet square, airy, and as comfortable as it is possible for rooms unprovided with fireplaces to be. The College refectory is a noble hall, with floor inlaid with variously coloured brick, after the Continental fashion, and square massive tables glittering with French polish, and affording dining room for about five hundred. Near to this is the College kitchen, in some respects the most curious and wonderful place in the establishment. It is here of course that those earthly viands are cooked on which the rising priesthood of Ireland subsist; and there meets the eye such a profusion of machinery,

that one is reminded of the engine-room of a transatlantic steamer. There are here mighty boilers for soup, spits and jacks for roasts, pulleys and pinions, and iron chains, and a steam engine for giving motion to the whole. The visitor will be particularly struck with the massive character of the machinery. The various utensils are of enormous strength. The Jesuits are here building for all time. Heedless of the storm that rages without, their firm purpose is to remain where they now are, and to eat and drink while the world shall last. Maynooth educates from five to six hundred students; so that well-nigh a hundred and fifty leave its walls every year, to discharge the functions of Romish priests. This is a larger number than Ireland requires, and many of the Maynooth priests find their way to England or to the colonies. Of these students, the visitor, whose inquiries they have obligingly answered, and to whom they have shewn marked civility, will be unwilling without cause to say anything unkind. He will regard them with pity, not anger, as in the act of being enslaved themselves, and hereafter to be employed in enslaving others. But he will not fail to remark that they are particularly *seedy*, and that already that peculiar cast of expression which belongs to the priest's face, whether in the Irish Maynooth or in the Sapienza at Rome, and which consists of a brazen hardness combined with an affected meekness, is already, in the case of these students, displacing the open frankness of youth."

There is certainly no word either of "fitting or fasting" at Maynooth. Everything is proceeding on a scale of great magnitude, of course at the expense of the British Government, and, as usual, unfinished ends are everywhere left for prospective large additions in the palmy days for which Popery is sighing. One of the most curious things in the place is the monument to George III. stuck over the mantel-piece in the library, a man whom Popery must often have cursed as cordially as ever the Pope did Queen Elizabeth; but what will Rome not do for money? It is scarcely possible to imagine a better political blind, or a reminiscence of more insane folly. We never were more struck with the madness of the British Parliament than when standing within the noble quadrangles, and gazing on the spacious domains of Maynooth. Here is the centre of a vast home-fed conspiracy against the liberties of Britain. The schools of a large part of Ireland besides are made subsidiary to the same plot at the public expense. The cleverest boys are everywhere selected and forwarded to Maynooth, as we learn by such a paragraph as the following, which we take from the *Tablet*, Sept. 11:—

"At an annual examination held in Fermoy, by the Right Rev. Doctor Murphy, Bishop of Cloyne, assisted by twelve clergymen of the diocese, *twenty-four candidates* presented themselves. There were *three free places at Maynooth*; and after a most searching examination in the Greek and Latin classes, and in Latin composition, the places were awarded to Messrs. Golden, Neville, and Horgan."

Maynooth thus affords a most extensive source of patronage to the Popish bishops, and picking its men over a great surface, is deluging the three kingdoms with trained emissaries of Rome. Until it is utterly extinguished no permanent good will be done in Ireland. And we can thoroughly sympathize with the contemptuous disdain with which every consistent Romanist must regard the Protestantism that upholds Maynooth, a Protestantism which at best can only be regarded as a transparent infidelity, trampling, for political ends, on the claims of truth and righteousness, and whose prostrate idiocy is only equalled by its hypocritical baseness.

POLLUTED TRAINING OF MAYNOOTH.

WE intimated in last Number that the Papists seemed to be greatly alarmed at the idea of a thorough public exposure of the system of training pursued at Maynooth, and had commenced a series of articles in the *Tablet* for the purpose of turning away, if possible, the edge of public curiosity. The effect, however, will probably be the very opposite, especially as the Popish scribe has been forced to admit, in the most unambiguous terms, some of the worst

charges which have been advanced by Protestants against the training in that school of wickedness. In a very singular article, for example, in the *Tablet*, August 14, in connexion with some inapplicable nonsense about the training of medical men in a knowledge of the entire structure of the human body, as if the cases were at all parallel, the following striking passage occurs:—

“We admit at once that the priesthood *must be taught things which are unfit for the knowledge of women or of men*; that they have books, and that they must read them, *wholly unfit for circulation among young people*. These books, however, are not written in the vernacular language of any country, and a very small part of them is occupied with the subject in question. But, nevertheless, the books do exist, and must exist, so long as sin shall be in the world, and a priesthood to deal with it. These books are not written for amusement, or recreation, or for improper purposes, but are the result of stern necessity, and of the wickedness of men in general. *Their purpose is not to teach men how to sin*, but to teach the priest how to discriminate between sin and sin—how to terrify the hardy criminal, and, if need be, to comfort the scrupulous, and bring an erroneous conscience to the light of justice.

“We will also admit everything that the Protestant can say against certain treatises of Moral Theology, except that they are written for an evil end, or that they are erroneous, and meet him willingly on the low ground which he has chosen. *Let these books be bad, full of language which cannot be spoken*; let them be, as they are said to be, unfit for man’s reading, and unbecoming a circulating library. *We admit it all, and much more*, and probably a Catholic has a keener sense than the Protestant that these books are ill adapted for general circulation, or popular reading. We certainly do not publish extracts from them, nor call public attention to them—we hide them as much as we can from the eyes of all, and permit their use only to those who are, by the obligations of their office, bound to know them.”

Now here is certainly a curious revelation.

1. It is now admitted that the training of priests at Maynooth is in a kind of knowledge as disgusting as was ever alleged by any Protestant. For a while the abominations of Dens and others were stoutly denied, but denial being no longer possible, the proved facts of the case are boldly owned and vindicated, and Protestants are coolly assured that what is taught by means of their money is as bad as any one has ever alleged. But,

2. It is said in the way of apology, that “these books are not written in the vernacular language of any country,” and that “they hide them as much as they can from the eyes of all.” Now this may be true in one sense, but the statement is purely fallacious, for when the priest begins to use the corrupting information which he has thus acquired, he certainly uses it “in the vernacular language of every country” in the world. He may have acquired his knowledge in Latin, but when he puts his secret and disgusting interrogatories to the wives and daughters of his deluded votaries, it is certainly done in the Queen’s English. Will the *Tablet* deny this? Instead, therefore, of hiding his abominable knowledge “as much as they can from the eyes of all,” the priest reckons it his sacred duty and peculiar privilege to pour it into the ears of all his victims, and thus all Popish countries become sunk to the lowest level of human degradation. “Language which,” as this Popish writer says, “cannot be spoken,” is freely poured into the ears of the young and the beautiful by the bachelor priests of Rome, until Rome itself has become a very Sodom, “the mother of harlots and abominations of the earth.”

It is vain to affirm that “their *purpose* is not to teach men how to sin.” In this world we have to do with *results*; and listen to Gavazzi, in his recent lecture at Leeds, who understands this subject well from experience:—

“What is the morality written by the divines of Rome for the confessional? I will not here record its indecencies, but only touch upon those points which I can do without offence. The morals of the Church of Rome in this particular are so bad, that were I to repeat them, and my lecture read in a tavern, even the drunkards there would blush at the record. Yet this shocking immorality, this disgusting obscenity and indecency, is studied by the young clergy; for a young clergyman cannot become a confessor without learning this bad immorality. The study of the clergy of Rome is immoral, therefore, speaking

generally only; speaking only of the system, the clergy of Rome by this study and by auricular confessions are highly immoral. But the immorality of auricular confession results in encouraging the sinner and multiplying the sin."

The whole affair is an abominable human invention—or rather suggestion of Satan—"the Apostles had no such custom, neither the Churches of God." The whole mass of falsehood and filth dignified by the name of "Moral Theology" in the Church of Rome, is the work of men who have set aside the Divine authority, and "professing themselves to be wise have become fools." Its practical effect has been most ruinous in all lands and ages. Its very existence is a signal monument of human depravity, and of the triumph of the god of this world. And the only thing more sad and wonderful still is, that the British Government should, in the face of all experience, for a moment support an institution in which such impious and immoral instruction is given at the public expense. It is enough to overwhelm the nation in Divine judgments.

PROTESTANTISM OF GREAT BRITAIN.

POPERY is in such close contact with Protestantism, and so directly opposed to it, that we may measure either of them by gauging the other, just as the physical health of a nation is indicated by the bills of mortality, and its moral progress by the returns of crime. Our Protestantism, therefore, is not inaccurately represented by the amount of Popery acquiesced in or positively encouraged by the nation; and if to-day we permit priestcraft to dominate more proudly, or superstition to debase more grievously than was done last year, then are we so far retrograding, and our Protestantism is shrunken and crippled.

It becomes, therefore, a matter of serious importance to know the manner in which the nation submits to each development of Popery, and it is a question of the deepest interest, "How far will the Legislature act as the national council of a free people in dealing with those attacks of Popery which have lately occurred?"

If "the Papal Aggression" had been perpetrated in the days of Elizabeth, how would it have fared with Wiseman and his unlawful associates? Had the Irish priests urged the people of that country to rebellion a century ago, would they have been pampered and fed at the national charge? How far is Popery distinctly opposed and discountenanced in 1852 more than it was in 1700? And then we may inquire as to the immediate future,—Will Parliament do one single thing to relieve the wretched Papists from the bondage exercised over them by their tyrants, the priests? Will the whole British nation close its eyes to the election scenes in Ireland? Shall we tamely permit fellow-mortals to be imprisoned or martyred, because they search the Scriptures, and that without the faintest protest on the part of Great Britain? Are we less blinded by ignorance than we were fifty years ago, and how many of the superstitions of last century have been exploded by the intelligence of the present day?

In answer to this last question, we venture to recount an incident which positively occurred not a year ago in this country, and which we have only withheld from our readers until the facts could be corroborated on authority.

John Molony lay sick in his cabin in a certain village in Ireland, and sent accordingly for Father O'Grady, the priest. John died, however, before the priest's arrival, and his reverence, on entering the house, was accosted by

Patrick, (the dead man's brother,) who reproached him for his unhappy delay. At length the priest, having exhausted the ordinary topics of conversation, remarked, as he rose to go, "Well, well, it can't be helped now; so you'd better just pay my due, and I must be after going." "No, no," said Patrick; "you came too late, and you were of no use; so I can't think of paying it." The priest, upon this, became angry, and insisted on immediate payment; but Patrick, somewhat nettled with the whole transaction, absolutely refused, saying, "I won't pay, because your reverence can't be of any use to him now he's dead." Father O'Grady, assuming an air of majestic importance, exclaimed, "I'll teach you to say your clergy are of no use. Bring me pen and paper directly, sir!" Then tearing off a slip of paper, he wrote upon it, and placed it, folded up, in the open mouth of the yet unburied corpse.

That paper was taken out and read, and was to the following effect :—*

"DEAR PETER,

"THIS MAN IS ONE OF MY PARISHIONERS—RECEIVE HIM SAFELY.

"YOURS TRULY,

"PHELIM O'GRADY, P. P."

A FEW PLAIN QUESTIONS TO DR. WISEMAN AND THE PAPISTS;

TO WHICH THEY ARE CHALLENGED TO GIVE REPLIES.

1. Is not the Papal bull of 1610, "In Cœna Domini," [cursing all Protestants, &c.,] still in force?

2. Was the Pope's bull in 1570, excommunicating Queen Elizabeth, and absolving her subjects from their allegiance and their oaths, in all respects agreeable to the will of God, and to the doctrine and discipline of the Roman Church? Did the Pope exceed his *lawful* and *rightful* authority in and by that bull? Is any like authority now vested in Pope Pius IX.?

3. Has Pope Pius IX. a *Divine right or authority of any kind* to "govern" her Majesty Queen Victoria as being a baptized member of the Christian Church?

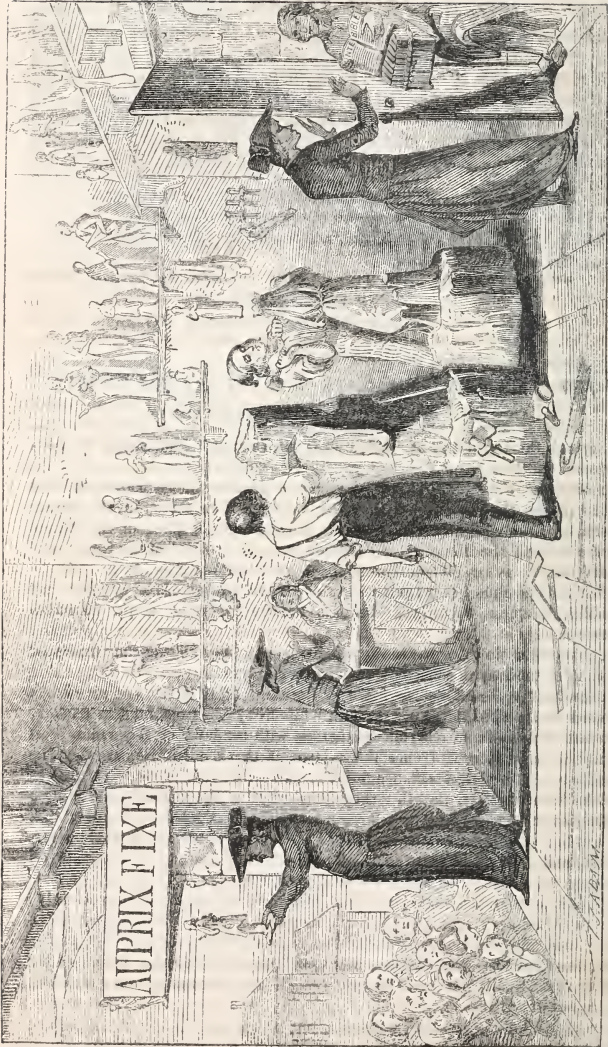
4. Is not her Majesty Queen Victoria a "heretic," or an "excommunicated person," in the Popish sense?

5. Is the "*real and complete code of the Church*" of Rome—to give effect to which the establishment of a Roman "hierarchy" in England has recently been attempted—in all respects compatible with the laws of this realm? If in any respects it contravenes those laws, is the English Roman Catholic *morally* bound to yield obedience to it?

6. Is it not the fact, that in "the eternal city" of Rome itself, containing a population of 30,000 families, a large proportion of its inhabitants are "in a state of brutal ignorance," notwithstanding the presence of "about 5000 priests, monks, and nuns, beside cardinals and prelates," and also of "his *Holiness*" (!) the Pope himself?—(See the *Morning Herald*, 29th Oct. 1850.)

7. Is it not the fact, that *even if* (as "Cardinal Wiseman" tells us untruly) "in ancient times the existence of an abbey on any spot, with a large staff of clergy, and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease," yet, at all events, (to adopt his further remarks,) "*this is not now the case,*"—THE "ETERNAL" CITY OF ROME ITSELF BEING WITNESS?

* The names we have changed in this extraordinary anecdote, and for obvious reasons. It is needless to add that the money was instantly paid by the appeased brother.



A MANUFACTORY OF SAINTES.
Fac-simile of a Print published by Schmid, Geneva.

IMAGE MAKING.

THE scene in our woodcut is to be found in all Popish and in all heathen countries. The making of idols was a great trade of old in Ephesus, and is a great trade at this moment in India; but Popery in this respect fully rivals heathenism. She not only, in defiance of the Second Commandment, makes "graven images and likenesses of many things in heaven above and earth beneath," but, to conceal her offence, she actually cuts out the Second Commandment from the Decalogue in her ordinary catechisms, and thus adds the most daring impiety to the most servile image worship.

GROSS IDOLATRY OF ROME.

WE have pleasure in giving insertion to the following letter by Father Gavazzi, who is steadily pursuing his noble work of exposing Popery, on the subject of one of the woodcuts in our last Number, and our readers will no doubt be glad to learn that in next Number we shall be favoured with another communication from the same pen:—

"DEAR NICOLINI,

"I have read with the greatest interest the last page of the third Number of your History, and saw also the woodcut in the *Bulwark*. It is all very well, but you have omitted many interesting particulars. You ought to have spoken of the three hours of agony invented by the Jesuits at Lima, and of the abominable theatrical representation which is performed every year on Good Friday in the Jesuitical churches. You might have mentioned also, that at Parma, in the church of the Jesuits, St. Rocco, a piece of wood, intended to represent our blessed Saviour, is detached from the cross with the same ceremonies as described by the evangelists, and being placed in a coffin, is carried in procession through the town. I will relate to you another fact of which I have been witness. At Marazzana in Piedmont, a man impersonates our Redeemer, and while hanging from the cross, he pronounces the seven short sentences spoken by Christ before he expired. A priest or Jesuit comments upon them. The year I was there no man was to be found to impersonate Christ. The Sindaco (provost), the father of one of my brother Barnabites, not to deprive his townsmen of such representation, assumed the task himself; but in descending from the cross when all was over, he swore he would not be Christ any more, even to go in Paradise with him. However, I shall write an article upon processions in answer to John M^rHale of Tuam, and you may insert it in the *Bulwark* if you like. Adieu—ever yours,

"A. GAVAZZI.

"SIGNOR NICOLINI."

POPERY AND PAGANISM.

A ROMISH priest having discovered an Indian idol in Mexico, reproved the natives for their idolatry, chopped up the god, and burnt it in the fire. On reasoning with them, one of the Indians boldly said, They knew it was a piece of wood, and of itself could not speak; but seeing it had spoken, this was a miracle whereby they ought to be guided, and they did verily believe that

God was in that piece of wood, and therefore it deserved more offering and adoration than those saints in the Church who never did speak to the people.

I told them in reply, said the priest, that the devil rather had formed that speech to deceive their souls, and lead them to hell. Another answered boldly, Our forefathers never knew what Christ was until the Spaniards came into the country, but they knew there were gods, and did worship them and sacrifice to them; and, for aught they knew, this god of theirs belonged to the old times, and theirs was the old religion, and Christians were heretics and innovators.

So completely did these heathens turn the tables on the Papists. Do they not call us innovators, as these heathens do the Spaniards, and with them again plead the religion of their forefathers, asking where was your religion before Luther? Again, how these idolaters in pleading for their idol, plead just as Papists do for worshipping saints, which makes it impossible for a Papist to confute an idolater.

CARDINAL WISEMAN'S LECTURES.

LECTURE IV.

THE fourth of the public lectures delivered by his Eminence the Cardinal, in Spring last, is entitled, "The Communion and Intercession of Saints." It contains a somewhat plausible and dexterous exposition of the grounds on which Papists usually attempt to vindicate the pagan and idolatrous practice of giving religious worship to dead men and other creatures. This is one of the subjects in regard to which Papists are most anxious to conceal or to explain away the doctrine of their Church. The Council of Trent avoids giving any definite explanation of the nature and the grounds of the religious worship to be paid to saints, and we need to have recourse to their popular and authorized books of devotion, in order to understand what are the doctrines and practices of the Romanists upon this subject. The Cardinal, however, has not introduced into his lecture any formal exposition of what the doctrine of his Church upon this subject is, and therefore we shall not at present dwell upon that topic.

He begins with illustrating two distinctive peculiarities of the Popish and the Protestant systems of religion. The first is what he calls "the brightness and joyousness" of Popery, as compared with "the sadness and gloom" of Protestantism. He dwells on this point of contrast, as if he had entirely forgotten the penances and the purgatorial torments which the Church of Rome provides even for her most favoured subjects, and as if he had no sense of the depressing and degrading influence which Popish tyranny, temporal and spiritual, exerts upon the minds of all who are under its sway. The other distinctive peculiarity is what he calls the "selfishness" of Protestantism, the contrast to this being that feature of Popery which leads it to give great prominence to "intercommunion with saints and angels, and the inhabitants of the unseen world." If the conduct of Protestants in giving little prominence to intercommunion with saints and angels be selfishness, it has at any rate the sanction of the general spirit and bearing of the Word of God, for there can scarcely be a greater contrast than is presented by the little prominence given in the Bible to the condition of departed spirits with the relation in which we stand to them, and the great prominence given to these subjects in the writings and practices of the Church of Rome. All false religions have given great

prominence to these topics, and have thereby done much to corrupt the worship of the one only living and true God, and to foster superstitious feelings and practices. The Bible is evidently fitted and intended to correct these tendencies of depraved men as exhibited in false religions, but, notwithstanding this, the Church of Rome has made certain notions and practices on these subjects the most prominent feature of her whole religious system, and has thus established and propagated heathenism under a Christian dress.

Dr. Wiseman's first great argument in support of the doctrine and practice of the Church of Rome, as to the invocation and worship of saints, is derived from the words in the Apostle's Creed, "the communion of saints." He insists that these words necessarily imply such a relation and intercourse between the saints in earth and the saints in heaven, as afford a sufficient warrant for the Popish practice of praying to them and worshipping them. But this is manifestly putting into these words a great deal more than the words themselves contain. Words so vague and indefinite cannot possibly afford, of themselves, any support to the very peculiar and definite doctrine, that the saints reigning along with Christ are to be invoked and worshipped, and that we ought to have recourse to their prayers, help, and assistance. None but Papists and Puseyites believe the Creed to be inspired. Protestants receive its statements as true only because they believe them to be accordant with Scripture, and the sense in which they are true must be determined by an examination of all that Scripture teaches upon the subjects to which they relate. The words, "the communion of saints," do not of themselves imply more than this, that some kind of friendly relation subsists among saints; but what is the nature of this relation, whether it applies to the saints in heaven as well as to the saints on earth, and, if it does, under what modifications, what are the duties resulting from this relation, and in what manner they ought to be discharged—all these are questions which are certainly not decided by the words of the Creed, and which can be settled only by a full examination of all that Scripture makes known to us upon the subject. The allegation of Dr. Wiseman, that the article in the Creed on the communion of saints, establishes the Popish doctrine as to the religious worship that ought to be paid to those saints who have left this world, is very similar, in its palpable falsehood and unblushing impudence, to that of the Puseyites, who maintained that the decision of the Privy Council in the Gorham case was a denial of the article in the Nicene Creed, which speaks of "one baptism for the remission of sins." Papists and Puseyites will of course *explain* the very brief and general statements of the creeds, in accordance with what they believe to be taught in Scripture upon the points to which they refer, but they must concede the same right to others; and they need not expect, at least until after they have established their own infallibility, that any rational man will believe that the articles of the creed afford of themselves anything like a *proof* of their peculiar notions in regard to the worship of saints and baptismal regeneration.

The article of the creed, then, about the communion of saints, can afford no proof, even if the creed were itself inspired, as it is not, of the Popish doctrine that religious worship is to be paid to angels and to departed saints, just because the alleged proof has manifestly no connexion with, no bearing on, the precise point to be proved.

And this same general consideration applies to *all* the arguments advanced by Papists in support of their doctrine and practice upon this point. Let it be constantly recollected what the doctrine of Papists upon this

subject is, and let this doctrine be brought into contact and comparison with the various arguments adduced from Scripture in support of it, and it will clearly appear that their Scripture arguments are irrelevant and unsatisfactory, as being either altogether beside, or, at least, far short of, the point they are adduced to prove. There is nothing whatever in Scripture that has even the appearance of countenancing the Romish doctrine, that deceased saints ought to be prayed to, and thus to receive religious worship. And, accordingly, all that the Cardinal adduces in support of the doctrine of his Church on this subject, in addition to the article in the creed about the communion of saints, consists of statements made in Scripture respecting *angels*. Now, even if we were to admit, for the sake of argument, that the invocation and worship of angels was sanctioned by Scripture, this would not establish the whole of the doctrine which the champions of the Church of Rome are bound to prove. It would prove nothing as to the duty of praying and giving religious worship to departed saints, who belong to a different order of beings; and the invocation and worship of departed saints is not only an essential part of the doctrine of the Church of Rome, requiring to have its own direct and proper proof before it can be admitted, but it is a much more prominent feature in the practical religious system of Popery than the invocation and worship of angels. There is not much of worshipping of angels in the ordinary religious services of the Church of Rome, and there is a vast deal of worshipping of saints. Indeed, if we were to judge from their ordinary practice, we might be inclined to suspect, that the worship of saints, including of course that of the Virgin Mary, was the only thing in this department about which the Papists were really concerned, and that they had introduced the worship of angels into their statement of doctrine, chiefly in order to have a sort of pretence for applying what is said in Scripture of angels to the case of saints. But does Scripture really sanction the invocation and worship of angels? By no means. Indeed, it expressly condemns it.—A considerable part of the Cardinal's lecture is occupied with adducing the Scriptural evidence that angels are cognizant of what men do upon earth, and that they watch over and assist God's people. This is easily proved, but the proof of it does not shew that we ought to pray to and to worship them. The Popish doctrine, that angels ought to be prayed to and worshipped, is a *mere inference* from what Scripture tells us as to their being employed by God to watch over and assist us, and the doctrine that *departed saints* ought to be prayed to and worshipped, is a *mere inference* from the alleged proof that *angels* ought to receive religious honour and veneration. Such is really the substance of the Scriptural evidence which Cardinal Wiseman adduces of this fundamental feature of the doctrine and practice of the Church of Rome.

Inferences such as these could afford no adequate warrant for the invocation and worship of saints, even if nothing were to be found in Scripture that told positively against it. But when we consider that the Bible uniformly represents God as the only proper object of religious worship, expressly condemns the worshipping of angels, and describes both angels and the most eminent saints as refusing to receive the ordinary external marks of veneration, we cannot but be surprised that men professing to believe in the divine authority of the sacred Scripture, should dare to maintain the doctrine and to follow the practice of the Church of Rome. A doctrine which seems so plainly to contradict the fundamental principles, that God alone is to be worshipped, and that Christ is the only Mediator between God and man, surely needs some very direct and explicit Scripture sanction. But nothing of this sort can be

produced. There is nothing in Scripture which even appears to sanction the Romish practice of praying to departed saints, or either of the two leading distinctions by which alone the practice can be vindicated; 1st, The distinction between a supreme and an inferior religious worship; and, 2d, Between a mediator of redemption, and a mediator of intercession. Papists maintain that there is a supreme religious worship which is due to God only, and an inferior religious worship, which is due to saints and angels. But the Bible not only does not sanction this distinction, though that alone would be sufficient for the refutation of the Popish argument, it precludes and condemns it. Papists admit that Christ is the only Mediator of redemption, but contend that there may be other mediators of intercession. But this distinction too is not only unsanctioned by Scripture, it is precluded by the scriptural principle, that the prevalence of Christ's intercession is based upon the efficacy of his redeeming sacrifice.

The Cardinal, conscious that he has not produced anything like direct and explicit scriptural evidence in support of the invocation and worship of saints, alleges that the doctrines, that we ought to pay religious worship to Christ and the Holy Ghost, are based upon grounds which are equally indirect and inferential. The difference between the two cases is too obvious to need to be pointed out. The statement is worth noting only as a specimen of the reckless, infidel spirit that prevails among Popish controversialists, who are usually ready to betray, even what they themselves profess to regard as scriptural truth, in order to serve the interests of their Church.

We have noticed the only things in the Cardinal's lecture which have the appearance of argument. It is chiefly filled with declamation, which is somewhat eloquent and plausible, being addressed to the lower and more carnal tendencies of our nature, but which can have no weight with men who desiderate solid scriptural evidence as the ground of their religious convictions. It is very plain, indeed, that the Popish doctrine of the invocation and worship of saints was not derived from anything contained in Scripture, but from the natural tendency of fallen man to polytheism and idolatry, and that then Scripture was searched and perverted for something that might appear to vindicate it.*

* Circumstances prevented the revising of the proof of the notice of Cardinal Wiseman's third Lecture in our last Number, and, in consequence, two or three typographical errors occur in it, such as Scotchman for Schoolman, p. 67. The only error that materially affects the sense is in p. 66, l. 30, where the word *not* has been introduced instead of the word *just*. On looking at this passage again we do not feel very confident that the argument is clearly and fully brought out, even when, by the substitution of *just* for *not*, the printed text is brought into accordance with the MS. The substance of what we meant to say was this:—Papists boast that they, and they alone, interpret literally the words of institution, "This is my body." We allege that they do not interpret these words with strict literality any more than Protestants, and more particularly, that Papists do not, and that Protestants do, interpret literally the important word *this*. The question is, what does the word *this*, literally interpreted, indicate or demonstrate? and the only answer that can be given to this question is, that it indicates or demonstrates *the bread*, which Christ had just taken, blessed, broken, and held up in his hand. This is the only literal sense of the word as it stands, and it is its only natural sense, or the only sense in which it could have been understood by the disciples at the time. Some of the Popish notions upon this subject would seem fitted to lead them to admit that the word *this* indicates or demonstrates the bread, for they hold, that by pronouncing the words, "this is my body," the bread is changed into Christ's body, so that what was bread before they were spoken, has, by the time the utterance of them is completed, ceased to be bread, and has become the body and blood of Christ. But while the only literal and natural meaning of the word *this* is, that it indicates or demonstrates the bread, and while some of the notions of the Papists seem fitted to lead them to admit this, yet in point of fact, Popish writers do not admit it, and for a very good reason, viz., that it would then follow as a necessary consequence, that the word *is* could not be taken in a strictly literal sense, and that thus the foundation of their only argument for transubstantiation would be overturned. If the

POPISH HOPES CONCERNING ENGLAND.

IN contemplating such a compound of folly and bigotry as is presented by Father Spencer, or Ignatius, as he is called, one is sometimes at a loss what to think. That he is a poor fanatic is plain; but that Rome is using him for her own purposes is equally manifest. He has been again visiting Paris; and from the terms in which his visit is spoken of by the *Univers*, it is plain that he has touched a string which vibrates through the world-wide heart of Jesuitism. O that England could only be converted to Rome! How despotism would revel and rejoice over Europe, and the hated light, and abhorred supporters of the Gospel be everywhere trodden down like the mire of the streets! This conspiracy is no doubt cloaked under the garb of prayer. But we know the meaning of this in the jargon of Rome. We know the way in which France has ever promoted Popery. Her embassy has been one of blood. We know that it was this very *Univers* which regretted that all the Reformers had not been burnt; and that, to be plain, this talk of prayer is the merest hypocrisy, intended and fitted, however, to inflame the bigotry of the French nation. In that point of view the following scene, abridged from the *Univers*, Sept. 4, is more instructive than it seems:—

“THE CRUSADE FOR ENGLAND—FATHER IGNATIUS IN PARIS.

“Zeal for the conversion of England is becoming more and more animated in the heart of the Church. Heresy itself is unceasingly labouring for it. Prayer, on the one hand, redoubles its entreaties; and on the other is raised the cry of persecution and of iniquity. These two the voices are contending on earth, but in heaven they are united to demand the same thing. Let us doubt it not—they will be heard. The mercy and justice of the Eternal High-Priest are alike interested in a cause which is one of the most lively solitudes of Pius IX., and which in France so many souls have been daily presenting to God, for so many years, with such ardent supplications. This effort is augmenting. Such, at least, is the desire uttered yesterday evening (September 3) in the pulpit of Notre-Dames-des-Victoires, by a humble Religious, known in the world under the name of the Hon. and Rev. George Spencer, which he has changed for that of Father Ignatius of St. Paul. The Passionist Missionary has a great design; he comes, as he himself said, to propose to Catholic France the conquest of England. And for this—for such an enterprise—he only wishes to give us the example of his heroic confidence in God, and in the all-powerful intercession of the blessed Virgin.

“Before analyzing his discourse, we will devote a few words to him who preached last Sunday in the same church, an English priest. The crowd was immense. The Rev. Alured Dayman captivated it for nearly two hours with his Apostolic words, by the most touching recitals and singular details on the interior life of Anglicanism.

“Father Ignatius of St. Paul reached the Catholic Church by a different path from that by which Mr. Dayman, the disciple and neophyte of Dr. Newman, came thither. Even before you hear him speak the sight of him is eloquent; this great noble going barefoot, clad in a coarse habit, and wearing in white letters over his heart the motto of his Order—*Passio Christi*. His language is simple, easy, full of grace and distinction; you scarcely notice it in now and then a few traces of foreign accent.

“He comes, he said, to deposit at the feet of Our Lady of Victories an offering and a prayer. He comes to offer, or rather to restore, to her unhappy England, that Isle of Saints, which belonged to her by so many titles, *that people of which she was so long the Mother, that dowry which the Eternal Father had given his well-beloved Daughter, and which*

word *this* be taken in its only literal and natural sense, as indicating or demonstrating the bread, then the word *is*, *must* be understood in the Protestant sense as equivalent to “represents” or “signifies,” or else in some other sense still further removed from its literal and natural meaning. Hence Romanists resolutely refuse to understand the word *this* in its only literal and natural meaning, and adopt one or other of the two non-literal and non-natural senses, which we mentioned in the sentence preceding that which we are now supplementing. This may help to illustrate the absurdity of the common boast of Papists, that their doctrine is conclusively established by the literal meaning of the words, “this is my body.”

The first quotation from Bishop Turton, p. 65, is from his work entitled, “Observations on the Rev. Dr. Wiseman’s Reply,” pp. 151, 152, and the second quotation, p. 67, will be found at p. 267 of the work there mentioned.

has been torn from her. He comes to ask of her a thing of great price, a heart of which she is the Mistress and the Sovereign, the heart of France; for it requires nothing less than the heart of France to bring, with God's help, to a glorious end the enterprise to which he wishes to lead it. He, so full of love for his dear England, he seeks for whoso will and can achieve the conquest of it. This is why he addresses himself to France, and conjures her to make a sublime effort to vanquish and conquer that fair country."

This may seem all very foolish to some of our readers, but what follows may have more weight. Father Spencer, visionary as he is, is sufficiently alive to indications of actual progress; and it is somewhat singular, that whilst Papists in England say little about Oxford, and Tractarians have sometimes the hardihood to affirm that their operations there are the most effectual means of resisting Rome, Ignatius in Paris openly proclaims the fact, that Oxford is at present the open door through which Popery is walking into England. We were greatly struck with reading, a few days ago, an account of a large meeting in the University Hall at Oxford, at which the students hailed with tumultuous approbation the names of the Bishop of Exeter, Miss Sellon, and the like,—demonstrating a growing rottenness in that seat of learning. Thus in England we have Popery spreading at both ends of society,—amongst the higher classes from Oxford, and amongst the lower classes, by the influx of Papists from Ireland. If something very decided is not done to check this state of things, the consequences may soon be very serious. Here are Spencer's words about Oxford,—

"Whereby, then, will God subdue that nation, for its misfortune so strong and so well entrenched in the camp of error? He will choose its highest tower, its citadel thought impregnable, and He will enter therein. *The first fruits of victorious grace shall be the very pillars of the Anglican Church, the most learned doctors of the University of Oxford.* More than 300 theologians of that school have already re-entered the bosom of the true Church, at the cost of the most generous sacrifices. In their train have followed the most eminent men of civil society, chiefly distinguished lawyers. Thus ecclesiastical science and human science have paid their large tribute."

It may be important to notice in connexion with this, a political alliance openly springing up in England between such men as Gladstone, representing the high Puseyites, and the Irish Brigade, representing the lowest grade of Popery. This has come clearly out in consequence of a dispute amongst the Irish members themselves. At a late political dinner at Carlow, reported in the *Tablet*, Aug. 28, Mr. Sadlier made the following revelation in regard to the private proceedings of Mr. Gladstone and Sir James Graham, which proves how thoroughly they are prepared to sacrifice the Protestantism of the empire:—

"This would not be the moment to allude to the claims of *Sir James Graham and Mr. Gladstone*, or any of those distinguished parliamentary statesmen *whose counsel I and my friends, Mr. Reynolds and Mr. Keogh, continually had during those efforts which we made, night and day, in resisting a tyrannical Government.* You will forgive me if I take this public occasion of expressing our conjoint gratitude to those statesmen for the services they have rendered to us."

The *Morning Chronicle*, the organ of the same party, has since intimated its desire that the Popish faction should be represented in the Cabinet. In short, Puseyites are Papists to all intents and purposes, only in some respects a great deal worse, and should be driven from the Church of England as its disgrace and weakness, and as men who will betray the empire to Rome as soon as they have an opportunity. We could afford to smile at the rhapsodies of dreamy perverts and the threats of impotent despotism; but we shall greatly mistake if we view without the most serious alarm the palpable indications of formidable treachery in our own camp. We may confidently affirm, that if Britain is ever again subject to the Mystic Babylon, she will fall, not by external energy, but by the cowardice and treachery of her own degenerate children.



THE MARTYRDOM OF WILLIAM TYNDALE.

THE MARTYRDOM OF WILLIAM TYLSWORTH,

AT AMERSHAM, IN BUCKINGHAMSHIRE, IN 1506;

A TERRIBLE INSTANCE OF THE CRUELTY AND INTOLERANCE SO FREQUENT IN THE ANNALS OF ROMISH ASSUMPTION.

We have been permitted, in the most handsome manner, by James and George Foggio, the celebrated artists in London, to present our readers, as we do to-day, with a woodcut of their able and splendid picture of the Martyrdom of William Tylsworth. That the appalling scene may be understood, we give the following extract from "Acts and Monuments," or Foxe's Martyrs, book vi. :

"In the days of King Henry VII., A.D. 1506, in Buckinghamshire, in the diocese of Lincoln, (William Smith being bishop of the said diocese,) one William Tylsworth was burned in Amersham, in a close called Stanley, at which time one Joan Clerk, being a married woman, who was the only daughter of the said William Tylsworth, and a faithful woman, *was compelled with her own hands to set fire to her dear father*; and at the same time her husband John Clerk did penance at her father's burning, and bare a faggot, as did twenty others."

The event is also mentioned in Churton's Life of Bishop Smith.

The following statement will serve to illustrate the picture, which has been greatly and justly admired:—

"Convicted of entertaining the Protestant opinions of Wickliff, and condemned to be burnt alive, the venerable man is seen chained to the stake, amidst a group of suspected heretics, clothed in the penitential garb, and each of them bearing a faggot on his back.

"The martyr is surrounded by a heap of straw and faggots, and at his feet lies Wickliff's translation of the Holy Bible, a chief object of monkish apprehension and persecution. His only daughter, wife of John Clerk, one of the accused, is dragged by the monks to the place of execution, and forced to ignite the pile prepared to torture and consume her revered parent. In the name of religion and a merciful Saviour, one of them forcibly places the burning torch in her hand, whilst another, holding up a crucifix in one hand, with the other sprinkles straw on the murderous flame, as a train to the pile. Even the assistant lay-friar feels compunction at this act.

"Behind, a doctor of canon law threatens the condemned with eternal punishment, for daring to worship God according to his own conscience and the Scriptures.

"On an elevated platform, in the background, the sheriff of the county, attended by the bishop's chancellor, presides over the inhuman scene, but dares not prevent the maddening torture to which an unfeeling priesthood subjects the purest affections of humanity.

"*Note.*—At the very time of the above atrocity, Raphael and other unrivalled painters were employed by the Romish hierarchy to illustrate their meekness and other Christian virtues. In 1572 the spirit of Popish intolerance directed the massacre of St. Bartholomew, when 30,000 French Protestants were treacherously slaughtered, as victims to the Pope's supremacy; and in 1633 Galileo was condemned by the Inquisition, for stating that the earth moves round the sun.

"Those horrors occurred, not, as some suppose, in an age of ignorance and darkness, but amidst a galaxy of human intelligence scarcely equalled even at the present day; the period of Spenser, Shakspeare, and Milton; Leonardo da Vinci, Michael Angelo and Raphael; Copernicus, Kepler, and Galileo; of Napier of Marchiston, Harvey, and Columbus; of Lord Bacon and Sir Edward Coke, Luther, Melancthon, and Knox. Science shook the Papacy to its foundations, but the Fine Arts supported the tottering fabric. Let them now be employed in a better cause.

"Adam Smith, in his 'Wealth of Nations,' unlike certain modern economists, said—'The Church of Rome may be considered as the most formidable combination that ever was formed against the authority and security of civil government, as well as against the reason and happiness of mankind.' Nor is our far-famed philosopher, John Locke, less decided; in his first Letter on 'Toleration,' whilst arguing that even the grossest idolatry ought not to be prohibited under penal sanctions, he contends that the Church that teaches men not to keep faith with heretics has no claim to toleration. The virtuous and talented Archbishop Tillotson maintained precisely the same argument."

Dr. Wiseman declares his Church to be infallible and unchanged: he therefore approves these atrocities. Would he not renew them if he had the power?

POPISH CURSING.

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." . . . "The curse causeless shall not come."—PROV. XVII. 15; XXVI. 2.

That Popery is a system of infernal origin is clearly proved by the demoniac spirit which it always manifests against all who differ from it, and especially against the saints of God. Christianity is a religion of love, and the command of Scripture is, "Bless, and curse not." But Popery seems to live in an atmosphere of cursing; "hatred, malice, and all uncharitableness," are its most prominent features.

These remarks have struck us more forcibly than ever in reading a recent work on Popery by the Rev. B. W. Noel.* A foreign priest had succeeded in perverting a member of Mr. Noel's female class, and challenged Mr. Noel himself to a written discussion. The result seems to prove that the priest did not expect his challenge to be accepted, for his whole drift is evidently to escape from the controversy. Anything more thoroughly lame, and impotent, and disfigured by mere offensive personalities, we have seldom read. Mr. Noel, on the other hand, has absolutely overwhelmed the priest with facts and arguments illustrative of the horrible nature of Popery, its entire and irreconcilable opposition to Scripture, reason, and everything dear to man. We do not of course concur in every sentiment, but the general scope of the work is admirable and full of instruction. Amongst many other points singularly well put, the following is striking on the subject of Popish cursing:—

"You have cursed believers in Christ of the most exemplary benevolence, as Howard, Wilberforce, and Fowell Buxton.

"You have cursed pastors of the most ardent zeal and of the most saintly life, such as Baxter and Halyburton, Whitfield, Wesley and Fletcher, Neff, Oberlin, and Payson.

"You have cursed missionaries who were a glory to Christ, examples to the Churches, and blessings to the world.

"You have cursed Swartz, the apostle of Southern India, whose holy life, warm heart, and child-like simplicity, made even the heathen bless him.

"You have cursed Brainerd, who, foregoing the comforts of Christian friendship and of civilized life, went into the American wilderness to seek and to save the lost; and there, like Enoch, walked with God; and, like the Apostles, preached to the Indians, 'with the Holy Ghost sent down from heaven.'

"You have cursed Martyn, who, laden with literary honours, and gifted with splendid talents, turned his back on all that fires a young imagination, that he might give the Hindostanee New Testament to the Mahommedans of India, and preach to the Hindoos the unsearchable riches of Christ.

"You cursed Carey, whose abilities having rendered him the best Oriental scholar of his day, translated the Word of God into various languages of India, and consecrated his income as freely as his learning to the evangelization of that populous continent.

"You have cursed Morrison, who, under discouragements which would have disheartened an ordinary man, mastered the intricacies of the Chinese language, constructed his own Chinese dictionary and his own Chinese grammar, prepared, with his companion Milne, a Chinese version of the Scriptures for 300 millions of idolaters in that vast empire; and having extorted the praises of the literary world, and won the affectionate esteem of the Churches of Christ, died in the land of his adoption.

"You cursed Judson, who laboured so long in hardship and danger to found a Church of Christ among the Birmans and the Karens.

"You cursed Williams, who preached Christ to island after island in the South Seas, with a zeal and success reminding us of the gifts and triumphs of the apostolic age.

"And you curse Moffatt, who, placing his dwelling among African savages, found them ignorant even of the being of their Creator, but has lived to see hundreds of them commemorating, with tears of gratitude, in the Lord's Supper, the death of their Redeemer and the love of their God.

"You have exalted the wicked whom God abhorred, as Sixtus IV., Innocent VIII., Alexander VI., Leo X., and Julius III.; and you have cursed the saints of Christ, who were an honour to their race and a glory to the Church, whom heaven has welcomed,

* Letters on the Church of Rome, addressed to the Rev. E. Farraut, D.D. By B. W. Noel. London: James Nisbet & Co.

and whom the Lord Jesus Christ will love for ever. Priests seem to breathe an atmosphere of curses. All the canons of Trent are framed in the form of curses; and the Council broke up its last session amidst the roar of a curse against all who differed from them. Still their successors curse on; and if a priest who has spent his life in cursing the saints of Christ, as heretics, could enter heaven unchanged, he would begin to curse there. Met at the very gates by such men as Brainerd and Payson, and Martyn and Neff, all denying the necessity of auricular confession and the transubstantiation of the wafer, he would cross himself as though surrounded by fiends, and mutter his usual formula, 'Hereses quascunque ab ecclesia damnatas, ego pariter damno, rejicio, et anathematizo;' 'All heresies whatsoever condemned by the Church I likewise condemn, reject, and curse.'

"You, Sir, and other priests, boast that the gates of hell shall not prevail against it. Matt. xvi. 18. But the gates of hell, *i.e.*, its conclave or council, have so completely prevailed already, that they have long since presided over it as over a conquered fortress. Who but Satan and his princes presided over the counsels of Innocent VIII., when he ordered the extermination of the Vaudois? Who but the princes of hell guided the orgies of Alexander? Who else prompted Pius V. to urge the massacre of the saints in France under Charles IX., and the slaughter of the saints in the low countries under the Duke of Alva? Nor are the sittings of that council yet closed.

"For does not any Church which curses the enlightened, which murders the innocent, and which persecutes the good, deserve as much as the Jews did our Lord's just condemnation, '*Ye are of your father the devil, and the lusts of your father ye will do.*' John viii. 44.

"Yet let the priests curse on. There was a time when their curse sealed the doom of the wretch upon whom it lighted. It tore from him his goods, broke open the doors of his house, loaded his limbs with chains, branded him with infamy, transformed his friends into enemies, and wracked him with secret torture, or murdered him in the light of day. Then it could set society on fire, make the baron tremble in his castle, and shake the king on his throne. But now, without shirri, or police, or soldiery, to give it force, it is become impotent: it was like the thunderbolt; it has become like the muttered malediction of a tottering drunkard.

"We can bear it patiently, because we suffer it in company with the best men of our race: with Huss, whom they burned alive; with Wickliffe, whose bones they burned; with Luther, Calvin, and Zuingli, whom they would have burned if they could; and with thousands of other saints of Christ, whose characters they have in vain sought to blacken, and whose eternal happiness they have been unable to prevent.

"We can bear it because it cannot hinder the blessing of God. He blesses His evangelical churches, in which His saints grow in grace, sinners are converted, members are added to each Church, many are filled with joy and peace in believing, and numbers die triumphantly with an assured hope of glory.

"The Church of Rome will curse on till her eyes are sightless, her arms are paralyzed, her body is convulsed in the agonies of death, and her toothless gums can mutter their curses no more. But these curses only return upon herself, for they mark her for ever as the most ignorant expositor of the Scriptures, and as the most arrogant assumer of powers which she is unable to wield. Like the fabled Phaëton, she has assumed the chariot of the sun only to set the world on fire, and to fall herself into the gulf of perdition."

WHAT IS TO BE DONE FOR IRELAND?

At the late meeting of the Evangelical Alliance in Dublin, a great mass of important information was given on the subject of Irish Popery, and the most effectual way of dealing with it. We refer especially to a very interesting address by the Rev. Mr. M'Carthy of Dublin, on the recent Protestant movements in Ireland, and to an eloquent paper by Dr. Edgar of Belfast, of the general subject of Irish Popery.

Men will surely come at length to understand what is the real paramount curse of that mysterious country, and yet the reluctance of politicians to acknowledge it is absolutely bewildering. Lord Eglinton, who has been making himself very popular in Ireland lately, started the question at a public meeting in Galway, "What is it that crushes the energies of this noble country?" It cannot be its soil or its climate—it cannot be anything distinctive in its people. "O," said his Lordship, "I have discovered the cause. It is that the people don't agree amongst themselves." Our readers may imagine

that we are joking, but this was literally the sum and substance of his Lordship's supposed discovery. But the question still remains, What makes this want of peace amongst the people? And the question may be answered in the words of Scripture,—“How can there be peace so long as the sins of thy mother Jezebel are so many?” The *Times* newspaper takes up the controversy, and on the 4th of September exclaims,—

“We, on the other hand, believing that Ireland is poor and miserable, have *sought and found a cause which may account for it*. There is much bigotry in Ireland, but bigoted and priest-ridden countries have elsewhere been able to turn their natural resources to account, and support their population in comfort. There is much discord in Ireland, aggravated probably by the free institutions which we have introduced, and which are used for any purpose rather than that for which they were ordained. But even civil discord and party spirit are not inconsistent with the rise of a nation, and may stimulate in some degree its intellect and activity. The evils of Ireland are, we believe, to be traced primarily to *none of these things, but to the reckless spirit which till lately animated the landed proprietors, who dragged down their country into the same vortex of ruin as themselves, and to the listless indolence which so strikingly characterizes the lower orders.*”

Now here again, instead of a primary *cause*, we have simply an *effect*. Scotland, in some districts, has suffered as much from non-resident and reckless landlords as Ireland, and still the country has greatly prospered. But the question is, What makes the Popish masses of Ireland listless? We say the *Popish masses*, for the Protestant masses of the north are as active and prosperous as any of their neighbours. We say unhesitatingly it is mainly **POPERY** that is the manifest cause of all the evil. Popery, which crushes the human soul under ghostly influence, and by preventing man from thinking freely on the highest of all subjects, and shutting out from him the word of God, reduces him virtually to a state of universal serfdom. This is the lesson of all history and of all experience, and the sooner politicians acknowledge it the better.

A most blessed work is at present going on in Ireland in the way of overthrowing this gigantic parent of mischief. We have again witnessed with increasing interest the powerful operations of the Rev. Messrs. M'Carthy and Ellis in Dublin, and heard from the most unquestionable authority of the successful evangelistic operations that are being carried on in the south and west. Let the friends of the good cause only press forward with redoubled energy, and by the blessing of God immense results will speedily be realized.

We cannot help thinking, besides, that great good might result to Ireland and the empire, were a little more attention bestowed by Protestants of wealth on the present sales of Irish land. That land can be purchased at from twelve to twenty-four years' purchase on a very depreciated rental. It can be had capable of vast improvement, and with the best title in the world. The only thing necessary would be to buy up large tracts of it together, and especially where it is now depopulated, and to people it with an industrious race of Protestants. Why might a union not be made by Protestant capitalists for the purpose of raising a large sum to buy Irish land, as unions have been made for the construction of railways? Why should colonies not be formed and sent to regenerate the south and west of Ireland, as they have already regenerated the north? Thus, whilst politicians were bandying their crude speculations, and statesmen were aggravating evils which they profess to cure, the spectacle might be presented by the combined energy of Christian men of whole districts of Ireland, rising from barbarism and developing their vast resources in the face of the world, and to the confusion of a system which has been the curse of every country in which it has prevailed.

We cannot help thinking that such a speculation, besides, in the present

state of the money market, would be very profitable if carried out with energy, and on a sufficiently extensive scale. This is a most effectual way of meeting the masked batteries of Popish priests, their pretended demands for religious equality, and claims for compensation to their tenants for an outlay that was never made. We know what "tenant right" means in Ulster, but in so far as the priests are concerned, these are the mere stalking-horses of faction by which we are astonished to find any Protestants misled, and they can only be effectually met by wise and persevering efforts for the spiritual and temporal welfare of the entire people of Ireland. The notes of preparation for war in the Popish camp ought to rouse all Protestants to action. We fear that during the vacation there has been a strong tendency to go to sleep. The whole kingdom should be organized anew. Every Protestant alliance should be up and doing. Petitions against Maynooth and for the opening of nunneries should everywhere be prepared. Courses of lectures should be arranged. Members of Parliament should be spoken to; and the childish and fatal system of falling continually asleep at our posts, and only starting up when alarmed by a new inroad of the enemy to go to sleep again, ought at once and for ever to be abandoned. The work before us is great and hopeful, but we are dealing with a mighty and sleepless enemy.

DECAY OF ROMANISM IN AMERICA.

A LETTER from the Rev. R. Mullen of New Orleans, American Roman Catholic Priest, appeared lately in the *Tablet*, lamenting the great losses which the Papacy is sustaining in the United States of America, and containing advice to the Irish priests as to the manner they should deal with their flocks in Ireland; and, as the upshot of the whole, Mr. Mullen advises that the people be prevented from leaving Ireland!

It is quite clear from the letter in question, the priests themselves being judges, that Popery finds difficulty with the freedom of American manners and institutions. No sooner do the Irish Papists get over the Atlantic than they throw off the chains and fetters of an intolerant priesthood; and it would seem that *one* of their principal objects in emigrating is to get rid of Popery and the priest; for, notwithstanding the enormous masses of Papists emigrating to the States from various other countries as well as Ireland, the numbers attaching themselves to the Popish system in those States scarcely serves to keep up the numbers existing years ago. Indeed, the priests reckon their losses by millions! Now, it must not be supposed that these losses occur through the neglect of the bishops or priests on the other side of the Atlantic, for Mr. Mullen assures the priests in Ireland that the American bishops "are constantly in the confessional or pulpit, and when not there they are to be found collecting through the cities money to erect churches or schools for the accommodation and instruction of our poor countrymen; or crossing occasionally to Europe to bring hither missionaries to break the bread of life to their people. They are not only in name, but in practice, the veritable successors of the Apostles. And surely the millions were not lost through any omission on their part, nor by the American priests. No country can boast of so zealous a body of missionaries; they are strangers to ease, and know not the comforts of this world; their very looks remind you of incessant labour. As far as men could, they have striven to succour the people and

relieve them in spiritual want; but they could not do impossibilities. It was, therefore, neither the fault of bishops nor priests here that 'the faith died out' in so many millions."

Mr. Mullen, in New Orleans, gives his advice to priests how to act in the coming election in Ireland, what men they should select, and what measures they should adopt. But, above all things, the people must be kept at home. America is fatal to Popery. Popery is becoming extinct. For Mr. Mullen assures his friends that those who were Irish Papists are now, "in many instances, actually using the wealth which they have acquired to destroy the Church of which they were members, and employing the energies inherited from Irish parents to subvert the faith in which their ancestors gloried!" Here are the statistics of Mr. Mullen, shewing the losses to the Papal system in America,—

"The present population of the United States is about 25,000,000, and of these the Catholic Church claims only 1,980,000.

"From the year 1825 to 1844, 1,250,000 left Ireland, one million of whom came to America; the proportion of Catholics among them may be very fairly estimated at 800,000.

"Since that period to the present, the numbers who emigrated here from Ireland, at the lowest calculation, were 1,500,000; and, taking the Catholics as above, we will have, in nine years, 1,200,000.

"A large number (say, half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last ten years, half of whom were Catholics, say, 250,000.

"Twelve years ago, America had a Catholic population (according to Dr. England, Bishop of Charleston) of 1,200,000.

"Calculating the increase of this number by births, at the very small number of 500,000, and, adding for converts in the larger cities and towns, 20,000, we will have the following total:—

"Catholic emigrants from the year 1825 to 1844,	. . . . .	800,000
Catholic emigrants from 1844 to 1852,	. . . . .	1,200,000
Catholic emigrants from other countries,	. . . . .	250,000
American Catholic population 12 years ago,	. . . . .	1,200,000
Increase by births since,	. . . . .	500,000
Number of converts,	. . . . .	20,000
		<hr/>
Number who ought to be Catholics,	. . . . .	3,970,000
Number who are Catholics,	. . . . .	1,980,000
		<hr/>
Number lost to the Catholic Church,	. . . . .	1,990,000
Say, in round numbers, two millions!		

"This calculation is vastly under the reality, yet it is a startling revelation, that two millions (principally of Irish Catholics) have been lost to the Church in less than a quarter of a century! And in order that you may understand my calculation to be far under the reality, I will give you a very high authority—a man whose piety, zeal, and transcendent talents have earned for him an imperishable fame. Dr. England was consulted by the Central Council for the Propagation of the Faith, on the 19th of August 1836, in reference to the progress of Catholicity in the States. An authentic copy of his letter, written September 29th of the same year, is now before me, from which I take the following extracts:—

"On the population acquired by immigration and by cession (of territory) we may estimate at least one half to have been Catholics; and supposing the children to have adhered to the religion of their parents, if there were no loss, we should have at least four millions of Catholics from these sources, without regarding the portion which was Catholic fifty years ago, and its natural increase, and the many converts and their descendants. If, I say, upon the foregoing data, that we ought, if there were no loss, to have five millions of Catholics, and that we have (in 1836) less than one million and a quarter, there must have been a loss of three millions and three quarters at least, and the persons so lost are found amongst the various sects to the amount of thrice the number of the Catholic population of the whole country.' Speaking of his own diocese, (Charleston,) he says, 'From thirty to fifty thousand of the then population, who were not Catholics, were the descendants of Catholic progenitors, who, with their descendants, were lost to the Church. I have no doubt (wrote the holy bishop) upon my mind, that millions have been lost to the Catholic Church in the United States, nor do I believe that the fact has been sufficiently brought into notice.'"

THE NUNNERY QUESTION.

THE MONTHLY REPORT.

DURING the progress of the elections, and in the midst of the interest excited by other questions, not much has been done directly to forward the nunnery movement; but it is obvious that the public mind is becoming increasingly alive to the necessity for legislative interference on behalf of the inmates of convents.

Questions were put to candidates for parliamentary honours as to their sentiments on this point; and the lectures of the Rev. M. H. Seymour on "Nunneries" in Bath influenced in no small degree the election in that city, while they diffused sound information throughout the country. Few, indeed, except the most bigoted Romanists, are now found to defend the system of compulsion and secrecy.

Another case, that of Henrietta Griffiths, has come before the public, and although the jury gave their verdict on behalf of the defendants, yet enough was elicited to awaken general indignation against them, and to brand them with heartlessness and cruelty. Surely the veil of romance is now torn from convent life, and from a religion which finds merit in labouring at a washing tub, in licking the floor, and in eating soup made of grease and rice! Can the high-born ladies of England believe that salvation or saintship is to be found in filthiness and degradation?

Protestant ladies ought to bestir themselves in prospect of the session of the new Parliament. Petitions presented to the last will influence it only in a reflex manner. It is therefore desirable that fresh petitions be poured in as early as possible. Some of those who have already petitioned may perhaps do so again. I know of one locality whose inhabitants are already stirring—and, at least, those who have as yet done nothing ought to proceed without delay. On the mind of our most gracious Queen the impression produced by the numerous memorials already presented undoubtedly remains; let that impression be preserved and deepened by fresh applications.

Influential petitions will, it is expected, be presented from the ladies of the metropolis. Let them be followed by others from those large towns and country places which have not yet petitioned.

The London Committee would do well not to confine its operations to the preparation of metropolitan petitions, but to extend them over the country, endeavouring to excite a general interest in the subject, and a general co-operation on the part of all the Protestant women of the empire. The expense need not be great; and they would find in the country a mass of combustible materials, which only needs the application of a light to kindle into such a flame as shall either purge or destroy these immoral and inhuman institutions.

THE NUN.

Within a Convent's gloomy walls I dwell,
Without a friend to whom my woes to tell;
Shut out from social scenes, from cheerful air,
Here I must die the victim of despair.

Who are the sisters?—each her fellow's spy,
Bound to declare her ev'ry tear and sigh.
How sadness overcasts my youthful brow
Whene'er I think upon my fatal vow!

Why was I tempted such a vow to take
As bound me all my kindred to forsake?
To them I'm lost,—I am for ever dead.
When shall the bell announce my spirit's fled?

When shall my soul, that's now o'erwhelmed with grief,
Rejoice that it has found at last relief
Where captive spirits shall be free again,
And own a gracious Saviour's gentle reign?

Is there no hope but one beyond the grave?
What! none on earth to pity or to save?
Daughters of England! hear a prisoner's sigh,
And pity one whose doom is here to die.

Think on the sorrows of a captive's cave,
And all the frowns of tyranny outrage;
Go to our Queen who sits on Britain's throne,
And to a mother make our sorrows known.



THE POPE CARRIED IN PROCESSION.

THE contrast between the Pope of Rome and the humble fishermen of Galilee is so striking, that one has only to compare them to be convinced what an enormous cheat is attempted to be palmed upon the world when the Roman Pontiff is called the successor of Peter. Another look will convince us that he is none other than the Man of Sin so clearly foretold in Scripture, who was to oppose and exalt himself above all that is called God. His downfall is certain.

ROME'S CATHOLICITY SELF-REFUTED:

BEING ILLUSTRATIONS OF ROME FROM HER OWN BOOKS.

WE have seen that Rome, when she authorized the rubrics of the Missal, ignorant of the geography of the world, enacted that there could be no sacrament unless the bread were of *wheat*, and the wine of the *fruit of the vine*—thus demanding what was, and still is, physically impossible in many European, Asiatic, and African tribes and nations.

WE have also seen Rome solemnly forbidding, in the same rubrics, the use of the *skull-cap* to her priests, even in the depth of winter—ignorant of the intensity of cold that prevails in many inhabited regions of Europe, Asia, and America, and thus virtually prohibiting her worship for months together, or violating the precepts of Him who prefers “mercy to sacrifice.”

THESE are by no means the only instances in which geography refutes the catholicity of Rome. Her enactments respecting *fasting* are quite as instructive. In the chapter of the Mass-Book, entitled “Of defects occurring in the Mass,” it is declared—

“If any one has not fasted from midnight, even after taking water alone, or

any other drink or food, even after the manner of medicine, and in whatsoever small quantity, still he cannot communicate nor celebrate.

“But if before midnight he shall partake of food or drink, even if afterwards he shall not have slept or digested it, he sins not, but on account of the disquiet of his mind, which has taken away his devotional spirit, it is sometimes advisable to abstain.

“If the fragments of food that remain in the mouth are swallowed, they hinder not communion, since they are not swallowed as food but as saliva. The same is to be said, if, on washing the mouth, a drop of water be swallowed contrary to intention.”

Rome here requires what Christ and his Apostles have not required, and leaves no Christian liberty or discretion whatsoever. No fast! no sacrament! either to priest or people; and this at all seasons, in all climates, in all possible circumstances. In most of her other prescriptions, Rome has relentings, and grants dispensations—but here she is absolute. No doubt her masses are usually said before noon, and the severity is thus lessened. Still there are the aged and the infirm, to whom going abroad, at any hour, without food may prove injurious. There are winter mornings as well as summer ones, and northern as well as southern winters. There are not only the inhabitants of tropical climates, to whom fasting is easy and healthful, both to soul and body; but of Lapland and Norway, to whom a few *hours'* fast is harder than as many *days* to the anchorites of Egypt, whose example the Breviary sets before the priests of Rome. Then the Church of Rome enjoins annually forty days' fast, in imitation of our Saviour's fasting in the wilderness. This fast, in those that seek “perfection,” is to be total abstinence from all food until sunset; and in all her true members, abstinence at least from flesh, and this too in whatever region of the world, or season, Lent may fall—whether it falls in the depths of winter, towards the South Pole, or in the genial season of spring, as in Europe. What do these rules of Rome betray but a profound ignorance of the physical constitution of the world we live in, and of man who is born to live in all its physical conditions? As the judicious Italian, reading the miraculous fasts of the East, may say—That religion God never intended for me;—so the inhabitant of northern Europe, reading of the lesser marvels of Italian monkery, may say, with equal truth—That religion God never intended for me and mine. Men and nature are ignored and outraged by a great religious quack, who prescribes without so much as having seen his patient or learned his condition.

The fact has been long known, and still longer *felt*, that animal food, in even its grossest and most offensive forms, is not only grateful, but a necessity of existence in some regions—as necessary to the Laplander's life as oil to his lamp. What experience every winter had assured us of, modern science has explained.

“In the animal body,” says Baron Liebig, “the food is the fuel; with a proper supply of oxygen we obtain the heat given out during its oxidation or combustion. In winter, when we take exercise in a cold atmosphere, and when, consequently, the amount of inspired oxygen increases, the necessity for food containing carbon and hydrogen increases in the same ratio; and by gratifying the appetite thus excited, we obtain the most efficient protection against the most freezing cold. A starving man is soon frozen to death. The animals of prey in the arctic regions, as every one knows, far exceed in voracity those of the torrid zone. In cold and temperate climates, the air, which incessantly strives to consume the body, urges man to laborious efforts in or-

der to furnish the means of resistance to its action, while in hot climates the necessity of labour to provide food is far less urgent. Our clothing is merely an equivalent for a certain amount of food. The more warmly we are clothed, the less urgent becomes the appetite for food, because the loss of heat by cooling, and consequently the amount of heat to be supplied by the food, is diminished. If we were to go naked, like certain savage tribes, or if in hunting or fishing we were exposed to the same cold as the Samoyedes, we should be able with ease to consume ten pounds of flesh and perhaps a dozen of tallow candles to the bargain daily, as warmly-clad travellers have related with astonishment of these people. We should then be able to take the same quantity of brandy or train oil without bad effects, because the carbon and hydrogen of these substances would only suffice to keep up the equilibrium between the external temperature and that of our bodies. The Englishman in Jamaica perceives with regret the disappearance of his appetite, previously a source of frequently recurring enjoyment; and he succeeds, by the use of Cayenne pepper and the most powerful stimulants, in enabling himself to take as much food as he was accustomed to eat at home. But the whole of the carbon thus introduced into the system is not consumed; the temperature of the air is too high, and the oppressive heat does not allow him to increase the number of respirations by active exercise, and thus to proportion the waste to the amount of food taken; disease of some kind therefore ensues."—*Liebig's Let. on Chem.*, pp. 71, 72.

The same blunder into which Rome has fallen Mahomet fell into also, when he commanded his followers, in the sacred month of Ramadan, to fast until sunset. Arabia was the world of Mahomet, and he had not dreamt that there were vast regions where the sun neither rose nor set for many days together. What is a good and sufficient argument against the pretensions of Islam to be the religion of the world, is equally good and sufficient against the pretensions of Romanism. In the Christian Scriptures, on the other hand, we have few rules and great principles, adapted, like man himself, to every climate, and fitted to raise and refine human nature under all imaginable physical conditions. Christ and his Apostles fasted, and by their example commend it to all Christians as a means of grace, according to their circumstances; but they are sparing of injunctions, and eschew rules. No time—no season is once named. The Divine Spirit that guided them preserved them from that. What was good in Judea, might be elsewhere a snare or a cruelty. Not a word is said either of number or duration, far less any prescription of the precise rigour or degree of severity. There is as profound a wisdom in what Holy Scripture has thus left *unsaid* as in what it has said. The New Testament is silent just where we should have anticipated in a revelation which necessarily takes its rise in one region of the earth, yet was designed by God for all regions and for all time. Christian principles are sown, Christian liberty is preserved, and Christian discretion and integrity exercised and proved in their application to each age, nation, and individual man.

Again—In the prefatory chapter of the Missal, entitled, "Rites to be observed in the celebration of Mass," the following rubric occurs:—

"The chalice ought to be of gold or silver, or at least to have a silver cup, inlaid with gold, and together with a paten (bread-plate), in like manner inlaid with gold, consecrated by the bishop."

Here Rome requires for the service of the sacrament, not only what Christ has not required, but what he does not always give to his best people. That everything in God's house should be of the best we have, ordered in a comely man-

ner, *simplex munditiis*, "simple in its neatness," and above all, in the Supper, is what every right-minded man feels, and every Church will be anxious to attain. But the Church of Rome, in her insane love of the pomps and shows of this world, here lays down an ordinance for all times and for all the tribes and nations of the earth. One would have thought the old fools of the Congregation of Sacred Rites, from whose wisdom the enactment emanated, could hardly have so far forgotten the "upper room," and the humble table and vessels therein, in which the Saviour of the world distributed to his disciples the bread and wine of the Last Supper. "The time was," said one of the fathers, "when the Church had *golden* priests and *wooden* chalices, but now the church has *wooden* priests and *golden* chalices." Not only Rome contradicts herein the *Catholic* spirit of that gospel, which is good news to the poor, she stands a miserable contradiction to herself. In her Breviary, in the office of thirteenth August, on the octave of St. Lawrence, one of her martyrs, we read that that martyr, being asked for the treasures of the metropolitan church, of which he was the custodian, assembled the poor that were fed and clothed by her bounty, and replied—"These are the treasures of the Church in whom Christ is by faith. We have our treasures in earthen vessels."

And Chrysostom, when Bishop of Constantinople, in a time of dearth, melted some of the sacred vessels for bread to the people, an act for which the lovers of pomp and ritualism then blamed him, as they would do still, but which Augustine extols as in the very spirit of a true bishop and shepherd of souls.

DR. NEWMAN'S EXPENSES.

AN immense uproar is being made throughout the Popish world for the purpose of raising the amount incurred by Dr. Newman in the Achilli trial. The object of this is not only to secure the money, but to keep up a clamour against the Courts of British justice, and to represent Newman as a great martyr.

The following passage occurs in a recent Number of the Popish *Dublin Review*, (April 1852, p. 125):—"The rule of the genuine epic seems to be, that the hero should keep up his character; and a distinguished critic and statesman has noticed, that Æneas, even after engaging in a very palpable act of poaching, takes care to describe himself as the 'pious' Æneas." This seems the rule of conduct fixed for Father Newman. To use the language of the same journal, "Father Newman brings the severest possible accusations against Dr. Achilli." (P. 241.) He is guilty, if we may so speak, of an act of moral poaching, and is caught in the act and punished, but still, on that account, with a moral heroism which is truly notable, he sets up for a saint and martyr, on whose behalf all Popish Christendom is justly laid under contribution. The result is to be traced, not to any fault of his—such a supposition would be wildly irreverent—but solely to the inconceivable perversity of Protestants, and their deadly hatred of the Popish Church. Hear the meek Romish Bishop of Elphinstone's account of this sad affair at a Dublin public meeting, as reported in the *Catholic Standard*, Aug. 21,—

"It is only an act of common justice on the part of Catholics to endeavour to sustain the man who has been made a martyr for the faith, and whom an attempt has been made to persecute, in order to gratify the fanatical and intolerant feelings of the English public, who, I am sorry to say, have been lately burning with an intense anxiety to oppress our holy religion. I would be the last to rake up the ashes of unkind or uncharitable conduct. I would rather love to act upon the principles of heavenly charity; but when we have been put upon our defence—when, though we have not aggressed, our holy religion

has been assailed, and a determination evinced to *use every means for the purpose of crushing, not Dr. Newman alone, but in his person to oppress, and, if possible, crush our holy faith*, then, I say, it is our duty to come forward and contribute to the utmost of our power to defeat these attempts."

This is the sort of key-note to which all Europe is ringing.

At the same time it would seem that perfect confidence is not placed after all in the "martyr" theory, and therefore some actual compensation—some spiritual *quid pro quo*—is offered in return for the money sought. The following is an extract from an article which appeared in the *Univers* of Sept. 1:—

"The Rev. Father Newman does us the honour to write to us to request us to be the interpreter of his sentiments with regard to the numerous subscribers, who give him, at this moment in France, such a touching testimony of sympathy.

"We hasten to fulfil that desire, and to announce to the persons who subscribe to the payment of the costs of the Achilli trial, that the celebrated Oratorian has *already commenced to acquit himself towards them of the debt of gratitude*. Since the Festival of St. Mary Magdalene, the Rev. Dr. Newman says, on Tuesday and Friday in each week, mass for his benefactors. *The learned Religious will continue to offer the Holy Sacrifice for them until the same day of next year.*"

Mere party spirit may not be so strong in France as in Britain, whilst superstition may be stronger. It is not said whether the British contributors are to have the same advantage as the French ones—nor why a precise year to a very "day" is fixed upon—nor what exact result is anticipated from the idolatrous observances of the "learned religious." It is to be presumed that the martyr has taken an accurate measure of the necessities of his subscribers, or at least of the value of their money, and the depth of their understandings. It is rather good that expiation should only be made of the "sins" of the *subscribers*. Simple folks might have imagined, that in the ample masses to be performed, the sins of the "learned religious" himself ought not to have been overlooked, and especially the sin or blunder of landing Mother Church into one of the ugliest scrapes of modern times. It is not said either what shall be the result if more money is sent in from the whole world than may happen to be necessary for the present object, especially when such a bribe is offered; but it is presumable that, especially in the case of those who receive the masses, the "learned religious" may be understood to have foreclosed all claim to repayment in any event.

Popery is ever the same—intolerant, false, discontented, superstitious, greedy. Every new turn exhibits only a new phase of the same identical "Beast." But we trust at least that the experience of Newman and others will teach Papists, that whilst they enjoy an ample liberty in this country, the very shadow of which they utterly refuse to Protestants in all Popish countries, they will still not be allowed to trample upon the characters of Protestants and the laws of the land with impunity. Dr. Newman will probably not be so rash again in his attacks on private character.

CONVERSION OF A PRIEST AT GLASGOW.

"Come out of her, my people, be not partakers of her sins, that ye receive not of her plagues."—
Rev. xviii. 4.

ONE of the most important and significant events which has lately occurred in Scotland in connexion with the Popish controversy, has just taken place at Glasgow—we mean the conversion to Protestantism of the Rev. James Forbes, one of the priests there. Mr. Forbes is a man in the prime of life, and most frank and energetic. He is also a man of talent, and seems thoroughly to have made up his mind. From minute inquiries which have

been made, we are authorized to say that no imputation can be found against his character, and that there is even reason to believe that others are not unlikely to imitate his example. Let us give thanks to God. When "a great company of the priests became obedient to the faith" there was a time of special refreshing. And if Protestants would only throw off their torpor and unbelief, the Lord would again do wonders in the midst of us. Mr. Forbes has offered his services to the Irish Mission of Edinburgh in a letter, of which we subjoin a copy. And it is proposed to start immediately a "Priests' Protection Society," for the purpose of meeting this and similar cases. The time for the overthrow of Babylon cannot be distant. Why should the children of the bridechamber slumber and sleep?

"DEAR SIR,—You are already aware that I have abandoned the Church of Rome, and desire to offer myself to the Committee of the Irish Mission, if they shall see fit to employ me. In doing so I think it right to give some statements regarding my previous history.

"I was born in Aberdeen in December 1822, and brought up in Banffshire. My father has always belonged to the Romish Church, my mother remained a Protestant until about ten years after her marriage. My parents intended me for the Romish priesthood. At the parochial school I learned some Latin, &c., and in my fifteenth year, in the Autumn of 1838, I left my native country and went to Paris. Even at so early a period I began to entertain doubts on transubstantiation and other leading Roman Catholic doctrines, and these doubts were by no means dispelled by the reading of Popish controversy, to which, from inclination, I devoted a good part of my spare time. I hoped that, in a foreign college, the works of the great Romish Controversialists of the Continent would help me out of my difficulties. My doubts continued for many years, but I ended by attributing them to the temptations of Satan. It was not the temptation of Satan; it was my reason in revolt, or, to speak in a more Christian manner, it was the working of God's Spirit. I have not spoken of the ceremonies and discipline of the Romish Church. To them I always have been opposed. Where others saw sublimity I saw frivolity; in the vaunted magnificence of Romish ceremonies I saw nothing, so to speak, but the complete absence of Gospel simplicity. I received the tonsure, minor orders, sub-deaconship, and deaconship (the latter in 1847) from M. Affre, Archbishop of Paris, the same who was afterwards shot in the insurrection of June. I returned from Paris immediately after the Revolution of February 1848, resided for nearly three months in the College of Blairs, was there ordained priest by Dr. Kyle, and immediately sent to superintend the Roman Catholics of Glengairn, Aberdeenshire. My doubts were not annihilated, but they troubled me no longer. Romish Theologians almost invariably attribute them to the working of Satan, because they well know that if a Romanist is once convinced of this, he will look on these doubts with suspicion, despise them, and finally cast them aside. This is an admirable preservation against the inroads of truth. I remained two years in Glengairn. I then sought and obtained leave to remove to Glasgow, wishing greater scope for my energies. I began my work in Glasgow in the summer of 1850. The 'Papal Aggression' took place, and I declared myself an enemy to this act of priestly arrogance. I was in truth excessively disgusted, and luckily I did not stop here. Imperceptibly I fell again to controversial investigation. Abroad I had become acquainted with the arguments of the great French advocates of Protestantism, Claud, Jurieu, and others—these recurred to me, and I discovered more in the French works I had brought home with me—add to this different English works. Gradually my convictions underwent a change, and my zeal for the Church of Rome gradually cooled. My own reflections, and my knowledge of the working of the Romish system, produced a greater effect on me than even any work; in fact, my principal study consisted in keeping my eyes open and in allowing my reason full play. I will not here enter into a dry controversial discussion—I reserve this for a future time. Suffice it to say, that I discovered the Church of Rome not to be the true Church of Christ; that in her bosom no ordinary possibility of salvation existed; that her false and distorted views on the justification of man, her exaggerated doctrines on the efficacy of her sacraments, her impious lowering of the merits of Christ's passion and atonement, prevented poor Romanists from having even an imperfect idea of the plan of salvation. On all these points I found the true doctrine clearly laid down in Scripture, and I found it professed by Protestants. I intend to prepare for the ministry, in which I may be found useful, but in the meantime, dear Sir, if your Committee should think proper to employ me in the Irish Mission Scheme, I would gladly take my part, and thus instruct myself whilst instructing others. The Romanist clergy look with surprise on the great things done by this Mission, and endeavour to explain it by the fact, that its superintendent, having been once a Romanist, knows well their doctrines and the people with whom he comes in contact. Like them I once was both surprised and incredulous—now I recognise in it the finger of God, and this makes me the more willing to embark in a work which he has blessed in so signal a manner.—I am, &c.

"JAMES FORBES."

"JAMES GALL, JUN."

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

REMISSION OF SINS.

POPERY.—Baptism and Regeneration are identical.

“Whosoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism, or shall affirm that that wherein sin truly and properly consists is not wholly rooted up but is only cut down and not imputed, let him be accursed.”—*Council of Trent*, sess. v. can. 5.

BIBLE.—Baptism and Regeneration are not even necessarily connected.

“The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”—1 Pet. iii. 21. “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.”—Luke xxiii. 42, 43. “But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”—Matt. xix. 14. “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”—Isa. xlili. 25. Consult also Acts ii. 39; Col. ii. 11, 12; 2 Sam. xii. 22, 23; Rom. iv. 11; Acts viii. 13, 21-23.

POPERY.—Some sins do not deserve the wrath and curse of God.

“What is venial sin? ‘That which does not bring spiritual death to the soul; or that which does not turn away from its ultimate end; or which is only slightly repugnant to the order of right reason.’”—*Dens’ Theologia*, tom. i. *De Peccatis*, No. 154.

BIBLE.—Every sin deserves the wrath and curse of God.

“For the wages of sin is death.”—Rom. vi. 23. “The soul that sinneth, it shall die.”—Ezek. xviii. 20. “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”—Gal. iii. 10. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”—James ii. 10. Consult also Rom. iv. 12, 18, 21; 1 Cor. vi. 9, 10; Gal. v. 19-21; 1 John iii. 4; Rev. xxi. 8.

POPERY.—Men are not justified solely by the imputation of the righteousness of Christ.

“Whosoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God, let him be accursed.”—*Council of Trent*, sess. vi.

BIBLE.—Men are justified solely by the imputation of the righteousness of Christ.

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. . . . Therefore we conclude, that a man is justified by faith without the deeds of the law.”—Rom. iii. 20-22, 28. “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”—Gal. ii. 16. “But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.”—Gal. iii. 11. “Being justified freely by his grace, through the redemption that is in Christ Jesus.”—Rom. iii. 24.

THE CHRISTIAN FAMILY ADVOCATE.
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The distinctive object of this new journal is to leaven the higher classes, and especially the higher classes of

women, with right views in regard to Popery, and to the struggle in which the nation is engaged. The work is written, as might have been anticipated, in a very pleasing and effective style, combining much general information with a most healthy Christian tone. We cordially wish it all success.

THE FITFULNESS OF PROTESTANT ZEAL—PRESENT DUTY.

“ People of England !—You are at this moment, little as you may think it, fighting for your homes and your heartis. You are fighting with enemies more secret than any secret police, and more than any police ubiquitous—with enemies armed with better weapons than swords or maces—with men who claim the right to strip your wives and daughters naked, and make shame-facedness a crime—who claim the right to lay bare their hearts, and probe them secretly with an artful, foul machinery of questions, ready made for every young priest’s present use—and who require submission to themselves as unto God, as the indispensable condition of escape from hell—and you are fighting against those only too much used to be ‘ on the winning side.’ ”—REV. PIERCE CONNELLY.

THERE is nothing more painful and disheartening in the struggles of Protestants than the constant tendency, on their part, to go to sleep, and to regard the struggle as finished when it is scarcely begun. We have before us a record of part of an early struggle on this subject, not very correct in its object, but still indicating a most sound apprehension in regard to the real nature of the enemy. It is the remonstrances of the people of Scotland seventy years ago against any relaxation of the penal laws then in force against Papists. The whole kingdom seems to have been convulsed, and addresses were poured in upon the ministry of the day so numerous and urgent that the Government in London were alarmed, and an eager message was sent down to say that nothing was to be done. The volume contains upwards of 300 addresses, and we select two, as samples of the whole, to prove how intelligent the people of Scotland were at that time on the subject of Popery.

“ SOCIETY OF FREE DISCHARGED SOLDIERS.

“ GLASGOW, *January 11, 1779.*

“ The Society of Free Discharged Soldiers, in and about the city of Glasgow, having met this day, unanimously agreed to concur with their fellow-subjects to oppose, by every constitutional means in their power, the introduction of Popery into this part of the United Kingdom.—A religion, the nature of which is subversive of the liberties, civil and religious, of this and every other Protestant country.—A religion whose constitution is antisciptural, being founded upon the opinions and councils of fallible men ; whereas the true Church is founded on the infallible Word of God alone.—A religion whose doctrines are shockingly impure, yea, such as common sense must recoil at the very remembrance thereof, as transubstantiation, &c.—A Church whose discipline not only offers an affront to reason, but betrays the wretched avarice of her pastors, or rather soul-merchandizers ; whose manner of government has no countenance from the mandates of heaven ; her manner of worship also being directly repugnant to the second precept of the moral law, propagated by carnal weapons instead of spiritual ; nourished by Protestant blood instead of the sincere milk of the word ; all which forbids giving her any countenance, if we would wish to exercise a conscience void of offence toward God and man.—A religion, an attachment to which was the cause of King James the Seventh’s abdicating the throne of these realms, which made way for the next Protestant heir’s ascension to the same. So a re-introduction of which would tacitly indicate a secret intention of restoring a Popish pretender at a future but more convenient season, which naturally breeds disquiet in the mind of every true Protestant attached to the present Royal Family, especially in us who have become bound, by solemn oath, to defend their crown and dignity, in defence of which we have ventured our lives already. We are therefore of opinion, that even silence at this time would be interpretatively disloyalty : yea, to introduce this Mother of Harlots, and abominations of the earth, into Scotland, would be a direct breach of an article of the Union, to violate which would be bad policy, even in a British parliament. If our ministry would consider how far they have been the sinful instruments of bringing calamity upon these sinning, wrath-deserving lands, they would rather withdraw than give their support to the mystical Whore of Babylon.

“ JOHN FULTON, *Preses.*”

“ PORTERS IN EDINBURGH.

“ EDINBURGH, *January 22, 1779.*

“ The which day, the Society of Porters in Edinburgh being met, they took into their serious consideration the general alarming report, that a Bill is to be presented to this present session of Parliament, for repealing the penal statutes now in force against Papists

in Scotland. The society were unanimously of opinion, that should such a repeal take place, it would be a direct infringement of our constitution, and an express violation of the Claim of Right, and of the most sacred article of the Union. Wherefore they unanimously testify their abhorrence and detestation of any restoration or re-establishment of Popery in this nation, which the present said repeal seems to amount to ; and whereby a wide door would be opened for tyranny and persecution ; and therefore resolve to concur with all Protestant societies and others in this kingdom, in every lawful measure for preventing said Bill from passing into a law. They, at the same time, agreed to contribute their mite, according to their ability, for said purpose, and that this their resolution should be published in the newspapers.—Signed, by appointment of the Society, by

“WALTER STEEL, *Preses.*”

The Government, however, gradually stole marches upon the people. From abolishing penal laws, they proceeded to give positive encouragement, and now they are actually speaking of making a league with the Pope. At the different stages in this shameful and foolish progress, the people have roused themselves to a temporary enthusiasm, but the general progress till now has always been in the wrong direction. We have before us a volume recording the proceedings which took place when the Maynooth Endowment was carried, and when ministers and people flocked to London to endeavour to arrest that suicidal act. That fit of enthusiasm, however, passed away ; and some whose names figure in it are now as cold as ice on the subject. We all remember the agitation of last year also against the Papal Aggression ; but Papists and statesmen are unfortunately now acting upon the idea that such outbursts are merely temporary, and that they have only to persevere with their measures and Protestant zeal will soon evaporate.

The state of matters at this moment is very unsatisfactory. That a large and growing number of intelligent Protestants exist in the country is certain, and the leading journal of Europe has lately assumed a far more healthy tone on this subject. But Parliament is about to meet, and where are our preparations ? Let the various Protestant Societies proceed at once to action.

PROTESTANTISM OF GREAT BRITAIN.

THERE is more of plain-speaking now on all sides of us, and we rejoice at it. Popery, indeed, can never reveal new deformities to those who have known her long ; but there are thousands in this kingdom whose eyes are only just opening to a clear perception of her features. They could never see through the veil, flimsy though it be, and they dared not lift it up. Popery draped in religion is too sacred for inspection by the multitude. But, in sooth, things are changing for the better now ; and again we “Rejoice at it.” When the Madiai read the Bible in Florence, and are forthwith condemned to the dungeon, Popery is not become one whit more intolerant than before. Not a feature has been altered in this hideous shape ; and yet will thousands say, “We never knew how grim it was till now.”

Again, there is good honest downright purpose in M'Hale's Letter to Lord Derby. “You the Premier are a liar,—Irish Protestantism is a nuisance,—the British Government are intolerant persecutors. We hate you from our hearts. We'll uproot you and all your sort.” But who for a moment supposes that this indicates a new and less gentle temper in the mind of “John of Tuam ?” No ; he is only “speaking out.” On the other side, there is an able answer from the Rev. C. Seymour, who, with quiet composure, justifies his taking up his pen, because “one of his parishioners” (the said John of Tuam) had already been thus bold with the Premier.

Some twenty years ago, there was a worthy Pope of Rome, who, like other Popes, was borne in procession under a gaudy canopy, and high above the shoulders of the mob. In the same palanquin was carried the sacred "host," the wafer which created all things! Now, this very worthy Pope, thus borne along, knelt before the "host," and in this adoring attitude, with clasped hands, and garments gracefully disposed, worshipped the wafer all the time as the people worshipped *him*. A friend of ours happened to stand near this procession when some obstruction occurred, the palanquin was stopped, the canopy overturned, and the garments of his Holiness suddenly disarranged, when lo! the adoring, *knelling* Pope was discovered to have been all the time comfortably seated on a chair!

You imagine that Popery is praying,—no such thing, foolish Protestants, she is but sitting at her case, waiting for the day when her fierceness, and your weakness, shall arrive at their maturity.

DIPLOMATIC RELATIONS WITH THE POPE.

THE Protestant public were lately startled by the announcement, that the present Ministry, which came into office with high Protestant professions, had been making friendly overtures to the Pope through Sir Henry Bulwer. It is not certain that the rumour is correct, but it has not been officially contradicted; and a circumstance has just occurred which gives it considerable probability. The *Quarterly Review*, a leading organ of the present Government, openly advocates in its last number the renewal of diplomatic relations with Rome. The passage is very remarkable,—

"The personal condition of the Pope, and the precarious circumstances of the Popedom—both now in the hands of France, and, if that force were withdrawn, certain to be in the hands of some other external power—give rise to very grave considerations; but we still adhere to the opinion which we have so often and so fully expressed, that open diplomatic relations with the Court of Rome, and by and bye a concordat, would afford the best chance of accommodating the difficulties raised by these turbulent priests, and would tend to purify the religion itself from the political taint it has unhappily received in these countries from its alliance with agitators and anarchists. We abstain from entering into any detail of our hopes and fears on this subject; but one thing cannot be denied, that the Pope is (whatever else he may be) a temporal Prince of Italy, and that there is neither law nor reason in our not having the same temporal relations with him as other powers have who reject his spiritual supremacy as decidedly as we do. The first difficulty seems to be this:—The Pope treats no Sovereign—not even the Emperors—on a footing of equality. He sends them not Plenipotentiaries, not Ambassadors, but Nuncios—that is, he does not negotiate, but communicates his pleasure. 'Nuncio,' Johnson defines, 'a spiritual envoy from the Pope.' We will not receive a 'spiritual envoy,' and the Roman Pontiff will send us, it seems, no other. His pretensions on this point are an absurd anachronism—a mistake of the nineteenth century for the middle ages—of the reign of Victoria for that of King John. But be it so. There is no absolute need either of resident Ambassadors or Nuncios to conduct such occasional relations as we require with Rome. Special missions will, as it seems to us, suffice for all useful purposes, and to those we can see no objection, though we confess that we should be very sorry to see permanently amongst us a Legate or a Nuncio—a Pandolfo or a Campejo. To this we add, that every State is strong in its diplomacy in direct proportion to the stability and strength of its own internal Government, and that therefore we believe that the best step to any agreement of any kind with the Sovereign of the Papal States would be the vindication of the law of England against these Wisemans, Cullens, and M'Hales—men of no other weight or consideration than that which any turbulent or seditious agitator may always acquire; they are, in fact, not a whit of more importance than Hunt, Cobbet, Smith O'Brien, or O'Connell—all bugbears of their day."

We repeat that this makes the existing rumour probable, and ought to rouse the Protestant community to instant action. The object is of course

to buy the support of the sixty Popish members for Ireland. "But is any one silly enough to imagine that they will sell themselves for nothing; or that when Wiseman is installed in London as Pope's Nuncio, (the very object at which he has all along been aiming,) and creeping out and in at the Foreign Office, the interests of Protestantism at home and abroad will not be thoroughly sold? It is surely high time to awake out of sleep, before our statesmen prove that no treachery is too base, and no folly and infatuation too profound for them.

But the matter is more serious than this. Babylon is hastening to her fearful downfall, and she will drag down with her into the gulf all the nations with which she is allied. Her approaching destruction is evident for two reasons. In whatever way we count the 1260 years, they are nearly expired, —and Babylon is assuming her worst and most repulsive form, which is the certain indication that she is near her end. Is it in these circumstances that our infatuated statesmen are to sell themselves and their country to Rome, and thus assist in bolstering up an enormous nuisance, which already smells rank and unburied in the nostrils of Christendom? Are they to bow down before a blasphemous power which curses and defies them, and whose myrmidons trample the laws of Britain under their feet? Let the matter be thoroughly sifted the moment that Parliament meets, and let the people act with promptness and resolution.

IS THERE TO BE A CONFSSIONAL IN THE CHURCH OF ENGLAND?

PUSEYISM was never peculiarly scrupulous, but now it is outraging all decency, and openly introducing into the Church of England the most offensive peculiarities of the Church of Rome. Our readers must have all read with astonishment and disgust the published accounts of the late investigation into the proceedings of Mr. Prynne in the diocese of Exeter. It has often been said that one of the most effectual ways of promoting heresy is to take an evangelical text and found thereon a heretical sermon. Akin to this seems the plan of making an open investigation only with the result of absolving the culprit and countersigning his wickedness in the face of England.

All that was ever alleged of Mr. Prynne's conduct in confessing young girls with all the formality and minuteness of a Popish priest, was proved, and in fact admitted; and yet the Bishop of Exeter made the following extraordinary declaration:—

"I lay my hand upon my heart, and say most solemnly, that, in my own mind and judgment, I do acquit Mr. Prynne of anything in this case like holding doctrine discordant from the doctrine of the Church of England. Most distinctly do I say that."

We are not much impressed by the bishop's attitudes and asseverations. We of course pronounce no judgment on his sincerity; but some one has said, that when a man "begins to speak of his conscience, one had as well look to their pocket." A good conscience is like a good stomach; its workings are not discerned or spoken about; but when a man "lays his hand upon his heart," as if to prop it up and help its weakness, it is sometimes simply an evidence that all is not right, and that the man feels it to be so. Southey remarks, that protestations about conscience are like the quiverings of a sod indicative of hollow ground beneath. But to pass from this, the bishop argues on the question as follows:—

"Shall I say that if Mr. Prynne has received a party laden with sin, however young, not too young to sin, is she then too young to confess her sins, when that confession is intended, by God's Holy Ordinance, to be the means of drawing down forgiveness of her sins? There is not a man here *so cruel to the soul of a poor girl*, as to say this. If she is old enough to sin, she is, thank God, old enough to use the remedies for sin *which God himself has appointed.*"

Part of this sounds very like the usual slang of Jesuitism. When men are exalting priest-craft, and prying into secrets which they have no right to know, it is all done for the sake of the "soul of the poor girl." No one says that she is "too young to confess her sins" to God. But when the bishop affirms that confession to a priest is a remedy for sin "which God himself has appointed," we challenge him to the proof. This is an assumption of the whole point at issue. We deny that any such appointment is made, as applicable to Christian ministers, from Genesis to Revelation. If there be, let it be produced. Meantime we must regard this new English Confessional as simply the old diabolical device of Rome, the great central peculiarity of the Mother of Harlots, her mighty engine of political power, corruption, and debauchery, by which she has long laid the nations prostrate at her feet.

There is obviously no connexion, as the Bishop of Exeter must well know, betwixt the advice which a member of a Church may ask at the minister of Christ previous to the communion, or at any other time, and auricular confession. And as to his garbled quotations from the English Reformers, we put them aside at once, both by reference to "the Law and the Testimony," and by these simple questions,—What part of Romanism did the Reformers exclude, if not the Confessional? What has been the meaning or worth of the Reformation if we are still to be involved in all the worst peculiarities of Rome? Why does the Bishop of Exeter stand in the place which a Popish prelate once occupied, if he is not to protest against Rome? Let the bishop answer these questions if he can.

Meantime we are thankful to see the people of England beginning to arouse themselves in right earnest to deal with this mighty mischief. We are delighted with the enthusiastic meeting at Plymouth, and the noble attitude of the Rev. Mr. Hatchard and his friends. The bishop has evidently felt their energetic movement; and we rejoice that they will not be led by his suggestion away from making their appeal to the Christianity of England, into the silent and bottomless abyss of the Court of Arches. Let all England at once rise to the rescue. It is bad enough to have quiescence in places of Episcopal influence in those days of rampant Papal aggression. But to have Popery within, as well as organized Popery without, is surely too much. And we say in all candour and sincerity, that if the evangelical ministers and people of England do not make a determined stand now, they will begin too late. Meetings and remonstrances are all important, but the matter must be resolutely brought to an issue. We have the greatest confidence in the sound Protestant heart of England, and in that manly understanding which will break through at the broadside of sophistry if it cannot solve it. It may be difficult to say how the object is to be gained; but if whole parishes and districts are to be consigned to the tender mercies of men who act upon all the principles, and introduce the worst practices of Romanism, the Reformation is virtually annihilated, whilst a bold and united movement, especially on the part of the laity, might drive the innovating usurpers from the field.



THE DEAN OF ARDAGH.

THE VERY REV. RICHARD MURRAY, D.D.,

DEAN AND VICAR-GENERAL OF ARDAGH.

THE DAWN OF THE NEW REFORMATION IN IRELAND.

NONE having the feelings of philanthropists, not to say Christians, can fail to rejoice in the work of Reformation which is now in progress throughout Ireland, or to honour the men who seem specially to have been raised up and fitted by God for carrying it on. But while we desire to acknowledge the hand of God, wherever it is so displayed, and accord due praise under His grace to the new and ardent labourers in the gospel harvest, the old and long tried servants of God, who have led the way in this same work, must not be forgotten. Foremost among these is that venerable servant of God, the Dean of Ardagh, with whose likeness we present our readers in this Number of the *Bulwark*, accompanying it with a necessarily brief and hasty sketch of his life. We depart from our usual plan of a brief notice, simply because his life is intimately connected with the dawn of the new Reformation in Ireland.

Dean Murray is in his seventy-third year, and was born on a day afterwards so celebrated, the 18th of June 1780. Being the nephew of the amiable, learned, and justly respected Richard Murray, formerly Provost of Trinity College, Dublin, in whose house, during his collegiate life, the subject of our biographical sketch resided, he might naturally, from the associations and connexions to which such an atmosphere introduced him, have looked forward to patronage and rapid promotion in the Irish Church. Such, however, was not the case; and if the nephew of the Provost of Trinity, and the "young friend" of nearly all the bench of Irish bishops, ever indulged in such a dream, the death of his uncle soon disappointed it. The Dean was a young collegian in the eventful year of '98, and, as a member of the Loyal College Corps of Yeomanry, bore arms in the cause of his country. For twenty years we find him a hard working curate, literally "bearing the burden and heat of the day," and enduring the full share of odium allotted to those who will be faithful to Christ. Evangelical religion was not in those days fashionable, and Richard Murray, who essayed to preach and live the Gospel in season and out of season, learned by that somewhat long experience the appointed lot of those who through grace are followers of Him who was "despised and rejected of men." Did space permit we could narrate more than a solitary fact in evidence of this. After this probationary period in remote curacies, he was appointed assistant chaplain to the Rev. B. W. Matthias, in the Bethesda Chapel, Dublin, by the late Venerable Archbishop of Dublin, Dr. Magee. Such of our readers as are at all acquainted with the religious history of Ireland during the last half century, are well aware of the fact that Mr. Matthias was a standard-bearer in the cause of the Gospel, and for some years the solitary testifier in the Irish Metropolis "to the Truth as it is in Jesus." In his new curate he had an able ally. In the beginning of the year 1823, Mr. Murray was appointed to the living of Askeaton, in the diocese of Limerick. This is a portion of Ireland, as perhaps most of our readers know, even now almost wholly given over to Popery, and at this period it was even more so. But the newly appointed minister of this Popish district entered upon his duties there impressed not alone with a due sense of the value of souls, but thoroughly imbued with the feeling, now, thank God, more generally prevailing, that the souls of Romanist parishioners were equally the

charge of the pastor as those of professing Protestants. This feeling led Mr. Murray at once to set on foot a system of aggression, for the purpose of saving the souls of the deluded votaries of the Church of Rome, and the result was that in 1824, what may be truly called the first-fruits of the new Reformation in Ireland, were gathered in his parish. Numbers of Romanists conformed to the Protestant religion, under his faithful and affectionate exposure of the errors of their false Church. This was the first coming out from Popery, in any extensive or open manner, for about 200 years in Ireland, and was due, under the Spirit's blessing, to the fact of a direct aggression being (as we have stated) made, with the weapons of divine truth, on its stronghold in Askeaton. To this should be added, that the utmost tenderness and gentleness towards the victims of Popish error personally, accompanied his faithful denunciation of Popery itself, and, as a consequence, even those of the Romanists of Askeaton who retained their unhappy prejudices and adhered to their false Church, were constrained, under the influence of their love of his temper and address, to bestow on him a very large share of their kindness and regard. Did the limits of our sketch admit of it, we could deduce many facts of interest and importance from this first controversial experiment in Ireland, as it may justly be called. It is noticed and commented on in the life of the late Bishop Jebb, published by one of his lordship's chaplains, to which we must refer our readers. Neither controversial nor evangelical preaching found much favour at that period with those in authority in the national Church; and although Mr. Murray was at first misunderstood by his diocesan, the biography just referred to contains plain intimations that Bishop Jebb afterwards learned enough of his plan of action, and of Popery itself, considerably to modify his views respecting both.

The Reformation in Askeaton continued with unabated success, and extended into several adjoining and even remote districts, (Cavan among the rest,) until the year 1829. That period was signalized by two events, now shewn to be connected—the one was the passing of the Emancipation Bill, and the other the temporary stop put to reformation work in Ireland. In a very able article which has recently appeared in the *Quarterly Review*, (a sufficiently trustworthy authority on this head,) while honourable mention is made of the name and early labours of the Venerable Dean of Ardagh, this fact is noticed and accounted for.

One of the first acts of the Duke of Wellington, then in office, was to promote Mr. Murray to the deanery which he still holds. This was at the time and is since believed to have been meant as a tribute to his faithfulness and the success of his labours among the Irish Romanist population, whilst his own University (Trinity College, Dublin) marked its approval of his promotion by conferring on him the honorary degree of D.D.

We have little more of incident to adduce in this brief reference to the life of Dr. Murray. His cotemporaries and ours are well acquainted with him in his public capacity as an unflinching advocate of Protestant truth. Amidst all the choppings and changings of doctrine or opinion, even in his own Church, he has ever maintained, in the pulpit and on the platform, the pure doctrines of Protestantism.

Dean Murray is well known, both in Great Britain and in his own country, as an accomplished and earnest preacher of the Gospel. He has also given to the press, both in the periodical religious literature of his day, and in the shape of more permanent compositions, a good deal to edify the Church of Christ, as well as to inform and enlighten the public mind.

HOW ARE WE TO CURE THE EVILS OF IRELAND?—A WORD TO MR. BRIGHT.

By a curious fatality, two men trained as Quakers, and near relations, have of late largely usurped the public charge of Ireland. One of them, Frederick Lucas, is already at least as great a Papist as the Pope himself; whilst the other, John Bright, although as yet only a knight-errant, is beginning to look lovingly in the same direction.

Anything more bald and unstatesmanlike than Mr. Bright's late speech at Belfast we have seldom read. Standing in a town whose busy industry presents so striking a contrast to Galway, and Waterford, and other poverty-stricken Popish towns in Ireland, and yet whose laws are precisely the same, whilst its physical circumstances are naturally far more unfavourable, surely it was of the last importance to inquire what has made the vast and palpable difference? This, however, is prudently and coolly set aside by our orator in the following manner:—

"I have spoken of the industry, as I may speak of the prosperity of Belfast; but *I shall not go into a minute explanation of the causes of that superiority which is manifest in this district. Whether it arises from the fact that you are situated between two counties, perhaps the best cultivated in Ireland, or that you are at the great point of embarkation and departure for merchandise and produce in this the most thriving province of the island, or whether it arises from the freedom of land in your immediate neighbourhood, or whether it arises from your proximity to the coasts of Scotland and the great ports of Glasgow and Liverpool, or whether it arises from any circumstances connected with the race of people living here, with their religion, or with their ancestors, or anything of that sort, I do not intend for a minute to meddle with the question.* This is certain and notorious, that the great bulk of Ireland is in a condition which offers a mournful contrast to that which is seen in this enterprising community."

Can anything be more preposterous than this? It is setting aside the very question upon the right solution of which the whole problem of Ireland depends. Besides, why not see if any of the reasons at which he glances are at all satisfactory? Why should the two counties between which Belfast is situated be the "best cultivated in Ireland?" Is it a fact that the land in Down and Antrim is freer than elsewhere? What has made Glasgow and Liverpool to thrive so that contiguity to them is advantageous? Is Belfast nearer Liverpool than Dublin? Why then should it thrive more? And why does Galway, which stands right opposite to America, remain a stagnant mass of beggary? Besides, was not Ulster at one time at least as degraded physically as any part of Ireland? These are all questions most worthy of being asked in order to the solution of this problem. It is vain to speak of the land not being the property of those who cultivate it. Admitting all that can be said on this subject, the case is precisely the same in the Lothians of Scotland. But it is worse than vain to discard all inquiry about the effect of the Popish religion. For the affirmation is, that we shall find the solution of the whole problem mainly in the peculiarities of Popery, and this he should have met if he durst. Popery leads, all the world over, to beggary and degradation, and nowhere more than in Italy, its head-quarters. Why not therefore in Ireland? It muffles the human mind, arrests the current of manly thought, puts down education, interdicts the use of the Scriptures, stifles freedom of inquiry, canonizes rags, encourages saints' days and sloth, destroys the spirit of truth and uprightness upon which commercial success depends, and scourges industry to the bone by the exactions of an unmerciful and insatiable priesthood. The case of Popish Ireland is therefore by no means exceptional. It would be wonderful if any other result had followed. We defy Mr. Bright to give us an instance of the contrary result. Belgium has sometimes been

set forth as an instance, but it is certain that Popery has been kept at bay in that country till now, and that in so far as it has thriven, the result is traceable to precisely opposite causes. Rank infidelity or heathenism is not so utterly ruinous to the prosperity of a nation as the pestilent brood of the Man of Sin.

But in addition to the palpable weakness of his main position, the following passages from Mr. Bright's address are notable as illustrating the shallowness of the theories of the honourable Member for Manchester :—

"I am one of those who have never joined at all in the various charges which have been brought against the population of this island. I am one who, from all my experience of the people of Ireland, am inclined to believe that with certain variations, as in all countries, and among all people, the population have probably as many good qualities as are to be found among the people of any other country. I don't believe that the hundreds and thousands of men who travel from the far west of your country to all the counties of England and Scotland to obtain a few weeks' well-paid labour are men out of whom nothing can be made."

Here is surely a singular confusion of ideas. No intelligent man brings "charges against the population of Ireland." The charges are brought against that system of priestly despotism which Mr. Bright is labouring to uphold. And as to the Irish Papists labouring in harvest, we all know that the very Indians in the woods will hunt with great energy for a season, only that they may afterwards enjoy more thoroughly the sloth of their wigwams, until the last bones of their prey are bare. So it is no proof that the Popish Irish are an inch above sheer barbarism, that they go forth to earn a few pounds in harvest, perhaps only that they more securely enjoy a winter of sloth, varied by their peculiar pastime of shooting landlords from behind hedges. Hear Mr. Bright again—

"I believe that the people of Ireland are a religious people, more so than the people of England. Putting aside for a moment the question of agrarian outrages,—I say, that in all points of obedience with moral law, as far as I can observe, and as regards absence of crime and immorality, they will bear comparison, at least, with any portion of the population of the united kingdom. Well, look next at their faithfulness. Neither poverty now, nor persecution of the bitterest kind in past times, has been able to destroy their faith, or to turn them from the faith of their forefathers. Now, this leads us to believe that the population is good."

Could the power of prejudice go farther than this? What does he mean by religion? By the same rule the Hindoos are a most religious people, the priests of Baal who "cut themselves with knives," and the worshippers of Diana who cried so loud, "Great is Diana of the Ephesians," were most pious and religious men. All these too were equally tenacious of their superstitions with the poor degraded Irish. Paul, before his conversion, "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth," whilst after his conversion he knew that at that very time he was "a blasphemer, and a persecutor, and a murderer." The impressions, therefore, and the obstinacy of men buried in darkness and superstition prove nothing, and Mr. Bright's language is either that of weakness or infidelity. The *Morning Advertiser* deals with the assertion that there is an "absence of crime and immorality" in Ireland, proving that the Irish population is the most "depraved, ferocious, and criminal in Europe." Here is an extract from the article—

"Ireland is a moral country—a country of pure morals! Very well; we shall see what the clerks of towns say in their official returns. First of all, we find, from the Secretary of State's returns, that, in 1849, there were, in England and Wales, 27,816 persons committed for trial; in Ireland, 41,989 persons committed for trial, or not quite twice as many in a population one-third less.

"Next, we take the summary of sentences from the clerks' returns; and we defy any country in the whole world to produce anything approaching to an equality with it :—

IRELAND, 1849.		
Sentenced to death,	.	39
To be transported for life,	.	67
" " for fourteen years,	.	380
" " for seven years,	.	2,585
To be imprisoned one year,	.	284
" " six months and under,	.	13,169
Other punishments,	.	2,345
Convicted and sentenced,	.	21,043
Acquitted and discharged,	.	20,946

"The last number is obtained from the regular official tables, for an omission occurring in the return of the Clerk of Londonderry has rendered the summary incorrect. They are perfectly right as far as they go, and the reader is duly warned that he must supply the deficiency.

"What does this official summary shew? Why, that Ireland, with nearly one-third fewer people than England and Wales, has of criminals sentenced to be imprisoned, transported, and hanged, almost as many as the whole number sent to be tried in this country.

"Last of all, we take up the Parliamentary Return, Session 1850, No. 639, 'Outrages (Ireland),' obtained by Mr. Maurice John O'Connell, and extract from it the following very conclusive statements:—

	Half Year Ending					
	June 30, 1848.	Dec. 31, 1848.	June 30, 1849.	Dec. 31, 1849.	June 30, 1850.	Dec. 31, 1850.
1. Homicides,	86	85	43	90	76	76
2. Firing at Persons,	37	60	49	44	27	27
3. Robbery of Arms,	100	137	67	46	51	51
4. Firing at Dwellings,	65	30	59	31	24	24
5. Incendiary Fires,	424	326	639	407	548	548
Total,	712	638	947	618	726	726

"In only one year and a half, 3641 outrages that were once supposed to be confined to hordes of savages in the forests of America, have been perpetrated in Dr. M'Hale's model of pure morals."

Hear Mr. Bright once more,—

"If I were a Belfast man, I would cultivate a different sentiment. I would consider myself an Irishman, and I would endeavour to make my conduct so influence the interests of my country, that I should be proud, wherever I might be placed, to acknowledge and proclaim that I was an Irishman. When this takes place, and *when you have purified your atmosphere from the pestilential breath of religious animosity*, then I believe you might look forward to the day when you might fairly take your place in prosperity beside England."

Now we do not deny that there is unnecessary acrimony in Ireland. But this advice comes with a miserable grace from one who is speaking in the most prosperous district of Ireland, and defending a system of the grossest intolerance that ever disgraced the earth. Let Mr. Bright go and preach this doctrine of kindness to his friend Mr. Lucas, and try to infuse some honey into the gall and wormwood in which he usually dips his pen. Let him preach it to Dr. M'Hale and the priests.

It is truly lamentable to think of such a race of purblind statesmen as are now coming upon the stage. To find Mr. Bright prating like a blind fanatic about the woes of Ireland, without once discovering the great gangrene which is eating out her noble heart—to have one set of politicians seeking to bribe Antichrist at Rome, and another set rising from whole centuries of experience without one particle of acquired wisdom, may well dishearten us. But we must persevere, knowing that "the truth of God, and the God of truth," must at length prevail, and that the united voice of the Christian people of this country ought never to rest until they have driven from places of influence "heads that cannot teach and will not learn." What a degradation to free and enlightened Manchester, to be represented by a man who, however intelligent about cotton, seems to be fast becoming a mere serf of Rome! Mr. Bright is just the credulous talking man that Papists can turn to account, as they did the Liberals of France. If they ever gain their object, they will soon brush him overboard.

GAVAZZI TO DR. CAHILL.

REV. SIR,

FOR some time past the impertinence of the Roman Catholics, encouraged by the illustrious purple of Golden Square, has risen to such a height as to justify any measure, no matter how stringent, which may be taken by the British Government. For my part I do not wonder at it. They are employing the same arts by which Papal Rome succeeded in enslaving the whole Catholic world; which arts she is now again resorting to in England to enslave the only truly free people in Europe. But if Rome is continually laying ambushes, I do not see why Protestantism should sleep quiet and peaceable. If all is Papal aggression in the United Kingdom, to delay any longer measures of self-defence would be rather suicide than imprudence. It becomes necessary to baffle the enemy, who expects great success from his audacity, and to confront him in the presence of the civilized world with his own deeds; and the world will say that he has been justly punished.

One of the most intemperate attacks of the Papal system upon British Protestantism is assuredly the letter of the Rev. Dr. Cahill to Lord Derby. To give vent to his Romanism, (which in the present day is more than ever synonymous with falsehood, intolerance, and rebellion,) the Rev. Doctor delivers a panegyric in honour of the Popish processions. He, the Doctor, *mirabile dictu*, finds the origin of such processions, *mirabile dictu*, in the vision of Jacob, and finds, I know not by what analogy, the institution and the precept of the Popish processions in the angels ascending and descending upon the mystic ladder. But if it is easy for the Roman priests to deceive their bigoted followers by the perversion of some passages of the Holy Bible, of which the latter know nothing at all, it is not so easy to falsify history to serve their own purposes. So, if, in the analogy between Jacob's dream and the processions, the Doctor appears somewhat stupid, he will appear much more so (unless he is a deceiver) when he concludes that the English Government is bound to respect the processions because they have been practised from the times of Constantine down to Louis Napoleon. But what does the Rev. Doctor think to prove by that? Does he imagine that he has thus ensured for the future the existence of his processions? Alas, on the contrary, he himself has given to them the last fatal blow. The Irish controversialist, in the virulence of his plebeian philippic, has forgotten his logic. Prove to us, Rev. Doctor, that the processions have been instituted by Christ and practised by the Apostles; bring forward a single text of the New Testament, and I shall willingly consent that they form an integral part of the Catholic worship. But by quoting Constantine, you yourself are the parricide of the processions. The epoch of Constantine marks the first declension, and perhaps the interested apostasy of the Roman Church from true Christianity. Christians were heroes heart and soul before his accession to the empire, although they had no processions at all, as you yourself confess; and when afterwards they had processions, they were no longer a people of martyrs. And how do you think they have introduced into the Church these new forms of theatrical worship? From Paganism. The conversion of Constantine produced such vast numbers of proselytes, who rather had Christianity imposed on them than freely embraced it, that the Church did not choose, or was not able, to prevent the fatal introduction of the Pagan worship into the pure bosom of Catholicism, and in this way the Christians got the processions, which certainly, by

their Pagan origin, do not deserve the eulogium of a true Catholic, such as the Rev. Dr. Cahill pretends to be. And the assertion, though a true one, that the processions have been in existence till the present *glorious* times of Louis Napoleon—this will not prove either that they have been instituted by Christ or that they are not of Pagan origin, and as such unworthy of the Christian religion—a religion of Spirit and of faith, and not of theatrical profanations. But worthy of remark is the coupling the name of Constantine with that of Louis Napoleon. Yes! let a prince, even a heretic, even an atheist, even a tyrant, be prodigal of privileges and favours to the Roman court, and she proclaims him at once a hero and a saint, and will call the century by the name of her heretical and atheistical benefactor. What, how cruel, and of how doubtful faith, Constantine was, every one knows. What Louis Napoleon was before he gave himself up into the arms of the Jesuits, is well known to everybody since the days of Boulogne and Strasbourg; but what he is at present, from the time that he became the Sacristan of France—now that he takes off his hat before the cross of the Madeleine—you, Doctor, must know better than any one, since this is one of the mysteries of your sect. I must, however, warn you that the subject you have chosen is not quite to the purpose, if you mean to make allusion to the procession of Cambrai. One of the thousand Madonnas painted by St. Luke, a physician whom you have changed into a painter,—the prettiest girls of the country dressed like angels to do honour to this Madonna, and for the edification of the hearts and the spiritual nourishment of the eyes of the bystanders,—a Cardinal Wiseman, of whose religious majesty, consisting in embroidered laces and jewellery, the French newspapers and your *Tablet* relate *mirabilia* wonders; these form the procession performed in the happy times of your Napoleon, of the regenerator of the “*true Christian religion*,” of the protector of your Church in the heathen country of the Voltaires and D’Alemberts.

What consideration, then, is due to your letter, I hope I have shewn from the origin of the processions you advocate, and for which, now that they are prohibited, a new Jeremiah, you shed so many bitter tears. Surely if the sins of the multitude bring many customers to your confessionals, if a cunning confessor always knows how to take advantage of his pliant penitents, you have certainly much reason to complain of the English Protestant Government for having forbidden the processions, which are incontestably the greatest field of immorality in your Christianized Paganism. Do not delude yourself, Doctor; I have assisted for many years in such Popish spectacles, and know what I say, and how far I can say it, as well and better than you do; although, if you would be frank, you may yourself say something about it. I repeat, then, that the days of the processions are the days most propitious for intrigues, for scandals, riots, and for all the greatest immoralities practised in your churches. But from processions of a Pagan origin you could only expect Pagan disorders—only that you have the Confessional to cleanse them, and that is well. From the procession spring disorders, from the disorders confession—all is right, all is Roman Catholic, all is holy and praiseworthy. Receive my felicitations. It is true that my primitive Church of Rome is the Church down to Constantine, without processions; but your Church is that from Constantine to Louis Napoleon, with processions. Both of us may then be satisfied. Be you the Reverend Doctor Cahill in the Pagan Church of Rome; I, in the Christian Church of Rome, will be contented to be called



HENRY IV. OF GERMANY DOING PENANCE.

HENRY IV. EMPEROR OF GERMANY DOING PENANCE AT THE DOOR OF THE POPE'S CASTLE.

THE Pope being, as he pretends, the representative of God, has power over all kings by Divine right. In that capacity he can depose them from office and absolve their subjects from allegiance. Queen Elizabeth, as well as Henry VIII., were thus dealt with by the Pope, in sentences that have never been reversed, and it is quite certain that at Rome our beloved Queen Victoria is regarded as an excommunicated heretic whom it would be a meritorious thing on the part of Louis Napoleon, or any other Popish cut-throat, to overthrow. Our woodcut represents a scene which occurred in the Middle Ages, reckoned by all true Papists the golden period of the Church. The following account of it is copied from "Hallam's History of the Middle Ages," vol. ii. pp. 47, 48. London: Murray, 1818. After stating that Gregory VII. "not only excommunicated Henry, but deprived him of the kingdoms of Germany and Italy, releasing his subjects from their allegiance, and forbidding them to obey him as sovereign," he adds,—

"The first impulses of Henry's mind, on hearing this denunciation, were indignation and resentment. But like other inexperienced and misguided sovereigns, he had formed an erroneous calculation of his own resources. A conspiracy long prepared, of which the Dukes of Swabia and Carinthia were the chiefs, began to manifest itself; some were alienated by his vices, and others jealous of his family; the rebellious Saxons took courage; the bishops, intimidated by excommunications, withdrew from his side, and he suddenly found himself almost insulated in the midst of his dominions. In this desertion he had recourse, through panic, to a miserable expedient. He crossed the Alps with the avowed determination of submitting and seeking absolution from the Pope. Gregory was at Canossa, a fortress near Reggio, belonging to his faithful adherent the Countess Matilda. It was a winter of unusual severity. The Emperor was admitted, *without his guards, into an outer court of the castle, and three successive days remained from morning till evening in a woollen shirt and with naked feet*, while Gregory, shut up with the Countess, refused to admit him to his presence. On the fourth day he obtained absolution; but only upon condition of appearing on a certain day, to learn the *Pope's decision whether or no he should be restored to his kingdom*, until which time he promised not to assume the ensigns of royalty."

GARDINAL WISEMAN'S LECTURES.

LECTURE V.

THE SACRAMENT OF PENANCE AND ITS CONSEQUENCES.

DR. WISEMAN delivered a course of lectures in London in the spring of the year 1835, which were afterwards published in two volumes, under the title of "Lectures on the principal Doctrines and Practices of the Catholic Church." We, of course, consulted these volumes, in preparing the animadversions we have laid before the readers of the *Bulwark* upon the course of lectures which he delivered last spring as reported in the *Catholic Standard*, and we have been struck with some considerable differences in the general character of the two series. The published lectures of 1835 exhibit, indeed, all those discreditable controversial artifices which the champions of Popery never scruple to employ, and which in truth they cannot dispense with. Still they contain a very fair summary of the best arguments which Papists have been able to devise in support of their doctrines, and of the best answers they have contrived to the Protestant objections against them. But the lectures of 1852, which we are now reviewing, are of a far inferior character, of a much flimsier texture. They are exceedingly superficial. They contain scarcely anything cla-

borate or valuable in the way either of exposition or argumentation. They consist generally of a few vague generalities, connected more or less nearly with some one branch or aspect of the subject which is professedly under consideration, and interspersed with a great deal of mere clap-trap declamation. They scarcely exhibit in any one instance a full and accurate exposition of what the doctrine of the Church of Rome upon the subject is, or anything like a fair and manly attempt to make a logical application of the materials usually employed by Popish controversialists in support of their cause.

We have been somewhat puzzled to account for the difference in character between these two series of lectures, both of which were delivered in London to popular and promiscuous audiences. What had occurred during the interval of seventeen years to induce Dr. Wiseman to change his policy in this matter, and to substitute declamation for argument? Since 1835 many persons in this country have joined the Church of Rome, and many more seem substantially prepared to follow their example, to be withheld from taking this step not by the convictions of their judgment, but by mere feelings and impressions. Tractarian teaching has removed from the minds of those who have embraced it almost every barrier to joining the Church of Rome, interposed by conviction and conscience. All that is needful with these persons is an appeal to their feelings, to remove some lingering impressions, and to furnish inducements to take the decisive step. Cardinal Wiseman's recent lectures seem, as we formerly remarked, to have been adapted and intended for this class of persons, and accordingly they consist principally of declamation and not of argument. They may produce some impression upon those whose intellects and hearts have been corrupted by Tractarianism, but they can have no effect upon any others. And notwithstanding the fearfully corrupting influence which Tractarianism has exerted in certain quarters, we trust that, since 1835, there has been a considerable increase of the number of those who are able to give an intelligent account of the grounds of their adherence to Protestantism, and who will demand that the Church of Rome shall produce scriptural proof of all the claims she advances, and of all the doctrines she inculcates.

Another consideration which may have induced Dr. Wiseman to substitute declamation for argument is, that he has now attained to such a rank and position, that it is beneath his dignity to argue. He is now one of the princes of the Church. He is styled "His Eminence," and he wears a red hat and red stockings. The Pope, who is sometimes called by his worshippers "the monarch of the Christian world," has given him authority to "govern" England. And it is, perhaps, not reasonable to expect that such a dignitary should condescend to argue, as if men were entitled to form their own judgment of the conclusiveness of his proofs. But whatever may be the cause, it is certain that his late course of lectures contains very little argument, and abounds much more in appeals to the imagination and feelings than to the understanding. This was strikingly the case with the fourth lecture, on the Communion and Intercession of Saints; and it is equally true of the fifth, which we have now to notice, and which is entitled, "The Sacrament of Penance and its consequences."

The lecture contains no distinct exposition of the whole doctrine of the Church of Rome on the subject, and no attempt to adduce scriptural proof of the different parts or elements of which it is composed. There is no attempt to prove from Scripture, that penance is a sacrament, instituted for the communication of the forgiveness of all sin committed after baptism, that priests have the power of forgiving sin, not merely declaratively, by making known the terms

or conditions on which God forgives sin, but judicially, as by the exercise of a power vested in them, and that men cannot obtain the forgiveness of their sins unless they confess them to a priest. This is the substance of the doctrine of the Church of Rome upon the subject, and in regard to a doctrine so peculiar and so improbable, we must insist, not only that every part of it be clearly proved from Scripture, but also, that satisfactory answers be given to the obvious and formidable objections against it, which are suggested by the general tenor of Scripture, and by the dictates of common sense. The Cardinal's lecture contains scarcely anything like an attempt to effect this, and therefore it can make no impression upon any man who is capable of reasoning. It consists, first, of an attempt to shew that the Popish doctrine of penance is involved in the statement of the Apostle's creed, "I believe in the forgiveness of sin;" second, of an attempt to prove that Christ *must have made* some provision for assuring individuals of the forgiveness of their sins *by an external ordinance*; third, of a long declamatory description of the principal instances in which our Saviour expressly assured individuals that their sins were forgiven; and fourth, of the proof that Christ authorized his Apostles to forgive sins. The first three of these positions are unworthy of notice, as they are manifestly untrue, or utterly inadequate to serve the purpose for which they are adduced.

We admit, of course, that our Saviour gave his Apostles a power of forgiving sin, but this is very far from being sufficient to establish the Popish doctrine, and that doctrine has no other vestige of Scripture evidence to rest upon. It is necessary to inquire, first, in what sense the Apostles had the power of forgiving sin, and in what manner they exercised it; second, Whether the same power, to be exercised in the same way, has been ever since, and continues now to be, vested in all duly authorized Christian pastors. These questions are connected with topics of vital and fundamental importance, in regard to which it is of the utmost moment that we fully and accurately understand the whole teaching of Scripture. One great object of our Saviour's mission was to procure for men the forgiveness of sin, and one great object of the Sacred Scriptures is to explain in what way forgiveness has been procured for men in general, and in what way it is applied to men individually; and ignorance or error on these points may endanger men's eternal welfare. Now, the great fundamental truths taught in Scripture upon this subject, in so far as concerns the application or communication of forgiveness of sin to men individually, are these: 1st, That God alone can really bestow forgiveness; and 2d, That he has established an invariable connexion in every instance, in the case of adults, between the exercise of faith and repentance on the one hand, and the enjoyment of forgiveness on the other, so that, universally, the presence of faith and repentance proves the presence of forgiveness, and the absence of the one proves the absence of the other. It is quite plain that every one who really wishes to understand the doctrine of Scripture upon this all-important subject, should begin with making up his mind as to the truth or falsehood of these two positions. Protestants undertake to prove them from the word of God, and have no difficulty in shewing that they are clearly sanctioned by its statements. If these positions are true, then it follows by necessary consequence, 1st, that the only sense in which men can be said to forgive sins, is by their *declaring* the mind and will of God upon the matter; and 2d, that no declaration that the sins of any particular individual have been forgiven can be relied upon, unless the person making it has either received a specific revelation from God to that

effect, or has been endowed by God with the power of infallibly ascertaining the presence or the absence of faith and repentance in mens minds. These conclusions are the manifest dictates of common sense, exercised upon the plain teaching of the Sacred Scriptures, and they overturn from the foundation the whole doctrine of the Church of Rome upon the subject of penance and pardon. In so far as the Apostles may have exercised the power of forgiving sin, so as to convey to the individual an assurance that his sins were pardoned, *it could be only* upon the ground that God had conveyed to them a specific revelation to that effect, or that he had enabled them to judge with infallible certainty of the sincerity of mens professions of faith and repentance; *and except upon one or other of these two grounds*, no sentence of absolution, pronounced by any man, is entitled to any weight whatever, as settling the question whether sin has been forgiven.

Christ gave to his Apostles the power of retaining and remitting sins, but what was the real nature and import of this power, and in what manner and circumstances it was exercised, must be ascertained from a careful examination of all that Scripture teaches upon the subject. Now, Scripture clearly sanctions the principles we have described, as necessarily conditioning and modifying the exercise of this power. And, in addition to this, it is important to notice, that we have no indication in Scripture that the Apostles ever intimated authoritatively to any individual, as their Master did, that his sins were forgiven, or ever administered the sacrament of penance, or connected the forgiveness of post-baptismal sin with the administration of any outward ordinance whatever. So that even if it could be proved, that modern priests have the same power in this matter as the Apostles, this would come far short of establishing the doctrine and practice of the Church of Rome. But it is not to be assumed, and it cannot be proved, that when our Saviour authorized his Apostles to retain and remit sins, he conveyed the same power, *in the same sense, and to the same extent*, to modern priests, or to Christian pastors. It can be proved from Scripture, as we have seen, that even the Apostles could exercise this power in the case of individuals, only because, and in so far as, they were under supernatural infallible guidance; and for any man to pretend to forgive sins, or to declare authoritatively that they are forgiven in particular cases, without such infallible guidance, without at least the power of unerringly deciding upon the actual state of mens hearts, is gross presumption and profanity, utterly opposed to the clear teaching of Scripture and the plainest dictates of common sense.*

The Church of Rome, then, has fabricated the sacrament of penance without a shadow of support from Scripture, merely as a yoke to enslave and degrade the consciences of men. She requires, as indispensable to the forgiveness of

* It may be proper to mention here that many, probably most, Protestant divines, have been of opinion, that there is a sense in which the power of binding and loosing, of retaining and remitting sins, which Christ conferred upon his Apostles, is possessed, and may be exercised, by ordinary ecclesiastical office-bearers in all ages. In this modified sense, the power of retaining and remitting sins is regarded as descriptive of the ordinary admitted functions of ecclesiastical office-bearers, in preaching the word, and administering the discipline of the Church. This is the only sense in which the power of retaining and remitting sins can be possessed by uninspired and fallible men, for the exercise of the functions claimed by every Popish priest manifestly implies the possession of infallibility. Protestants have been unanimous in holding, that the power of retaining and remitting sins must either have been conferred *exclusively* upon the Apostles, who enjoyed a supernatural guidance, or, if it extended to ordinary ecclesiastical office-bearers, must, in their case, be understood in the very modified sense above explained. The fundamental principles clearly taught in Scripture on the general subject of the forgiveness of sin, plainly shut us up to one or other of these two alternatives.

sin, what the word of God does not require, viz., the external acts of the confession of all sins to a priest, and the pronouncing by him of a sentence of absolution. And by the requirement of these external acts as indispensable, as well as by other features in her doctrine and practice, which could be easily pointed out, she leads men to overlook or disregard that state of mind which is indispensable, which the Word of God expressly requires, and which, though not the procuring cause of forgiveness, is represented in Scripture as its invariable accompaniment, and as the only, the sufficient, evidence that forgiveness has been bestowed.

The Church of Rome holds that all men are under a positive obligation, based upon divine authority, to confess all their mortal sins to a priest, and that they cannot without this confession obtain forgiveness. There is not in Scripture a shadow of ground for this position. Papists themselves do not venture to allege that there is anything like *direct* sanction given by Scripture to the necessity of confession, and they are accustomed to deduce its obligation inferentially, from its alleged necessity in order to the priests exercising aright their alleged power of forgiving sins. They say that priests cannot forgive sins unless they know them fully, and therefore men must confess to the priest all their sins with all their circumstances. But, independently of all other objections to the sufficiency of this mode of proving the necessity of confession, it is enough to observe, that according to the fundamental principles taught in Scripture upon the subject of forgiveness, the thing really necessary in order to warrant priests to pronounce a sentence of absolution is, not that they should know all the particulars of past sins, but that they should know *the present state of mind of the professed penitent*. If they knew this with unerring certainty, they might be warranted to absolve. But to pretend to forgive sins without knowing this infallibly, can lead only to delusion, and must be fraught with the most injurious consequences to men's spiritual welfare.

The fabrication of the sacrament of penance, and the imposition of confession to a priest, constitute the most shameless fraud ever practised upon the superstition and credulity of mankind, and have exerted the most destructive influence both upon the deceivers and the deceived.

Cardinal Wiseman concludes his lecture upon this subject with a magnificent display of indignation at the scurrilities and falsehoods which, he alleges, Protestants usually put forth on the subject of the confessional. He says, among other things, "I fling into the flames those tracts, extensively circulated, in which the confessional is traduced in the most infamous language." This is abundantly childish, though perhaps the Cardinal's mode of dealing with the exposures which Protestants have made of the abominations of the confessional, is the most prudent he could adopt. He would no doubt very willingly fling the *authors* of these exposures into the flames if he could, in accordance with the approved doctrine and practice of the Church of Rome. But since he cannot yet do this, he may save himself the trouble of burning the tracts, for he will assuredly not escape in this way from the persecution of which he complains so bitterly. There are just two ways of dealing with the exposures of the confessional, which can afford the Cardinal any real relief. The one is to burn their authors, and the other is to answer their statements by sound arguments and well established facts. But as, unfortunately, he cannot adopt either of these methods, we fear he must submit to the infliction of having the confessional held up to just execration, and *proved* to be the most degrading and demoralizing process to which, under the pretence of re-

ligion, human beings have ever been subjected. The only difficulty Protestants have in dealing with the subject of the confessional, is not the want of materials to establish their allegations, but the fear of polluting public morality, by bringing out the evidence of its nature, tendency, and results, which is to be found in abundance in the writings of the most eminent and approved Popish authors.

THE MADIAI.

In the middle of last month the following noblemen and gentlemen kindly undertook to convey to the persecuted Francesco and Rosa Madiai the Christian sympathies of the various Protestant states of Europe, and to urge with all possible earnestness upon the Grand Duke of Tuscany the propriety of immediately reversing the iniquitous sentence by which these martyrs have been condemned to suffer. On the part of Great Britain, from the Protestant Alliance, there went the Earl of Roden, the Earl of Cavan, and Captain Trotter. The Protestants of France were to send Count Agenor de Gasparin; those of Prussia, Count Albert de Pourtalis, late Prussian ambassador at Constantinople. The Netherlands were to be represented by Count St. George; Switzerland, by Colonel Tronchin; Holland, by M. Elout de Soutervoude. The Hon. Somerset Maxwell also started with the English deputation; and Mr. Abbott Lawrence, late American Minister in England, made endeavours to send a deputy on the part of the United States. Owing to several causes it is just possible that one or two of these names may have substitutes before the deputation actually assembles; but our information is from the most reliable authority on this subject. It may strengthen the already deepfelt sympathy in this case to know that His Royal Highness Prince Albert has already so far influenced the priest-ridden ruler of Tuscany, as to have caused a great alleviation in the treatment of these two imprisoned servants of the Lord. The following Memorial to her Majesty was prepared, we believe, by the Archbishop of Dublin, who takes the deepest interest in this case. It is being signed largely in England as well as in Ireland, where the converts from Popery, who know well what it is to suffer at the hands of Rome, display the greatest eagerness in adding their names to the paper, some of them even walking twenty miles to do so.

“To Her Most Gracious Majesty VICTORIA, by the Grace of God, of Great Britain and Ireland Queen, Defender of the Faith: The loyal Address of the undersigned Nobility, Gentry, Clergy, and others.

“We, your Majesty’s most loyal and devoted subjects, beg leave to approach the throne with our sincerest assurances of attachment to your Majesty, as supreme head of a Government under which your people are truly and deeply sensible of the full enjoyment of civil and religious liberty.

“Your Petitioners have heard with deep dismay of the trial, in the capital of Tuscany, of Francesco and Rosa Madiai on the charge of ‘Impiety, shewn in making proselytes to the so-called Evangelical or Pure-Gospel Confession,’*—a charge whose sole foundation consisted in their possessing and reading the Holy Scriptures and other religious works in their own household, and being ready to share the blessings they possessed with all who sought them. For no other cause, and with the express declaration of Government that the charge was totally unconnected with politics, the said Francesco and Rosa Madiai were sentenced by the Tuscan authorities, on the 31st of July last, to hard labour in the galleys for the respective terms of 56 and 45 months.

“Your Memorialists recognise in your Majesty the representative of a great and free country, whose glory it has been practically to proclaim the sacred right of every human

* Literally translated from the original charge.

being to liberty of conscience ; and though they are fully alive to the danger of one nation interfering with the internal regulations of another State, they feel that where peaceful and harmless individuals in any professedly Christian community are condemned as criminals for no greater offence than that stated above, it is no less than imperative on every lover of liberty, civilisation, and security, to protest, in the name of justice, of civil freedom, and of common humanity, against so glaring a violation of the right of every man peaceably to follow the dictates of his own conscience.

“ While your Memorialists, as Britons, as freemen, and as members of the great human family, would consider themselves bound to protest against such a misapplication of civil power, even if the sufferers were followers of a false religion, they feel that those among them who are professors of a faith which proclaims the written word of God to be the free and precious birthright of all mankind, are more urgently impelled to protest openly and boldly against so flagrant a violation of the first principles of religious liberty.

“ As the loving subjects of a Christian Queen, your Memorialists are confident that your Majesty will share their abhorrence at the spectacle of a woman, on such a charge, condemned to hard labour in the galleys in the degrading company of the worst of criminals.

“ Sympathy for a woman thus cruelly outraged will find a ready echo in the heart of your Majesty, as in that of every woman capable of feeling for the wrongs of a sister and a fellow-Christian.

“ Your Memorialists having discharged their bare duty in laying at the feet of your Majesty this solemn public protest against the great outrage which has been offered to humanity, would entreat your Majesty to make the feelings of the British nation known to the Tuscan Government, and endeavour to procure either a reversal of the judgment on the said Francesco and Rosa Madiai, or at least such alteration of their sentences as would admit of their seeking refuge in some land where it is lawful for each man to worship God after his own conscience.

“ That your Majesty's Throne and the Constitution of this country may ever continue, by God's blessing, based, as now, on the surest of all foundations, the conscious happiness and affectionate confidence of a Christian people, who study to use, without abusing, the principles of civil and religious liberty, is the earnest prayer of

“ Your Majesty's loyal subjects.”

The case of the noble persecuted Madiai has justly excited the deepest sympathy throughout Britain, and the most earnest and enthusiastic meetings have been held in London, Manchester, Edinburgh, Glasgow, Aberdeen, and elsewhere. We earnestly trust that He who heard the unceasing prayers of the Church on behalf of Peter in prison, may hear the prayers of his people in behalf of these victims of Antichrist. The case, however, as it stands, is deeply instructive. It illustrates

1. The unchangeable tyranny of Rome, and its undying hatred of the Word of God. Some may imagine that the sentence is severe. Rome no doubt thinks otherwise, and the *Catholic Standard*, October 16, wonders at its leniency. Rome has burnt thousands for less, and would gladly do so again. She is at present experimenting on Protestant forbearance.

2. What an opportune lesson is this in regard to what Popery means by “religious equality.” The organs of Popery in this country openly defend the Tuscan persecution. The substance of a long article in the *Tablet* is, “Let us convert as many Protestants as possible in England and Scotland, and have the most unbounded liberty in this country ; but let Protestantism be hunted out of all Popish countries with fire and sword.”

3. How worthless is mere liberalism, apart from religion, in the struggle with Rome ! Where are your talkers about human freedom now that it is as much outraged as in the dark ages, in the persons of the beloved Madiai ? The mere secular politicians have not uttered one word of remonstrance, so far as we know, and Wiseman is allowed to brave the face of day in London without one indignant demand for something like reciprocity in Italy. But

4. What a splendid exhibition has been made of the essential unity of the people of God in all the earth, and that when one member suffers, all sympathize ! What a contrast this to the forced, pretended, and wicked unity of Rome !



POPISH DEVOTEES DOING PENANCE AT THE SO-CALLED "HOLY WELLS" IN IRELAND.

A GLIMPSE OF POPERY IN OTHER LANDS.

It is important to watch the manifestations of Popery in other lands, that we may not only see its unchanged and unchangeable nature, but know what we are to expect if it shall ever triumph amongst ourselves. If we turn to FRANCE we find the priests everywhere foremost in supporting the perjured usurper who sways at present the power of that miserable and degraded country. In his late procession through the provinces, the bishops and priests were everywhere seen welcoming the tyrant, and vying with each other in obsequious blasphemy. It is now said that an attempt is being made to get the Pope to crown the new Emperor, and if Pius IX. and Louis Napoleon shall meet at Paris, two greater rogues have not met in modern times. The civil tyrant has helped the spiritual to murder his people, and the spiritual will attempt to sanctify the most revolting series of perjuries, murders, and crimes of which history has any record. If men were not "twice dead" in brutal stupidity, the scenes enacting in France would open their eyes to the true nature of the Papacy.

There is a remarkable article in the *Tablet*, October 16, which proves how cordially the seditious priests of Ireland sympathize with all the enormities of Louis Napoleon, and invite an invasion of Britain by French troops. Here is part of the article:—

"It is strange to witness this new phase of the yearning wherewith Ireland for so many generations has turned her heart to France as to a place from whence cometh help. We believe, of course, that the danger of invasion is very much overrated, but the eye of the peasant glistens when the name of Louis Napoleon is mentioned, and his heart bounds when he hears of the coming empire, which, in his mind, is the inheritor, not merely of great victories and great deeds, but of hopes that have been nursed in the sad and sickly heart of his fathers, and have been handed down to him as a stern accompaniment of the anguish which eats into his heart, while with thin and wasted lips he murmurs—'How long, O Lord, how long?'"

"Yes, these hopes—(how could it be otherwise under the established rule?)—are nourished in Ireland; and the day when the Vicar of Christ—if this, too, as it seems probable, is to happen—shall place the Imperial Crown upon the brow of the Third Napoleon, and give him the benediction of the Church, will bring joy, and exultation, and hope to the down-trodden peasant of this land. * * * The moment when the Pope lifts his hand to place the crown of the French empire upon Napoleon's head, and to consecrate him and his five hundred thousand men in uniform as the armed soldiers of the Church, will, we suppose, be selected by our rulers as the time for passing new laws against the Church, and for decreeing new penalties against its ministers. * * * With fervent hearts we, too, like the Irish peasant, though for other reasons, thank God for the coming empire."

The editor of this paper is in pretence a Liberal member of Parliament, and yet fervently thanks God for the despotism of France. This illustrates his true spirit, though for a purpose he at present assumes the name of liberal. Besides, observe the idea which the Papists have of the French army. They are "consecrated" as "armed soldiers of the Church," ready at the Pope's bidding, and amidst the cheers of Irish Papists, to come over and re-enact St. Bartholomew. This is Popery, and yet the British Parliament insists on tranching and nursing such an unchangeable viper.

If we turn to BELGIUM we find the Constitutional Ministry overthrown by the intrigues of the priests, who there, as everywhere, are grasping at all temporal power. The *Times*, October 2, says—

"The Roman Catholic priesthood, enjoying almost unlimited means for the complete establishment of their domination and ascendancy in Belgium, and exercising very extensive influence over the population, are the mainspring of the political party which has just overthrown the Ministry. At the elections which took place in the course of last summer, the priests resorted to the same means of agitation which are but too familiar to ourselves in the elections of Ireland. They denounced the Government as a godless and heretical faction. Their hostility scarcely stopped short of the king, whose personal attachment to the Protestant Church of his ancestors and of his adopted country has not been lessened by his connexion with a Roman Catholic people. They openly invoked the assistance of the French clergy and the extension of French influence in Belgium to promote their schemes; and it seemed that no political institution in the country was sacred in their eyes which stood in the way of their arrogance and ambition. To a certain extent these exertions were not without effect on the elections, and the former majority of the Chamber was shaken. The Ministry, feeling itself weakened, tendered its resignation, which the king declined at that time to accept. The result, however, was already anticipated, and on the opening of the session the Ministry was beaten by a majority of 54 to 46 on the election of the Speaker."

We all know how thoroughly degraded SPAIN is, but an occasional glimpse sometimes reveals as much of the actual state of matters as whole pages of minute description. Two instructive incidents have just occurred. The Duke de Baylen, an old officer upwards of 95, has just died. It is said in the *Times*, Oct. 4,

"The Queen experienced considerable emotion on reading the will of the Duke de Baylen, dated the 11th April 1849. The duke ordered that on his death he should be dressed in his oldest uniform, that which he used to wear in Council; *over that to be placed the scapular of the Virgin of Mercy and that of the Heart of Jesus.* The religious ceremony is desired to be as simple as possible, 'and my body,' adds the testator, 'is to be conveyed to the churchyard of St. Nicholas, and deposited, not in a vault, but in the ground at the foot of the grave of my well-beloved sister Maria, with a simple inscription on a marble slab, bearing my name, my age, and the date of my death. I do not wish that any carriage should follow my remains, not even my own. I die poor; but *were I rich*, I would prefer to expend my fortune, not in a sumptuous coffin, or grand music, but solely in prayers and alms for indigent families, *not forgetting the convents and hospitals.*'"

The Popish Church, which values only solid money, will probably not care much for the mere good wishes of the Duke, which he has no means of executing. But what are we to think of a Duke so utterly ignorant of the way of salvation, as to trust to a mere brown rag (for the scapular of the Virgin is nothing more) for salvation. A man that had fought many enemies with deadly weapons, and who had lived nearly a century, is taught by the false priests of Rome to go out to meet the last enemy with no better shield than a bit of woollen or calico about the size of half-a-crown. What inconceivable degradation! Look at another scene to be found in the *Tablet*, Sept. 25, in which the sister of the Queen of Spain and her husband take a part,

“The ceremony ended with another procession, the sacred image being taken down to the sea-shore, and the ceremony of blessing the sea performed by the Archbishop, the whole assembly, including the Infanta and her husband, kneeling in the open air. The scene is described as a very striking one, and took place amidst military music, the ringing of bells, the acclamations of the multitude, a continual firing of rockets, from the top of the sanctuary. The Duke and Duchess of Montpensier gave grand banquets on both evenings; they presented the Virgin with a magnificent dress of tissue of gold with white lace, and a silver crown; they also gave a gold bracelet with precious stones to the wife of the alcalde of Chipiona, additional rations and wine to the troops present, and 3000 reals in alms to the poor. The delicate state of the health of the Infanta obliged her to leave the church before the ceremony was over.”

One would imagine that a dead woman like the Virgin Mary would need no more dresses, that such a present would be superfluous even for a wooden image; and the firing of rockets is surely a very odd part of pretended Christian worship. But Popery is a curious mixture, combining the most base and grovelling superstition with the most avaricious love of earthly power. And if such childish drivelling is manifested by the higher classes in Spain, we may easily understand how thoroughly crushed and degraded the common people are.

We need not refer to ITALY, that Pandemonium of Popish oppression, whence the groans of Christ's faithful servants are attracting the notice and sympathy of the Christians of all lands.

But take a scene from NEWFOUNDLAND, where Popery is seeking to corrupt the loyalty of our colonists. The following account of a transaction of the Popish Bishop Mullock and the French admiral off the coast of Newfoundland, is reprinted in the *Tablet*, Oct. 2, with the seditious commentary of the Popish scribe,—

“On the following day, as his Lordship went on board the *Veloce*, the Episcopal flag was hoisted at her foretop. A splendid chapel of canvass, lined with flags, and a beautiful altar having been prepared on board of her for the Holy Sacrifice of the Mass, his Lordship celebrated the same, amid all the military honours that could be observed on that solemn occasion. At the Elevation the drum sent forth its warlike note, while the arms of the brave soldier were lowered, and his soul prostrated before the awful presence of his Divine Redeemer; after which, about twenty-five persons received the Holy Communion on board, and his Lordship, having anointed and prepared one of the French sailors for death, partook of a splendid *dejeuner* on board the frigate, and returned to his own yacht in the Admiral's barge, which skipped over the waves ‘like a thing of life,’ propelled by the sinewy efforts of ten dexterous and able rowers, and decked out in the tri-coloured flag of the brave, the generous, and the gallant French nation. *May the protection of the God of Battles encircle that flag as long as it waves in the cause of freedom, of justice, and of religion.*”

“The Catholic population of this island cannot but feel proud of the high honours thus conferred by a noble French admiral on their exalted and revered Bishop, who received on that important occasion all the honours of a marshal of France.”

“Contrast for one moment the generous and noble conduct of that admiral with the blood-stained, the persecuting acts of the degraded Derby. *In the one, you may recognise the true Christian; in the other, a degenerate heathen. In the French, civilisation; in the English, barbarism.*”

THE APOSTLE PETER A PROTESTANT.

A VERY good tract with the above title was lately published by Mr. Bremner at Manchester. We briefly give the substance of the contrast,—

POPERY.

1. "Priests have power to forgive sins." Butler's Catechism, Lesson ii.
2. Many ways of gaining remission of sin, —masses, penance, &c.
3. Masses may be bought by money.
4. The fire of purgatory purifies.
5. No salvation out of Rome.
6. The Pope may command and excommunicate sovereigns.
7. Men ought to hear the Popish Church even in opposition to Christ.
8. Sinful in priests to marry.
9. No right of private judgment.
10. Dangerous to read God's Word.

PETER.

1. Instead of pretending to grant forgiveness of sins, Peter said, "Pray God, if perhaps the thought of thine heart be forgiven thee." Acts viii. 22.
2. "To him gave all the prophets witness, that whosoever believeth in him shall receive remission of sins." Acts x. 43. "Ye are redeemed with the precious blood of Christ, as of a lamb without blemish." 1 Pet. i. 19.
3. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts viii. 20.
4. "God put no difference between them, purifying their hearts by faith." Acts xv. 9.
5. "Whosoever shall call on the name of the Lord shall be saved." Acts ii. 21.
6. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him." 1 Peter ii. 13, 14.
7. "Him shall you hear in *all things* whatsoever he shall say unto you." Acts iii. 22.
8. Peter was married. Matt. viii. 14.
9. "Whether it be right in the sight of God to hearken unto you more than unto God, *judge ye.*" Acts iv. 19.
10. "Whereunto ye *do well* that ye take heed." 2 Pet. i. 19. "As new-born babes, desire the sincere milk of the word." 1 Pet. ii. 2.

In a word, if anything more than another could prove the consummate impudence of Romanists, it would be their attempt to identify their hateful principles with those of a man who repudiates them in the most emphatic manner. The learned Dr. Adam Clarke has the following just and powerful remarks in the conclusion of his Commentary on Peter, which are well worthy of being pondered:—

"We have now passed over all the canonical writings of Peter that are extant; and it is worthy of remark, that in no place of the two Epistles already examined, nor in any of this Apostle's sayings in any other parts of the sacred writings, do we find any of the *peculiar* tenets of the Romish Church; not one word of *his* on the *Pope's supremacy*; not one word of those who affect to be his *successors*; nothing of the *infallibility* claimed by those pretended successors; nothing of *purgatory, penance, pilgrimages, auricular confession, power of the keys, indulgences, extreme unction, masses, and prayers for the dead*; and not one word on the most essential doctrine of the Romish Church, *transubstantiation*. Now, as all these things have been considered by themselves most essential to the being of that Church, is it not strange that *he* from whom they profess to derive all their power, authority, and influence in spiritual and secular matters, should have said nothing of those most necessary things? Is it not a proof that they are all *false and forged*; that the holy Apostle knew nothing of them; that they are no part of the doctrine of God; and although they *distinguish the Church of Rome*, do not belong to the *Church of Christ*? It is no wonder that the rulers of this Church endeavour to keep the *Scriptures* from the common people; for were they permitted to consult these, the imposture would be detected, and the solemn, destructive cheat at once exposed."—*Dr. Adam Clarke's Commentary*, 2 Peter iii.

WHAT DOES RELIGIOUS EQUALITY MEAN?

A GREAT flourish of trumpets was lately made by the Romanists in Ireland about "religious equality." The words were ominous in Popish mouths, and yet some were silly enough to imagine that Rome was converted to the Voluntary system. The mystery is now solved. In the *Tablet*, September 25, we have such a statement of Dr. M'Hale, countersigned by the editor of that Popish organ, as we might have expected. Romanists are at least ceasing to be hypocrites in regard to public questions. Here is the passage—

"The Archbishop of Tuam, with his usual directness of purpose, sketches a mode of appropriation, to which it would not be easy for us to take exception—

"These ecclesiastical funds, so long unused, should, after the life interests of their present occupants, revert to their own original purposes of promoting Catholic piety, charity, and education. Too long has their usufruct been squandered, with no other result than propagating dissensions and upholding an unholy ascendancy. It is fortunate that there remains such a fund for the erection and endowment of Catholic schools and the building of Catholic churches, and, should it extend so far, to serve as an outfit for the purchase of Catholic glebes, all as free and independent of any sinister interference of the secular power as were those funds when first abstracted from those pious uses. It is only on such conditions they will be claimed; on no others should they be accepted; and on such equitable terms it would be the height of impolicy to withhold them. It will be an act of just and tardy restitution of property long diverted from its legitimate objects; and as to the prospective maintenance—the daily bread of the Catholic clergy—they will exclusively rely on that rich fund that has never failed them, the spontaneous offerings of a grateful people, to whom protective measures for the fruits of their industry, no longer to be deferred, will give additional cheerfulness in discharging the duties of their religion. As for the Protestant Establishment, dream no longer of upholding it in Ireland, treat it like the question of free trade, yielding to the inevitable necessity of events which statesmen cannot control."

Sir Culling E. Eardley has rendered effective service to the cause of truth in connexion with this subject. Founding on the new war-cry raised by the Irish Papists of "religious equality," Sir Culling addressed a letter to Mr. Lucas, the editor of the *Tablet*, bringing under his notice the case of the Madaia, and requesting his aid in securing *religious equality* for these poor sufferers. Mr. Lucas replies in substance—and we thank him for his answer—that religious equality in a Popish country is a thing out of the question, nay, would be a crime; but that in a Protestant country such as ours, it means that Papists are to be subject to no control, allowed to trample under foot all our laws, and assert without let or hinderance, their right to remould our Constitution according to their notions, and restore the good old times when Britain was a fief of Rome. Surely those who tell us that Popery is changed, and that the deeds and opinions of the dark ages belonged to a period of barbarism, will have their eyes opened by such pretensions; and we would recommend Mr. Lucas, and those who think with him, to give a little attention to the precept of our Saviour, which is not limited to any country, or at the disposal of any sect, "Whatsoever ye would that others should do to you, do ye even so to them."

THE CONVOCATION.

THE public have been taken by surprise by the announcement that the Convocation of the Church of England is to be allowed, by Lord Derby's Government, to meet for despatch of business. This is evidently a Puseyite measure. It is not for us to give an opinion on it, except in so far as it seems very unfair to come to this conclusion after all the members have been

chosen on an opposite supposition. But the great matter is, for those immediately interested, to consider how the crisis is to be effectually met. For some time it has been plain that matters must in some way come to an issue, and if in the providence of God the struggle is to come, let the Protestants of England gird up their loins, and contend for truth in the noble spirit of other days. With a fair field we have great confidence in many of the ministers and in the great mass of the laity of the Church of England, and the whole Christianity of the empire will be upon their side. The state of matters calls for unshrinking firmness and earnest prayer. The real battle is now hurrying on with Rome, open or disguised. Whether the rumour to which we have referred be true or false, the friends of truth had better be "up and doing."

NUNNERY MOVEMENT.

MONTHLY REPORT.

"I have been accustomed to say that a religious in her convent enjoys a foretaste of paradise, or suffers an anticipation of hell. To endure the pains of hell is to be separated from God; to be forced against the inclination of nature to do the will of others; to be distrusted, despised, re-proved, and chastised by those with whom we live; to be shut up in a place of confinement, from which it is impossible to escape; in a word, it is to be in continual torture, without a moment's peace. Such is the miserable condition of a bad religious; and therefore *she suffers on earth an anticipation of the torments of hell.*"—LIGUORI'S "*True Spouse of Christ,*" p. 26.

THE ladies of Britain are already at their work again in anticipation of the session of the new Parliament; and we earnestly urge them on. Wherever it is practicable let their petitions be repeated, at least to the House of Commons.* The metropolitan petitions will, we trust, lead the way in the ensuing campaign. A large petition is ready at Manchester. Ireland, we know, is preparing most vigorously.

The following list of memorials and petitions from Ireland during last session was omitted at the proper time, we now present it—

PARISH.	COUNTY.	NO. OF SIGNATURES.
Clogher, 1st petition,	Tyrone,	1064
Do. 2d do. preparing,	"	already, 225
Dungannon,	"	805
Aghaloo,	"	661
Erregle Chapel of Ease,	"	500
Kilskerry,	"	90
Killishall,	"	"
Tallon,	Waterford,	above 200
Bunderan,	Donegal,	unknown.
Donah,	Monaghan,	"
Londonderry,	Derry,	"
Belfast,	Antrim,	7120
Dublin,	"	"

Two parishes in Fermanah, whose petitions were too late for last session, are ready now. All those from Tyrone, which was first in following the example of Scotland, were presented by the Home Secretary, Lord Roden, and the Hon. Stewart Knox. The ladies of Clogher have been peculiarly active, and are again leading the way.

Information on this subject may be sent to "The Secretary, Post-Office, Helensburgh, N.B."

* Memorials to the Queen need not be repeated; but we hope that very many *fresh ones* will be presented.

SIX LECTURES ON PROTESTANTISM, &c.
London: John Farquhar, Strand.

WE have seen nothing more fresh and powerful in the way of lectures. That of Mr. Garbett on "An Aggressive Protestantism, the best safeguard against Romish encroachment," is singularly powerful and well-timed, whilst the concluding lecture of Mr. Dallas on "The present position of Popery and Protestantism in Ireland," abounds in details of the deepest interest, some of which we shall probably afterwards submit to our readers.

CARDINAL WISEMAN AND THE CANON
LAW OF ROME. A Lecture, by a
Minister of the Church of Scotland.
Edinburgh: Alex. C. Moodie.

A VERY interesting and suggestive pamphlet on a most important topic, which has hitherto received too little attention. We cordially recommend it to the study of our readers.

ROME AND MAYNOOTH. By James
Douglas of Cavers.

A SINGULARLY well written tract, embodying the most sound and comprehensive views of the present struggle. O that such men were in the British Parliament!

THE CURSE OF CHRISTENDOM: OR, The System of Popery Exhibited and Exposed. By the Rev. John Baxter Pike, author of "The Life of Christ," "The Church of the New Covenant," &c. London: Ward & Co., Paternoster Row; W. Bremner, Piccadilly, Manchester.

CONDENSATION and pointed argument are the chief excellencies of this work. Wealthy Protestants will find it a suitable present for their poor friends. We commend the book to our readers as one of considerable learning and research, and deserving a place in every school and family library.

A STONE FROM THE QUARRY. By William Thomson, Quarrier, Whiffet. Sutherland, Bookseller, Coatbridge.

THIS is a local controversial tract, written by a common labouring man, and we cannot sufficiently admire the knowledge, acuteness, and energy with which it is written. We should say that "William Thomson" is no ordinary man. His work is worthy of the best days of the Popish controversy, and he himself, instead of working in a quarry, is fitted to stand in the high places of the field.

THE INVOCATION OF SAINTS.

THE ANTAGONISM OF THE SYSTEM, and Influence of Popery to Civil Liberty. Published by the British Reformation Society, 8, Exeter Hall, and sold by Nisbet, Seeley, &c.

Two excellent tracts, well fitted to expose the true nature and tendency of Popery, and to rouse Protestants from their present torpor.

THE INVOCATION OF SAINTS. A Lecture by the Rev. Robert Macguire, B.A. J. Paul, 1, Chapter House Court, North Side St. Paul's.

THE "INDULGENCE OF PORTIUNCULA." A Letter to the Rev. F. Oakeley, &c., on the subject of "Papal Indulgence." By Rev. George Macguire, Clerical Secretary of the "Islington Protestant Institute." London: J. H. Jackson, 21, Paternoster Row.

If Popery were met as firmly and ably in all parts of the kingdom as at Islington we should soon, by the Divine blessing, hear the end of its aggressions. The two tracts named above are part of the appropriate weapons used in this holy warfare, and they are singularly excellent. They are instinct with thorough knowledge of the points at issue, and breathe a most Christian spirit.

PROTESTANT AND POPISH MOVEMENTS.

THE persevering energy of Rome in grasping at power in Britain is no less striking than her tactics are cunning and unscrupulous. For the present she is evidently turning her main attention to Parliament, and hoping, amidst the collisions of party, to wrest new concessions to Antichrist. With this view she has been directing her attention of late to the removal of the only barrier that appeared to stand in her way. Events had torn off the mask of her hypocrisy, and the masses of Britain stood aghast at the development of a monstrous system of tyranny creeping back to power under the name of liberty. Hence the candour of Lucas must be denounced. Sergeant Shee must publicly disown all sympathy with persecution, and a dramatic scene must be got up at Manchester, in which Mr. Keogh reprobates oppression abroad and tyranny at home, and the silly dupes around the table stand up and shout as if any discovery had been made but of their own incredible folly and ignorance. If Keogh had been cross-questioned, probably he would have been candid enough to admit that to roast heretics is no tyranny, but is a necessary result of "civil and religious liberty," as understood by Rome. At all events, a layman's opinion on such a subject is of no value whatever; and apart from the fact affirmed by Lucas, that his bloody doctrines are those of every priest, and nearly every Popish layman that he has ever met with, we know that they are the undoubted principles of the Popish Church. They are the doctrines taught at this moment at Maynooth with our money. Maldonatus, one of their text books, says, "They who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather that murderers, ought to be put to death." But what is the use of multiplying quotations? Could they not almost hear at Manchester the groans of the miserable victims of Papal tyranny? The fact of the systematic intolerance of Rome is notorious, and is never denied by any intelligent Papist, except when he has a purpose to serve, nor can any be deceived except those who have made up their minds to believe lies.

A formidable aspect of the times, in connexion with the Popish struggle, is the threatened flood of Sabbath profanation in the proposed opening of the Crystal Palace in London, to be followed, of course, by other daring forms of ungodliness. Rome contemplates with a fiendish smile every such process of demoralization as a sure basis on which to erect her future triumphs. It is from the near vicinity of Popish countries that this pestiferous example has come. And if the voice of an united Protestantism is insufficient to preserve our Sabbath, we may rest assured that our Protestantism itself is in imminent peril—nay, that God may in righteous judgment send us the curse of a tyrannous Popery as a means of punishing our baseness and national degradation.

The most formidable aspect of the present struggle is the obvious coalition betwixt the Popish party in Ireland, some of the leaders of the Manchester school in England, and the Puseyites, who are throwing off all disguise, and going over openly to Rome, or rather seeking to bring Rome openly into the Church of England. This alliance, when duly compacted, will be very formidable, and may well excite the alarm of all Christian men.

Meantime we rejoice that the Protestant spirit, especially in England and Ireland, is rousing itself into renewed energy. Gavazzi has been discoursing with striking effect in Dublin, Belfast, and Edinburgh. The true-hearted members of

the Church of England have been holding spirit-stirring meetings, for the purpose of denouncing the odious Confessional. The noble speeches of Lord Shaftesbury and Mr. Stowell are most refreshing, and the time seems not far distant when the ecclesiastical Jesuits will be boldly bearded in their den. Talk of University Commissions! Why should Oxford be allowed to continue like another Maynooth, spreading its pestilential streams over England? Why should not any minister or bishop be ignominiously driven from the Church of England so soon as he becomes the perjured supporter of the Man of Sin? These are questions which thousands of the best people of England are now asking with an emphasis unknown since the bigot James was driven from the throne. And let those that are in authority see to the remedy in time.

We are very anxious, however, that amidst all these refreshing and hopeful movements, the important points already started should not for a moment be forgotten. When is notice to be given in Parliament of a Bill for the destruction of Maynooth? When for the opening of every Popish prison? When are Ministers to be catechised about their dealings with the Pope? The letters lately discovered on the person of Miss Diana Campbell, prove that young ladies are being entrapped by false pretences without the knowledge of their parents. Why should not this at once be dealt with? In a word, let us be practical, and keep our fixed objects steadily in view. Rome is going on straight to her point above ground and below. She is counting on our sloth and divisions, and we regret to say is getting by far too much encouragement. Let the watchmen of Sion warn the people of their danger. Let every support be given to missions for the conversion of Romanists. Let the overthrow of Antichrist never be forgotten in our most fervent prayers. Let us gird up our loins like men for the struggle, and "contend earnestly for the faith once delivered to the saints."

The constant tendency of Protestants to sink down in inaction in the face of such a formidable foe, and with such immense issues at stake, is like an Alpine scene where men have the utmost difficulty in preventing their companions from sinking down to sleep amidst the drifting snow, although the infallible result of such sleep is death. Is it possible that the sneer of Wiseman, who said that the Protestant uproar would soon subside, is to any extent to be realized?

THE LIGHT OF ST. PETER'S, AND THE LIGHT OF DIVINE TRUTH.

[THE following spirited and instructive sketches of "Italy as it is," have been kindly furnished by an intelligent friend who visited that country in April last. They are well fitted to enlighten the minds of the people of this country, in regard to the true nature of that accursed system which is again struggling for supremacy in Britain.]

Last April I assisted a friend to introduce four Italian Bibles into Rome. We had our contraband goods concealed about our persons; and as soon as our *vetturino* pulled up his horses within the Porta del Popolo, we jumped out and placed the keys of our portmanteaus, along with certain silver *pauls*, in the hand of the customhouse officer. He, being a person of discernment, immediately saw that it was unnecessary to be strict with people of such a handsome behaviour. We were successful in getting our Bibles put into good hands; that is to say, into the hands of four respectable, intelligent, and in-

quiring young Romans, who ventured to accept the dangerous commodities. Four Bibles smuggled into Rome,—four grains of seed-corn cast into that terrible wilderness—it may be that they shall not all die!

The week following was the Holy Week, the week of the High Ceremonies. These consist of a dramatic representation of the events in the last week of the Saviour's history, beginning with the triumphal entry into Jerusalem, and ending with the resurrection. In this drama the Pope, cardinals, prelates, priests, and choir, are the actors; St. Peter's and the Vatican the theatres. The huge play-acting lasts through the week from Palm Sunday to Easter Sunday. They act the death, burial, and resurrection of Jesus. Their saviour, a wafer, is slain in the Sistine Chapel, buried in the Paoline Chapel, and brought back to the Sistine to undergo resurrection, and be eaten. The Sistine and Paoline Chapels both open into a spacious and lofty hall, painted all round with subjects representing the triumphs of the Papacy. In this chamber of imagery, a painting of the massacre of St. Bartholomew is conspicuous. That "murder grim and great" is faithfully portrayed. Figures of men and women fall, cut down, and shot; other figures are being thrown from high windows to be smashed on the pavement below; in some the agony of supplication for life is seen; others crouch under the uplifted sword—all hideously vivid. And this ghastly piece adorns the Sala Regia of the Vatican, a hall which serves as a gallery for the triumphs and glories of the Papacy. Is there none among the faithful to head a subscription for a brush and a pail of whitewash?

On the evening of Easter Sunday, the resurrection being got done, a grand illumination of St. Peter's formed, as usual, the triumphant finale to the High Ceremonies. As the day died away, the vast mass of this wonderful structure and its unrivalled dome, four hundred feet high, appeared dotted out with innumerable drops of light into lines of a pale silvery gleam. As the beautiful night gathered, this exquisite tracery increased, line after line, till the whole mighty pile stood delineated in silver fire. It might have been the jewel-built palace of Fairyland. By and by, on a signal given, lines of golden flame ran, quick almost as an explosion, over all the temple, and swallowed up the mild brilliancy of the silver illumination in a dazzling glare. Dimness at length crept over the gaudy show. The lines of light began to be blotted out, and were broken by unsightly gaps of darkness here and there. The dense multitude dissolved slowly away from the Piazza of St. Peter's, and the sight-seers on the Pincian Hill lounged down to their abodes. This writer, as he climbed with his comrade the long, dark, and dirty flights of stairs that led to his lodging in the Piazza di Spagna, smote his thigh, exclaiming in a vehement way he has,—“Mother of harlots and abominations! bravely you have painted your face and tired your head to-night. O ye poor abused fellow-mortals! gazers on this gigantic gewgaw, this vanity of vanities, frothed up to the skies; ye asked for Heaven and they shewed you Vauxhall! Ye looked to your Vicar of Christ for a life-guidance, a beacon-light of truth to warn you from the endless wo, and he gave you a gallery of farthing candles. Has not all hell clapped its hands to-night at the sport made for it? This Rome, now—she jealously stops up every chink and crevice by which the light of God's truth might enter. She tyrannously proscribes the word of the living God, and keeps her people covered with gross darkness. She inexorably denies them that blessed book through which the Sun of Righteousness shines with healing amid his beams—but she gives them fifty thousand paper lanterns!”

THE POPE BEHIND THE COUNTER;

OR, THE MAN OF SIN MAKING MONEY BY THE VICIES OF ITALY.

IN walking about the streets of Rome (the ubiquitous red-backed *Murray*, of course, in your hand) you are struck with the immense number of shops for the sale of lottery tickets. There is one, and sometimes more, in almost every street. There must be a hundred or two of them throughout the city. These are all government shops, kept open by the authority of the Infallible Head. His Holiness also makes a little money by maintaining a huge pawn-broking establishment. Among the complex elements that enter into his mystic character, he sustains the relation of "uncle" to his subjects. But that is not our matter at present. In whatever part of Rome, then, you happen to be, look up and you will see a shop with the words, "*Prenditorio per il Lotto*" painted over it for a sign. Before the door there is a table on which the numbers from one to ninety are exhibited all standing in a row. You may stake any sum from two *baiocchi* (about a penny) upwards on any of the numbers. The system, so far as I took the trouble of understanding it, is something like this,—If you stake on one number, and win, you get about five times your stake; if on two numbers, and win, about five hundred times your stake; and if you win on three numbers, about five thousand times your stake. Only five numbers out of the ninety are drawn. The chance of getting even the smallest prize is therefore very slender, and the chance of the second, or the highest, a mere mirage. In fact, the Infallible Head has very nearly an infallible certainty of winning in the miserable gambling to which he weekly challenges his poor deluded people. This branch of business must bring him in many thousands of scudi every week. It is the only trade that seems to thrive at Rome. Late at night, long after all other shops are shut, the lottery shops of his Holiness are open and at work. On saints' days, when all other shops are closed, the lottery shops are open, and his Holiness drives a brisk business.

The drawing of the lottery takes place every Saturday at twelve o'clock, in a balcony of the Government palace on Monte Citorio. This balcony is hung with purple, and shaded with a canopy. The spacious and handsome square in front is generally crowded with the populace. A monsignore, or prelate, attired in his robes, conducts the proceedings. A boy, dressed in white, draws the tickets out of the urn or box, and hands them, one after another, to the prelate, who proclaims the number to the crowd. The boy chosen for this purpose is always an orphan. Boy and box are blessed and sprinkled with holy water by a priest before the drawing begins. Gambling is thus recommended to the people under the auspices of religion. That most infatuating and uncontrollable of passions is systematically cultivated in them by the most abundant supply of facilities, by the sanction of religious rites, and the countenance of ecclesiastical dignitaries. Often as the stranger in Rome is called to measureless abhorring at her superhuman wickedness and impudence, it is perhaps at Monte Citorio on a Saturday at noon, when the last number of the lottery has been drawn, when hundreds of wretched men, who have spent their last *baioch* to enrich their deceivers, are turning gloomily away, and the sleek officials in the balcony above are laughing and chatting together, it is then that her utter baseness glares upon him.

Should you saunter into a book shop, or stop to glance over a book stall,

you are sure to see a book called the *Smorfia*. It is a directory for gambling in the lottery. It unfolds the mystery of all dreams, signs, omens, portents, conjunctions of the stars, and moles of the flesh. If you dream of flowers, play such a number; or of fire, such a number; or of a feast, such a number. All sorts of occurrences, accidents, rencontres, personages, and events, are set down, dictionary fashion, with a number attached. No circumstance of a man's life, no vagary of his dreams, but is married to a number in this lexicon of fortune. This book, of course, is published and sold with the concurrence of that government which edits the *Index Expurgatorius*. It is printed on miserably coarse paper, and sells for a trifle. Such is popular literature in Rome. A copy is kept in all the lottery shops, which the shopkeeper consults on behalf of those who are unable to read. Possess a Bible if you dare! Four years in the *Ergastolo* if, like the Madii, you are found guilty of reading the Word of God; but there is a *Smorfia* for you!

The evil spirit of gambling, thus powerfully invoked, has taken intense possession of the Italian people. A people so indolent and excitable as they are, become incredibly inflamed with the rage of play. The infatuation of the lower orders for the lottery is inconceivable. The wild hope of becoming suddenly rich gleams in the heart of the poor untaught Roman, rendering steady industry and regular exertion detestable. The scanty wage which should go to feed a hungry family, is staked on a lottery ticket. After a hundred disappointments, the poor abused dupe chases the phantom as passionately as ever. It is the settled belief, too, of all intelligent observers, that gross frauds are committed in the lotteries, and that even according to the wretched code of gambling there is unfair practice. Every lottery shop is just such a nest of mischief as the "betting houses" patronised by London rascaldom. The so-called Most Holy Father is at the head of a gigantic swindle upon his own subjects, compared with which the Diddlesex Insurance Company was quite a genuine thing.

MAYNOOTH AND THE NUNNERIES.

AN ADDRESS TO BRITONS.

To you who rose in peerless might,
When foes were bold, and friends were few,
Who armed against the world for right,
Britannia's sons! a word to you.

O hearts of oak! as poets say,
If you regard your vaunted truth,
Then why, oh! why, uphold to-day
The faithless, cruel, foul Maynooth?

There fostered by your wealth and law,
A viper brood their coils expand,
Thence spread through all the earth and draw
The serpent's trail o'er every land.

Oh! tyranny of him of Rome,
Who fills the earth with secret spies,
In senate, court, and humble home,
Mysterious influence of eyes!*

Within your chamber walls they peep,
Your daughters to their cells beguile;
They settle, gaze, and round you creep
To curse and mar your favoured isle.

When meet, within the cloister's night,
The selfish priest and helpless nun,
When all dark things are brought to light,
That day shall tell what deeds are done.

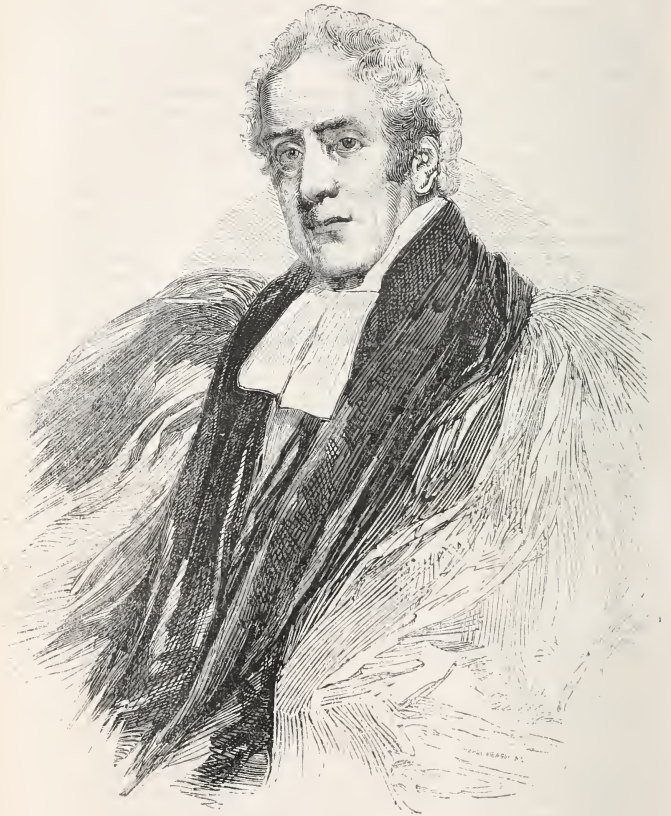
For since the day that first she wore
The sable veil, her fatal choice,
Her sad appeal can rouse no more
Her country's laws or public voice.

And why, within the guarded wall,
Are mortals held from human sight,
If not, that eye may never fall
On deeds that cannot bear the light?

To keep proud Rome's apostate fame
Unbranded by her wifeless sons,
In cloistered dens she hides their shame,
By these betrayed and captive nuns.

Oh wipe this blot, this stain away,
And let such wrong be known no more,
That never may the nations say,
Oppression treads on Britain's shore.

* Daniel vii. 8, 20; 2 Timothy iv. 3.



THE BISHOP OF EXETER.

THE BISHOP OF EXETER.

WE present our readers with a likeness of the notorious Dr. Philpotts—a man whose proceedings have greatly encouraged the Romanizers in the Church of England, and whose principles, if carried out, would—notwithstanding his own solemn protest to the contrary—soon restore our land to the dominion of the Papal Antichrist. His eccentric history is well known. He seems to be lamentably ignorant of the real truths of the Word of God, and at the same time a bold ringleader in spiritual innovation—living and moving continually in a sea of troubles. His proceedings are regarded with just abhorrence by all the evangelical Ministers and members of the Church of England, as well as by the other zealous Christians of the land; and the only wonder is, that a man like this can openly brave and dare the public under the name of a Protestant Bishop, and one of the successors of Latimer and Ridley, and yet do more than twenty Wisemans to advance the interests of Rome. Such a state of things cannot continue. How it is to be remedied is no doubt a question of difficulty, but it cannot too soon be faced. It is too much to be tormented by enemies within, especially at the time when the Protestantism of Europe is openly menaced by determined and unscrupulous foes without. The people of his own diocese seem thoroughly to understand this Bishop.

DOES THE CHURCH OF ENGLAND RECOGNISE THE PAPACY AS A TRUE BRANCH OF THE CHURCH OF CHRIST ?

(COMMUNICATED.)

“It is to be remarked, that the controversy with Rome is not about mere circumstantial and non-essentials, but it is about the very way of salvation. If what Rome teaches is the way in which a sinner is to be saved, then we of the Reformed Church are leading our people astray; and, on the other hand, if what we preach is the truth, then is the Church of Rome deceiving the people—they are blind leaders of the blind.”—BISHOP OF CASHEL'S CHARGE, *Dublin Warder*, Oct. 2, 1852.

SURELY this is a question not referrible to any individual opinion, but to the voice of the English Church herself, as laid down in her authorized documents, alike open to the intelligence and common sense of the humblest of her members, as of the most distinguished for legal acumen or ecclesiastical lore. These documents are, “The Book of Common Prayer,” including the entire Services, and Thirty-nine Articles,—the two “Books of Homilies,” as sanctioned by the Thirty-fifth Article,—and, although to a doubtful extent, the “Book of Canons and Constitutions Ecclesiastical” of the year 1603. No opinion of any person, whether ecclesiastical or lay, however distinguished by learning or exalted in office, is of the least authority on a point like this, unless it be legitimately deduced from some portion or portions laid down in these books. No act or usage, however sanctioned by any individual, or any number of individuals in the Church—whatever their authority—can be received as the exponent of the Church's opinion, unless it can be clearly proved that such act or usage is in accordance with the teaching and directions of these books.

In the first place, then, we turn to the Articles, and can language be more precise than that which is there used? The Nineteenth Article meets our requirement at once. It is entitled, “Of the Church.” By the Church is, of course, meant, not the “invisible” or “mystical Church,” *i.e.*, the number of

the saved, from the beginning of the world to the end of time, or the exact number of such persons living on earth at some particular period, but any section of the professing Catholic Church throughout the world at any given time—the “outward and visible” Church in which, as the Twenty-sixth Article states, the “evil be ever mingled with the good.” The words of the Article are as follows:—“The visible Church of Christ is a congregation of faithful (believing) men, in the which the pure word of God is preached, and the Sacraments be duly administered, according to Christ’s ordinance in all things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch hath erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.” Now, as to the first note of a true Church—the pure preaching of the Word of God—the question is obviously, not what individuals may preach in either Church, in opposition, as some do, more or less, to the doctrines to which they are pledged. The standard of preaching in the Church of Rome is the decisions of the Council of Trent: the standard of preaching in the Church of England is her doctrinal Articles, and these are directly opposed to the Church of Rome, in some fundamental particulars—in the cardinal point, for instance, of justification. In the Church of Rome, therefore, according to the shewing of the Church of England, the pure Word of God is *not* preached; for in “matters of faith she hath erred,” and has mixed her teaching throughout with “fond things vainly invented,” with “blasphemous fables and dangerous deceits.” (Art. xxii., xxxi.) And as to the Sacraments, the matter is still worse. To say nothing of Romish additions to them, one of the two Sacraments, according to the shewing of the Church of England, Rome *has not*. For not only is the administration of the Cup, which to the laity she denies, a “thing requisite to the same,” but her transubstantiation changes the institution from a sacrament to a propitiatory sacrifice. “Transubstantiation,” says the Twenty-eighth Article, “*overthroweth the very nature of a sacrament.*” This was the manner in which the English Reformers were accustomed to speak of the Romish Mass, not so much as a corruption and desecration of the Lord’s Supper, but rather as an idolatrous and blasphemous ceremony substituted for it. “*Instead,*” says Bishop Ridley, “of the Lord’s holy table, they give the people a thing they call their Mass.” How then can the Church of England be said to recognise the Church of Rome as a branch of the true Church, when thus failing, and that essentially, in the very points which she (the Church of England) has laid down as distinctive of a true Church? So much for a decision negatively expressed. In the Book of Homilies—these very homilies, the doctrine of which, according to the Thirty-fifth Article, is “good, and wholesome, and necessary for these times”—we have the same opinion given affirmatively, and in language, one would imagine, not *particularly* liable to be misunderstood. In the homily for the Sunday, we read as follows:—“The true Church is an universal congregation or fellowship of God’s faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone. And it hath always these notes or marks whereby it is known, pure and sound doctrine, the sacraments ministered according to Christ’s holy institution, and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. Now, if you will compare this with the Church of Rome, not as it was in the beginning, but as it is at present, and hath been for the space of 900 years and odd, you shall

well perceive the state thereof to be SO FAR WIDE FROM THE NATURE OF A TRUE CHURCH, THAT NOTHING CAN BE MORE . . . *If it be possible to be there where the true Church is NOT, it is at Rome.*"

And yet, forsooth, the English Church remaining in every particular unchanged, the same now in her Creeds, Articles, and protestations, as in the days of her primal glory as reformed, we are now to be told by ecclesiastical lawyers and degenerate divines, that the Church of England recognises that which our Reformers termed "Antichrist," as a "true branch of the Church of Christ."

The only *prima facie* ground that we can discover for such an assertion is this:—The Church of England, it is said, has recognised Romish orders. But then it must be shewn that such an opinion, or such a practice, to whatever extent it may have been acted on, is in keeping with the above deliberate decisions, and likewise with the express prohibition of the Twenty-third Article, that no one is to take upon him "the office of public preaching and administering the sacraments in the congregation," except "chosen and called to the work by men who have authority given them in the congregation to call and send ministers into the Lord's vineyard." The word "congregation" here used must of course be understood as synonymous with "Church" in the Nineteenth Article, and those "who have authority," &c., "must therefore, at least, be ministers in some portion of the true Church in which the pure Word of God is preached, and the sacraments are administered in all things requisite to the same." "Yes, but do you not see," it is replied, "this argument vitiates the ministry of the Church of England itself. English orders have been derived from, or at least through the channel of Romish orders; and if the latter are invalid, so are the former likewise." This rejoinder leads us into another question, to discuss which is no part of the design of these few lines. Without, however, entering upon any inquiry as to the so-called "Apostolical Succession," either as it respects doctrine or fact, let us simply ask, is it recognised by the Church of England or is it not? If she has laid it down as an incontrovertible position that no one may lawfully minister in holy things, unless he has not only been lawfully ordained, but can trace that ordination through the medium of episcopal hands, in uninterrupted succession, from the time of the Apostles, then we must admit she has stultified her above decisions. But is it so? Turn to her Articles, and find one upon the subject if you can. Why, even in her Ordination Service—where, if anywhere, we might expect to meet with it, especially if it be so important a matter as some of her sons now represent—she simply contents herself with the assertion that "it is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time *there have been* those orders of ministers in Christ's Church,—bishops, priests (presbyters), and deacons." And in her Twenty-third Article, above alluded to, on "Ministering in the Congregation," where the necessity of Apostolical Succession, had it been held, would naturally have been introduced, the only expression used is one which is rather inconsistent with it. "And those we ought to judge lawfully called or sent which be chosen and called to their work by men who have public authority given them in the congregation to call and send ministers into the Lord's vineyard." So far, then, from the Apostolical Succession being a recognised doctrine of the English Church, she has not once mentioned it; and therefore, certainly, no argument can be drawn from this source to bolster up the opinion that she considers the members of the great apostasy as constituting a true branch of the Church of Christ.

DR.* WISEMAN'S LECTURES.

LECTURE VI.

THE subject of the Sixth Lecture is "Monastic Institutions." This is a topic on which it is peculiarly easy to bring forward a good deal of plausible declamation, fitted to make an impression upon the weak-minded and sentimental; and of this quality in the topic of discussion his "Eminence" has taken the fullest advantage. The most remarkable feature of the Lecture, *is the entire omission of all reference to what is most important and fundamental in the doctrine and practice of the Church of Rome on the subject of Monastic Institutions.* There are some most important things in the teaching and in the laws of the Church of Rome connected with this matter, to which no allusion is made in it. We shall first supply this defect, by giving some information of which the Lecture does not furnish even a hint, and then point out the irrelevant and unsatisfactory character of what it does contain.

It holds true to a larger extent than might at first appear, that the practices of the Church of Rome are closely connected with doctrines, that is, with some perversions of scriptural truth, and are fitted to involve or confirm men in defective and erroneous views on matters bearing on their spiritual welfare. The practice of Indulgences, for instance, when analyzed and traced back to its origin and foundation, is found to involve some fundamental errors in regard to the way of salvation and the ground of a sinner's acceptance with God. As Indulgences are founded upon a corruption of the scriptural doctrine of Justification, so Monastic Institutions are founded upon a corruption of the Scriptural doctrine of Sanctification. There is a false theology and a false morality connected with this matter, of which Dr. Wiseman says not one word. The leading error in doctrine on which Monastic Institutions are founded, is the distinction alleged to be made in Scripture between commands and counsels of perfection. Things commanded embrace all those features of character and modes of action which are, by God's authority, imperatively required of all men, and by the want or neglect of which they incur guilt. But Romanists teach that there are certain modes of acting not comprehended within the range of the Divine commandments, but of a higher and more exalted character. These modes of acting are not commanded or required of all men, in order to the full discharge of the whole duty incumbent upon them. They are only proposed and recommended to those who aspire to some thing far higher and more meritorious than the mere discharge of incumbent duty. Hence they are called counsels of perfection, as distinguished from commands or matters of imperative universal obligation. The counsels of perfection which Papists allege that Scripture recommends to those who aspire to a character peculiarly excellent and meritorious, are poverty, chastity, and obedience, that is, the renunciation of property and marriage, and submission to

* We have left out in this article the word "Cardinal," as the sense in which we used it has been misunderstood. We used it simply as an existing name, as we use the name Pope, and partly in irony. We certainly never meant to admit any power in the Pope to confer titles of honour in England, or to acknowledge the title of Cardinal at all in any grave sense, as we believe both name and thing to be wholly unscriptural. We have no doubt that Lord John Russell would have raised himself to a high eminence as a statesman if he had sent off this so-called dignitary, whose functions cannot lawfully be exercised in this country, to Rome in the first ship. And since this has not been done, we have no objection, in compliance with the request of several readers, to ignore the title altogether, and to speak of Dr. Wiseman simply as an ordinary Romish ecclesiastic. We never regarded him in any other light.

the control of some other person, or of some rule not binding by any intrinsic authority of its own. Now, these practices of poverty, chastity, and obedience are the distinguishing and constituent features of the monastic life. And the Church of Rome zealously encourages men and women to embrace the monastic life, by teaching them that these practices are peculiarly meritorious in the sight of God; that by observing them, they do much more than is necessary for securing their own salvation, since this may be effected by mere obedience to commands; and that they lay in a stock of merit, by these works of supererogation, which is available for the salvation of others. This is the *doctrinal principle* on which monastic institutions are based and defended; and this is the grand motive which the Church of Rome urges in order to induce men and women to embrace the monastic life. But not a hint of this appears in Dr. Wiseman's Lecture.

This distinction between commands and counsels of perfection has no foundation in Scripture, and contradicts what it so plainly teaches as to the obligation incumbent upon all men at all times, to love God with all their heart, and soul, and strength, and mind—an obligation which no man has ever yet fully discharged, and far less exceeded. The doctrine of counsels of perfection, and of works of supererogation, which is founded upon it, is abundantly gratifying to the pride and self-conceit of men; but it is fitted to endanger their spiritual welfare, by leading them to build their hopes upon a false foundation, to follow an erroneous standard, and to cherish a most sinful and dangerous state of mind and feeling.

The monastic life, however, as exhibited in the Church of Rome, does not consist merely in the actual practice of these counsels of perfection, poverty, chastity, and obedience; it implies, moreover, that men and women take a solemn vow to observe these counsels, to follow these practices, all their lives. This irrevocable vow is an essential feature of the monastic life. The *religious*, as the Papists call them, are persons, whether male or female, who are not merely practising poverty, chastity, and obedience, but who have come under a solemn and unalterable vow to do so all their days. This vow is imposed upon all who enter Monastic Institutions, and the imposition of it is a fearful act of tyranny, and lays a most dangerous snare for the consciences of men. It surely stands much in need of defence, if a defence can be found for it; but, though an essential feature, an invariable accompaniment, of Monastic Institutions, not one word is said about it in Dr. Wiseman's Lecture. This vow, so thoroughly indefensible, and so obviously fitted to exert a most injurious influence, may, according to the laws of the Church of Rome, be taken by boys and girls at the age of sixteen, and in some cases it may be taken by girls even at the age of twelve. (Council of Trent, Sess. xxv. c. xv. and c. xvii.) Nay, the Church of Rome approves of boys and girls taking this vow against the will of their parents, and even goes so far as to proclaim it a sufficient warrant for one of the parties, without the consent of the other, to break a promise of marriage, if this is done for the purpose of embracing the monastic life.

All these points, though entirely omitted by Dr. Wiseman, must be remembered, if we would rightly appreciate the doctrine and practice of the Church of Rome on the subject of Monastic Institutions, and fairly estimate the force and relevancy of any arguments that may be adduced in support of them.

Dr. Wiseman makes no attempt to defend counsels of perfection, works of supererogation, or the warrantableness of the monastic vow, the imposition of such an obligation upon boys and girls against the will of their parents. He

attempts to put us off with the vague idea of Monastic Institutions being merely provisions and arrangements for assisting men and women, who desire to withdraw from the world, and to devote themselves to works of piety and benevolence, in carrying out these holy purposes. And then assuming that his audience would know nothing more about monasticism than what he found it convenient to tell them, he ventures to describe it as "one of the most glorious productions of the Catholic Church, one of the noblest fulfilments of ancient prophecy, one of the grandest developments of what the doctrine and example of Christ deposited in the Church." Proceeding upon the same false and erroneous notion of what monasticism is, he has no difficulty in shewing that Elias and the schools of the prophets, that John the Baptist and our Saviour himself, all countenanced Monastic Institutions by their practice; and the proof of this occupies a considerable portion of the Lecture. He does not, indeed, bring forward and adopt the allegation of the Carmelites, that their order was actually founded by Elias; but some of his statements about the persons we have named, even about Christ himself, are just as destitute of foundation as the legend of the Carmelites.

The rest of the Lecture is chiefly occupied with an exposition of the benefits which have accrued to the world from Monastic Institutions. These he illustrates in a very declamatory style, under three heads. He represents Monastic Institutions, first, as having been a great means of preserving and diffusing knowledge; second, as furnishing to a large extent the missionary body of the Church; and third, as supplying a disposable body of persons ready for any good and useful work that may require to be done. We do not need to controvert the truth of all that Dr. Wiseman has adduced under these several heads. Even if it were all true, we would still contend that Monastic Institutions, independently of the serious objections to them in point of principle, have, when viewed in their whole results, been a curse and not a blessing to the world. That they have contributed in many ways to advance the interests of the Papacy, is true; but in doing this, they have certainly conferred no benefit upon mankind. That they have contributed somewhat in some periods of the world's history to the preservation and diffusion of knowledge, is also true; but they have done miserably little for this purpose as compared with the means which were at their disposal, and which they have wasted and perverted.

And then there is another side of the picture that must be contemplated when we are seeking to estimate the general bearing of Monastic Institutions upon the social, moral, and religious welfare of mankind. Monasticism seems to have originated in certain erroneous notions of a superstitious and fanatical tendency, which prevailed extensively in the ancient Church, and exerted in many ways a most injurious influence, as has been fully proved by Mr. Isaac Taylor, in his very valuable work entitled "Ancient Christianity." Originally, there was no vow connected with retiring into a convent; and this worst feature of popish monasticism, the irrevocable vow binding for life, has no countenance from the practice of the early Church. But Monastic Institutions, originating in superstitious and fanatical errors, very soon were, through the operation of obvious and powerful tendencies in human nature, perverted to the worst and most nefarious purposes. It has been fully established, by incontrovertible evidence, that monasteries and nunneries have, in almost all ages and countries where Popery had the ascendancy, been cages of every unclean beast, the constant scenes of every crime and abomination which the depraved heart of man has

contrived. No language can be too strong in holding up to reprobation the influence which monasteries and nunneries have exerted, and the purposes to which they have been applied. No provisions can be too stringent for seeking to check their mischievous tendencies, by bringing to bear upon them, where they are allowed to exist, civil control and public inspection.

Dr. Wiseman alludes to the allegations generally made by Protestants as to the tendencies and results of Monastic Institutions, and coolly disposes of them by asserting that the authority for these allegations is to be found only "in the reports of enemies." It is scarcely to be expected that priest-ridden Papists should expose the iniquities of a system in which the selfish interests and the base passions of the clergy are so deeply concerned. But the evidence adduced, referring, as it does, to palpable matters of fact, may be perfectly conclusive, even though brought forward by opponents of the system, and it ought in every instance to be tried on its own merits. The evidence adduced at the time of the Reformation, of the frauds and iniquities then generally practised by monks and nuns, could not be rebutted, and it exerted a great influence upon the minds of many who had been bred up in Popery, though it was collected and adduced by men who had previously left the Church of Rome, and might therefore be described as enemies. The evidence against the Jesuits was, of course, brought forward by their enemies, and yet it was so complete and conclusive, as to carry conviction to every Popish government in Europe, and at last to satisfy the Pope himself, (Clement XIV.,) and thus to lead to the abolition of the order. This is sufficient to dispose of Dr. Wiseman's allegation, that the evidence of the gross abuses of Monastic Institutions is to be found only in the reports of enemies. But, in addition to all this, we have to assert that Popish writers have made statements and proclaimed facts, about the condition and practices of monasteries and nunneries, which fully warrant the strongest allegations which Protestants have ever adduced against these institutions. Mr. Drummond, the member for Surrey, whose speech on this subject in the late Parliament, threw the Papists into so furious a rage, might easily have produced from Popish authors statements upon this point at least as strong and as offensive as any which he made. These admissions of Papists are well known, being quoted in many Protestant works, which are generally accessible. Dr. Wiseman is, of course, fully aware of all this, and yet he ventured to tell his hearers that the common allegations about the condition of monasteries and nunneries are based only "on the reports of enemies."

THE MADIAL.

THE most eager interest of Christendom is still directed towards the noble Madial who are at present suffering as martyrs of Jesus. It is well that the deputation from England were allowed an interview with those interesting sufferers. But we shall not be sure of their deliverance from unworthy bondage until it actually takes place. The fair words of Rome and her emissaries are of no value. Meantime a powerful lesson has been rung in the ears of Europe in regard to the unchangeable nature of Popish tyranny and enmity to the word of God. "Every one that doeth evil hateth the light, neither cometh unto the light lest their deeds should be manifested." Let prayer without ceasing be offered to God for the deliverance of his faithful servants, and that we may faithfully defend and long enjoy the high Christian privileges secured by the Reformation.



THE PERSECUTES OF THE MADAIA CROWNING AN IMAGE OF THE VIRGIN MARY.

CORONATION OF AN IMAGE OF THE VIRGIN MARY.

A SCENE IN FLORENCE.

OUR woodcut represents a scene which lately took place at Florence, and proves that the very people who hate the word and the saints of God pretend to venerate the Virgin Mary. To some it may seem strange that the persecution of the dear Madaia and the Coronation of the Virgin should take place about the same time and in the same place. But all history proves that the most wicked men may at the same time be "mad upon their idols," and the principle of this affinity is clearly stated in Gal. v. 20, 21, where, amongst the "works of the flesh," are enumerated "idolatry," and afterwards, in the same breath, "hatred, wrath, murders." They are all the offspring of the same spirit of darkness, "the spirit that now worketh in the children of disobedience." The description which follows is by an intelligent eye-witness, a resident in Florence.

The Church of Rome celebrates the 8th of September as the anniversary of the nativity of the Virgin Mary. If it be asked on what authority that day has been fixed on as the birth-day of the Virgin, the Church refers to her own traditions and her authority in deciding questions that are doubtful.

The 8th of September last was a great day for the Mother-Church in Tuscany, especially as of late she has been sorely annoyed by the defection of so many of her children in Florence. To counteract the tendency towards the Gospel which has so singularly manifested itself of late in the Tuscan capital, the clergy resolved to try the effect of a stupendous ceremony—no less than the solemn coronation, in presence of the whole court, of an image of the Virgin Mary, preserved and venerated in one of the Florentine churches.

This practice of crowning celebrated images of the Madonna has existed in the Romish Church for more than two centuries. As far as we know it originated with the Count Sforza Pallavicini of Placenza, who in 1636 bequeathed, in his last will and testament, a large sum to the Chapter of St. Peter's at Rome, for the purpose of crowning with crowns of gold such images of the Virgin as had become celebrated, either by their antiquity or by the miracles they had wrought. Count Pallavicini also directed that, in case the Reverend Chapter of St. Peter's, with consent of the Pope, should propose the coronation of the Madonna of Loretto, or of the *SANTISSIMA ANNUNZIATA* of FLORENCE, the entire bequest for one year should be devoted to that object.

It is the latter of these images, the picture of the Most Holy Annunciation in the Church of the Servites at Florence, that has now been selected by Pius IX. and the Chapter of St. Peter's on the Vatican, for the highest honour which the Church can confer on a picture—the ceremony of a solemn coronation. It may be interesting to many that we should soberly relate the history of this coronation, to give an idea of the unspeakable absurdities with which the Church of Rome is now striving to revive her decaying faith in one of the most enlightened of Italian cities.

The Order of the Servites, or servants of Mary, was founded about A.D. 1230, by seven fanatics, known in the monkish legends as the "Seven Blessed Florentines." As monks and friars cannot get on without miracles, three miracles concurred at the formation of the Order:—1. The seven Florentine merchants, henceforth known as "the Blessed," were warned by a voice from heaven to retire from the world, and form a Society of Regulars. 2. When they entered Florence, in their ash-coloured cassocks, amid the hooting of the boys and the rabble of the city, St. Philip Benizzi, then a child five months old, astonished his nurse, by crying out with distinct voice and utterance, *Ecco i Servi di Maria!* Behold the servants of Mary! 3. The Madonna herself, appearing in a vision to one of the Order, directed him to assume a black robe in memory of her sorrows, and also brought to him from Paradise the rule of St. Augustine.

The Seven Florentines constructed a little oratory on the spot on which the magnificent church of the Annunciation now stands. We quote now from the "Spiritual Guide," which the Florentine clergy have published for the recent ceremony of the coronation, and give the translation most faithfully for general edification:—

"It is related in the histories of those times, and is confirmed even to our days, by the most unexceptionable traditional monuments, that in 1252 (the sixth centenary terminates precisely in the present year, 1852) a certain Bartholomew, a painter, as is believed, of the Greek school, having, more from his devotion than from any other cause, accepted from the friars the charge of representing the annunciation of the angel to Mary, had completed his work, with the exception of the face of the Virgin-Mother, which he had not courage to undertake, as he knew not how to paint it. The same devotion, however, which kept him back, compelled him, along with the Seven Blessed Founders, to supplicate the divine Mother, that she would inspire him from on high with that design and pattern which should most effectually move to devotion the faithful worshippers. Having fortified himself with the celestial food of the strong, in the most holy Eucharist, he applied himself to the work, when, wearied with forming designs, he fell asleep. Awaking a little after, he beheld, with amazement, the most sacred face of Mary delineated and completed. The surprise which the miracle created in all the by-standers may be more easily imagined than expressed. The news of the prodigy soon spread through the whole city, and through the surrounding country, and people flocked from all quarters to wonder at and venerate the miraculous countenance of the Virgin in the Annunciation—everywhere spoken of as the work of a heavenly pencil."

Such, then, according to the monkish chronicles, was the origin of the picture, and these silly legends are gravely endorsed, in the middle of the nineteenth century, by the Archbishop of Florence. It may be as well to state that the miraculous picture is an old, and, as far as can be judged, indifferent *fresco*, on the wall of one of the chapels, and that, in the opinion of artists, the worst part of the picture is precisely the face of the Virgin. But all these miraculous pictures, from the Madonnas painted by St. Luke (the great portrait painter among the evangelists, according to tradition) downwards, have the general merit of being most inferior productions as works of art.

Great things were of course expected from the marvellous painting, and in Italy such expectations are rarely disappointed. The picture began to work miracles—the blind received sight, the lame walked, and almost every possible malady was healed. We have now before us a bulky volume of 612 octavo pages, containing an elaborate history of the wonders wrought by the image of the Annunziata, and some of the miracles, related with monkish gravity, would rather astonish a northern reader; but suffice it to say, that the picture has for six centuries protected Florence from floods, earthquakes, pestilence, and from the calamities of war, though everybody knows that all these evils have occurred notwithstanding.

The Council of Trent, it is well known, enjoined the veneration of images, though protesting that such worship or veneration referred not to the image, but to the prototype and original, whether the Saviour, the Virgin, or the Saints. This distinction is a great deal too fine for the common apprehension, and hence the masses of the people simply adore the image itself as directly as the Pagan adores his idol. The picture of the Annunciation, being miraculous, is generally veiled, and exposed only at certain times to public veneration; but such celebrity had it acquired, that in 1806 Pius VII. declared the church of the Servites to be a Basilica, or Cathedral. Of course as the miracles wrought by the image abounded, the offerings of the faithful increased, and at one time the church contained 3600 native offerings in wood, and silver, and gold. Leo X. accorded plenary indulgence to all those who should, on the 8th of September, visit personally the shrine at Florence, and recite before it seven *Paters* and seven *Aves*; and Gregory XVI. extended still further this very liberal grant of the Florentine Pope.

The Chapter of St. Peter's and the Pope having granted the coronation, a solemn announcement was made of the ceremony in preparation, and the Archbishop of Florence issued a Pastoral Letter, which transcends anything of that kind which we have yet read. The three days preceding the coronation were kept as days of preparation—the image was exposed each day to public veneration, pontifical mass was celebrated, and an orator, chosen for the occasion, delivered a discourse on the glories of Mary. The Laurentian litany was chanted with the hymn *Ave maris stella*; and the church, chapel, and altar of "our Lady" were adorned with the greatest possible magnificence. The theatres of the city furnished an orchestra of professors and *diuettanti* for the musical department.

The great day of the ceremony was announced by a *salvo* of artillery, and all Florence was decked out for the festival. The friars of the S. S. Annunziata had especially taken care to decorate their church with purple and cloth of gold, and the cloisters were hung with old pictures—vile daubs it must be confessed—all setting forth the miracles that had been wrought by the image of the Virgin. The troops were drawn up in the crowded piazza. About eleven o'clock the Archbishop of Florence, the Grand Duke, and the whole court, made their appearance, and were received

by the friars, to whom, in presence of the public notary, and of other witnesses invited for the purpose, the prelate consigned the golden crown, exacting at the same time an oath that they would preserve it perpetually on the head of the most blessed Virgin. The decree for the coronation of the image was then read aloud, the prelate pronounced sundry prayers in Latin, and then sprinkled the crown with holy water. The mass of the Virgin having been celebrated, the prelate proceeded to the altar of the venerated image, an acolyte bearing the crown, in the midst of burning tapers, while the hymn, *O gloriosa Virginum*, was chanted by the musicians. The prelate then knelt before the image, and intoned the hymn, *Regina Cœli, Alleluia*, which was repeated exultingly by the orchestra; which terminated, he mounted on the altar, and placed the crown on the head of Mary, pronouncing these words in Latin, (we translate them literally,) "As by our hands thou art crowned on earth, so may we also merit to be crowned with glory and honour by Christ in heaven." The organs of the church, all the bells of the city, and repeated *salcos* of artillery, announced that the act of coronation was completed.

The prelate then said in Latin,—

"A crown of gold is upon her head."

Response—"In token of her holiness, the glory of her honour, the ornament of her strength."

"Thou hast crowned her, O Lord."

Response—"And set her over the works of thy hands."

A Latin prayer was next pronounced, the burthen of which was, that whosoever should prostrate himself before the image, and supplicate the Queen of Mercy, might be liberated from all evil through the intercession of the most holy Virgin; and then with the *Te Deum*, the *Pater Noster*, the *Ave Maria*, and sundry other prayers, the service terminated.

In the evening a copy of the picture, executed for the Chapter of St. Peter's on the Vatican, was borne in procession through the city, the streets having been decorated and the windows illuminated; and "for the greater glory of God and of the holy Virgin," the festival was continued for three days longer, when at length the image was again veiled, and the ceremonies ended.

We may again give some notice of the inscriptions, and prayers, and discourses prepared for this great occasion. In the meantime, we have simply related the facts, as they were witnessed by thousands, and as they may be found recorded also in the guides and manuals prepared by the clergy for the occasion. We have "naught extenuated and set down naught in malice," and we feel that any comment would be utterly superfluous. We defy any Pagan festival to surpass the idolatry of the whole proceeding.

SCRIPTURE ANALOGIES ILLUSTRATIVE OF POPERŸ.

THE following passage occurs in 1 Samuel xi. 1-3, "Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that *I may thrust out all your right eyes*, and lay it for a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee." Here we have an account of the baseness of Israel in proposing to make a covenant with the Ammonites, until they were roused by the degrading conditions demanded. The left eye of old was covered by the shield, and to put out the right eye was in effect to deprive the warrior of sight. So it is now with our modern invaders. Our rulers would gladly make a friendly agreement with them, but the conditions are still the same. Nothing short of our absolute degradation, and especially the putting out of our eyes, will satisfy the modern Ammonites. Popery would put down all intelligence and liberty, and the only

hope is, that God may graciously enable our people, as in the former case, to discover this in time. If not, it is an evidence that the right eyes of the nation are put out already.

In the same book, 1 Samuel xiii. 19, when describing the degradation of Israel, it is said, "Now there was *no smith found* throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears." Ancient conquerors did two things. They disarmed the prostrate people: Hence, in the song of Deborah, Judges v. 8, it is said, speaking of their previous degradation, "Was there a shield or spear seen among forty thousand in Israel?" But ancient conquerors also carried away all the smiths to prevent new instruments of war from being made: Hence, 2 Kings xxiv. 14, it is said, that in the captivity of Jerusalem all "the smiths" were carried away. This is precisely what Popery does when men submit to its power. It takes away all their swords, *i.e.*, their Bibles. The sword of the Spirit is the word of God. It takes away all the smiths, *i.e.*, the printers and printing presses, as in Italy, and lately in France, where all the printing presses, except those of Antichrist, were overthrown in one day, and thus prevents the making of new Bibles, whilst it rigorously prevents their introduction otherwise. If Popery, therefore, obtains a victory, the people are at once absolutely prostrated, and nothing but a miracle can rescue them. It is high time to awake out of sleep. Let us use our spiritual weapons vigorously against the inexorable enemy whilst we have them.

DR. NEWMAN'S SERVICES TO THE CHURCH OF ROME.

WHEN Dr. Newman, the undoubted head and leader of the Tractarian party, at last, and it was not too soon, left the Church of England, and joined the Church of Rome, carrying with him a great many of the most distinguished of his followers, the Papists boasted greatly of the valuable accession they had gained. It is not improbable, however, that by this time some of the more sagacious Romanists may be entertaining doubts, whether Dr. Newman's perversion was any real advantage to their cause, whether it might not have been as beneficial to the interests of Popery if he had been still doing their work more quietly within the pale of a Protestant Church. There are several important respects in which he has done them very considerable damage.

Animated by the indiscriminating zeal of a new convert, and glorying in the prostration of his intellect before anything, however absurd, which had ever received the sanction of the Church, he has publicly proclaimed his implicit belief in those old legends of miracles, of which almost every Papist who has retained any portion of common sense has been long thoroughly ashamed.

An article, which public rumour ascribed to Dr. Wiseman, appeared in the *Dublin Review*, adducing very serious charges against the character of Dr. Achilli; but it was published anonymously, and in circumstances, we understand, in which an action for libel could have come on only before an Irish jury, some of whom would be Papists, and of course quite ready to perjure themselves for the good of the Church. Dr. Newman appropriated the anonymous calumnies, and published them in his own name, in circumstances which admitted of the investigation of their truth taking place before a jury of honest Englishmen. The result was, that not only were the calumnies refuted, and Dr. Achilli's character vindicated, but that by the evidence, got up at great

expense, and adduced by Dr. Newman in his defence, there has been made a more thorough and authentic exposure of the infamous moral tendencies and results of Popery than the world has witnessed for a long period. The evidence which Dr. Newman brought forward, though it utterly failed to establish the truth of the charges which he had adduced against Dr. Achilli, satisfied every person of discernment, 1st, that gross and scandalous profligacy prevails among the Italian clergy; and 2d, that the Popish Church is quite able at any time to get up whatever amount of perjury may seem necessary to accomplish any of her purposes. This business has done more damage to Popery than the learning and ingenuity of Dr. Newman will be able to repair.

Dr. Newman, in his "Essay on the Development of Christian Doctrine," broached some views which were manifestly infidel in their bearing and tendency, as leading to a rejection of the divine authority of the Sacred Scriptures. There was nothing new or strange in this feature of the case, for many of the arguments employed by Popish controversialists are well fitted to serve the cause of infidelity. But besides this, his theory of development involved a rejection of the whole doctrine and practice of the Church of Rome on the subject of tradition, as has been fully proved by Protestant writers. The Papists of this country have neither, on the one hand, objected to Dr. Newman's views on this point, nor, on the other, attempted to defend them from the charge of involving a rejection of the leading grounds on which Popery had been usually defended, while they have tried to turn him and his book to good account, as far as they could, without formally committing themselves to the soundness of his opinions. The inconsistency, however, of Dr. Newman's theory of development with the doctrine and practice of the Church of Rome on the subject of tradition, has been perceived and exposed by Romanists in the United States, and especially by Dr. Brownson, a pervert like himself, and a man of superior literary powers, who conducts a Quarterly Review with scarcely any assistance. This curious fact is brought out in the following article, which we extract from the *Montreal Witness* of August 9, 1852, a very excellent religious newspaper, which often exposes with much effect the doings of the Canadian Papists:—

"The unity of which the Roman Catholic Church boasts is in glaring contrast with the divisions, parties, and sects which are contained in her bosom, and still we are so much accustomed to hear of the numerous internal divisions concealed under her outward uniformity, that they excite but little interest. The fact of Popes anathematizing Popes, or councils contradicting and correcting councils, is of so frequent occurrence in history, that we pay but little attention to the strife of less important parties within the pale of the Church.

"There is at present, however, a strife of a new kind, a collision between two perverts from the Protestant faith, Dr. Brownson and Dr. Newman, and the controversy is not upon some minor point, nor is it confined to some particular doctrine, but it is a broad, wholesale accusation on the part of one of the disciples of infallibility against the other. One of the perverts presumes to reproach the other with not being a sufficiently thorough pervert, and with having retained (who suspected it before!) something of the old Protestant leaven. The astonishing charge derives greater importance from the fact, that both antagonists are leaders in their Church, the great champions and interpreters of Romanism amongst the Anglo-Saxons of the old and of the new world. The accuser, Dr. Brownson, informs us that what he has done in this matter, 'he has done conscientiously, and not without seeking guidance from the Source of all light, and receiving instructions from those from whom it is our duty to learn in all docility.' Thus his accusation is declared to be serious, solemn, and countenanced by his ecclesiastical superiors. The accused, Dr. Newman, stands high in his Church; he is president elect of the Irish Catholic University, and as such, his influence is immense. Who would have thought that he was all the time imbuing the minds of his disciples with heretical, dangerous Protestant doctrines? Who would have thought, especially that the celebrated doctor who abandoned the Protestant Church on purpose to put an end to all doubt and controversy as to doctrines, and to receive the absolute truth as taught by the authority of an infallible Church, would have failed in his object, and have been unable, after years of labour, to

ascertain correctly what that truth is? Really it must be sadly discouraging to him or to anybody tempted to follow his example.

“These remarks are occasioned by an article in *Brownson's Review* for July, wherein, with the ostensible object of reviewing ‘Morris (a Tractarian pervert to Romanism) on the Incarnation,’ he handles severely the whole Oxford school of Romanists, not excepting its leader, Dr. Newman.

“The charge brought by Brownson against these Oxford men is to the following effect:—

“To proceed now as an inductive philosopher, as a Protestant who has truth only as reflected in faint and broken rays from the creature, is to forego his high privilege as a Catholic, and to derive, as to his manner or mode of thinking and writing, no advantage from his conversion. This is, as it seems to us, the precise case with our author. His conversion appears to have been a putting on of Catholicity without a putting off of Protestantism, or the grafting of certain Catholic truths into his Oxfordism. Hence he attempts to explain and vindicate Catholicity by Oxford logic and philosophy.”

“But he soon passes from the disciple to implicate the chief of the school:—

“Personally there is no reason in the world why we should be opposed to them, or should not in all respects sympathize with them. We have no prejudices against them because they are converts, and can have none, for we are a convert ourselves, and only a year older as a convert than Dr. Newman himself.”

“One more extract and we have done with this exhibition of Brownson's hyper-Romanism:—

“But in reality we believe the writings of the school in question are doing great harm even in England, and we judge so from what we see in the anti-Catholic periodicals of that country, all of which charge, without any qualification, the doctrine of development upon the Church, and tell us that Rome, having failed in her attempts for three hundred years to vindicate her corruptions by denying that she has added to the faith, now concedes that she has made additions, and hopes to defend them by calling them *developments*. It is because we have honestly believed, whether mistaken or not, that the writings of this school are filled with many grave errors, and cannot but be deeply prejudicial to orthodoxy, both here and in England, both now and hereafter, that we have written against them. What we have done we have done conscientiously, and not without seeking guidance from the Source of all light, and receiving instructions from those from whom it is our duty to learn in all docility. We have written with great plainness and directness, because the case seems to require it; with earnestness and decision, because we could not write otherwise if we would; but we have written nothing in pride or in anger, and if anything has escaped us that is contrary either to Christian truth or to Christian charity, we wish to retract and condemn it in advance. We have nothing to say as to why the task of exposing them has been left to us, yet it is easy to see, by a reference to existing facts, why the task could be better performed here than in England.”

THE HON. W. T. LAW'S ACCOUNT OF HIS APOSTASY TO ROME.

AMONGST the recent perverts to Rome, the Hon. W. T. Law, “late Vicar of Harborne, near Birmingham, and late Chancellor of Bath and Wells,” holds rather a distinguished place. With the usual zeal of a new disciple, he is labouring diligently to carry over his late parishioners to the “Mother of Harlots,” and for this purpose has published “a Letter,” stating the grounds of his own apostasy, and urging them to join him; which letter, we understand, is being widely circulated at Harborne. It carries the following bold falsehood upon its front:—“Unity and faithful adherence to the Word of God are only found in the Catholic (Popish) Church.”

The friends of truth in that district should at once prepare and circulate, if they deem it necessary, a detailed answer to this insidious production, which is not without earnestness and plausibility, and may probably, in the peculiar circumstances, be damaging to some who are not well informed. We confess that we took it up with some curiosity to discover by what mental process a man of education could deliberately leave the light and liberty of Protestantism and plunge into the darkness and degradation of Rome. After reading the “Letter” with care, however, we have been unable to discover any but the most common arguments of Papists, stated no doubt in good language, and

set forth with an earnestness of novelty, on the part of the author, which seems to intimate his utter ignorance of their having been answered a thousand times before. This production very decidedly implies a sad defect in Mr. Law's previous theological training. This, after all, is, we suspect, at the foundation of much of the recent mischief in England.

A large portion of the letter, for example, is employed in misrepresenting the true nature of Christian unity, and in falsely claiming such unity on behalf of Rome. Every tyro in theology is aware that even if the unity of the Church were simply external, as Rome alleges, there was no such perfect and microscopic unity as Mr. Law contends for, even in the primitive Church, as any one may see by reading the epistles of Paul to the various Churches, and there never has been such unity since. Does he deny the existence of the Greek Church? Does he not know of the existence of the other Churches of the east? Has he never heard of the Waldensian Church? These were never connected with Rome. Where, then, has ever been the one united Christian Church of which Mr. Law speaks? Besides, even taking Rome herself, where is her unity? Has Mr. Law never read Edgar's "Variations of Popery?" If not, we recommend the book to his earnest study. And even if Rome were united, which she is not, who does not know that it is the unity of death—the unity of force—a pretended unity, the result of suppressing all freedom of opinion and scriptural inquiry? The point therefore on which Mr. Law dwells with so much childish simplicity is, unfortunately, a pure fiction.

An attempt is made to gloss over, in this "Letter," the notorious monstrosities of the monastic system, as if all history were a mere blank. Mr. Law holds, as usual, that the command of Christ to the young man in the gospel, "to sell all that he had," was not given as a test to discover his individual hypocrisy, but as a general rule applicable to Christian life, and "highly expedient and necessary for such as desire to live upon earth the holiest possible life." On the footing of this principle he would introduce into Britain and vindicate all the swarms of idle and dirty monks who eat up the industry of all Popish countries. But it is evident that on this theory of Bible interpretation, the Scripture is self-contradictory; for elsewhere it is said, "Be diligent in business;" "Seest thou a man diligent in his business, he shall stand before kings;" "Attend to thy flocks, look well to the state of thy herds." Nay, the Bible lays down rules for the guidance of rich men, which would be unnecessary and even absurd if the best Christians must be poor. Besides, if it is all men's duty to "sell," how can it be any man's duty to "buy?" The theory in question is flagrantly unscriptural, and would evidently arrest the whole commerce and business of the world, and in fact, if carried out, bring the race to an end, for all would be consumers and none producers. But without entering into a long argument, the matter may be shortly tested thus:—The Pope and the Cardinals must surely, according to Mr. Law's theory, wish to live "the holiest possible lives." Why do not they, then, obey this precept by "selling all that they have," to become mendicants? Why do they, on the very contrary, ape the highest style of worldly grandeur? Either this maxim is not of general application, even in the estimation of Rome, or they are the greatest hypocrites in the world. The only time that the Pope ever seemed to adopt this "counsel of perfection," was when he fled in his footman's dress; but that was not a voluntary act, and he has ever since been seeking to revenge it. In truth, this maxim is kept chiefly for the use of those whom Rome wishes to rob of their money. And it is one of the most striking marks of her gigantic impudence, that she can at once talk about self-

denial in such language as Mr. Law employs, and be, at the same time, the most grasping and worldly system that men ever saw.

The whole Letter is in the same style. He says, "You have a convent in your own immediate neighbourhood at Handsworth. Inquire what the lives of the nuns there are like." This is the very thing we wish to do—open up the interior of these abodes of darkness, and inquire into the state of the nuns, and it is here that Rome offers the most strenuous opposition. He claims for Rome, as usual, the power of determining the change in the Sabbath-day. There is not a vestige of foundation for this claim, as has been often proved; and we know that Popery is the greatest foe to the Sabbath, and has everywhere overturned it on behalf of the days of her so-called saints. The strange hallucination of such a man as Mr. Law seems largely to consist in an abuse of the phrase "Catholic Church," as if Popery had any conceivable claim to that title. Mr. Law seems to have been reading his Bible. Whilst that liberty is still continued to him, we would earnestly implore him, as he values his immortal soul, to compare the Divine descriptions of the great apostasy with the present state of Papal Rome, and to flee for his life out of the spiritual Babylon. Her time of destruction is rapidly approaching, and all who partake of her sins shall partake of her plagues. Why should not some of his former parishioners take him and "teach him the way of God more perfectly?"

"NEW WORK BY SIR ARCHIBALD ALISON, BART."

SUCH is the heading of the prospectus of a History of Europe from 1815 to 1852, which is to extend to five octavo volumes. The prospectus is exceedingly detailed; and constructed somewhat on the system of self-laudation. But though at the commencement of the era referred to, a religious awakening began, which has deepened and expanded universally since, and though at that period Popery and Jesuitism arose from their long state of apparent dormancy, and in all their phases, anti-Christian, anti-educational, and anti-constitutional, have ever since sapped and mined the foundations of religion and liberty all over Europe,—not forgetting England and Anglicanism in their operations,—and are now threatening the return of the dark ages of Hildebrand and the tyrannical despotism of the Philips, both religion and Popery are apparently ignored in this long and laboured prospectus, and are, we fear, hidden from the eyes of Sir Archibald in the blaze of Peelism, Charles X., the Goorchas, Louis Philippe, the vile Whigs, Louis Napoleon, and Californian gold, where-with his advertisement is filled.

Seriously, is this the way to write history? The best historic model is the Bible, in which the religious vein draws to itself all ordinary events, and surrounds them with its own light. It may be that the historian of the nineteenth century does not yet exist who shall try men and things by this standard. But surely he who sits down to write that history without perceiving that the religious element, and under this guise, the Popish conspiracy, is the leading power for good or evil, is blind while he affects to shew others the way, and will, if followed, land both in the ditch.

Sir Archibald Alison is a man of talent. Let him awake to these truths; and influential as he is with many, he will become the vehicle of good to all.



THE POPE MURDERING HIS SUBJECTS—A CONTRAST.

“Prove to me, priests of Rome, that Christ ordered your Pope to have a temporal kingdom, to have a temporal monarchy, a temporal authority, to have Ministers of Foreign Affairs, Ministers of Finance, Ministers of Public Works, Legates, Governors, and Ambassadors, to have Prefects of Police, murderers of police, ruffians of police, and I will believe with you. Prove to me, priests of Rome—prove to me by the Gospel—that you must have tribunals and sentences—sentences of imprisonment, sentences of hard works, sentences of confinement, sentences of exile, of death—death against your Christian brethren, against your Italian fellow-countrymen, against the true Italian patriots whose only crime was the attempt to free their dear country from Austrian barbarians, from Corsican bayonets, and from the accursed French.”—GATTAZZI AT BELFAST.

CHRIST himself said, “The Son of man is not come to destroy men’s lives, but to save them.” Luke ix. 56. Christ’s pretended vicar orders twenty-four men to be shot at Sinigaglia about a month ago; nine more at Ancona, and if Mazzini is to be credited, a number more since. These men were killed simply because they sought to be free from the degrading yoke of Antichrist; and the sentences were executed amidst circumstances of the greatest atrocity. The real nature of this bloody system is clearly indicated in Rev. xviii. 24, where it is said, “In her were found the blood of prophets and of saints, and of all that were slain upon the earth.” One would imagine, that if Christ’s ministers were ever to rule over any country, their rule would be broadly marked by the Spirit of Christ. But hear the description of Popish rule by a recent eye-witness. Mr. Wylie, author of “the Papacy,” in a recent lecture at Newcastle, has the following striking remarks,—

“He would confine his attention to one single subject, and that subject was the Roman Government. He turned away from their worship, from their festivals, from all these

things, and would confine his attention and theirs exclusively to the Pontifical Government. Now, he was prepared to maintain, both from general principles and from facts which came under his own observation whilst in Rome, that that government was the most flagitiously unjust, the most inexorably cruel, the most essentially tyrannical government that ever existed under the sun. (Applause.) He was prepared to maintain it, both on general principles and on individual facts, that the Pontifical Government—which was just the Papacy—was the natural, the unchangeable, the eternal enemy of liberty. (Applause, and shouts of 'Bravo.')

The tyranny of the emperors, of the old despots, take even the worst of them, was not half so grinding, as that foul hag-like tyranny which had squatted down in the Quirinal. He said, in the first place, looking at the whole principles of the system, it was a system claiming infallibility, and so laying the reason, the intellect, and the conscience under interdict,—it was a system claiming to govern the world, not by God, but as God—(hear)—that it was a system claiming supreme spiritual authority, claiming that directly, and claiming also supreme temporal authority indirectly; and that it had set no limits to its jurisdiction, which made that jurisdiction to range over heaven, earth, and hell. (Loud applause.)

Looking at these principles, he said this, if there was one thing certain as ascertained in the whole compass of man's knowledge, it was this, that the domination of the Papacy was directly incompatible with the enjoyment of a single particle of liberty on the part of any human being. . . . It was impossible to enter into any long detail of the apprehensions, banishments, and massacres, by which the Vicar of God, the representative of Christ upon earth, signalized his return to his palace and the chair of St. Peter, but he would briefly allude to them. When Pio Nono fled from Rome there were 160,000 of population in it. How many were there now? There were very little above 100,000. What had become of the other 60,000? Were we to ask Pio Nono, 'Where are your subjects?' perhaps he might reply, with another great personage in history, 'Am I my brother's keeper?' What might be the response? 'The voice of thy brother's blood crieth against you from the earth.' (Hear, and loud cheers.) We might make allowance for a few thousands, who escaped to Malta, to Belgium, to England, and to America. Supposing you say 20,000, though he did not believe half that number had been able to escape—but let us say 20,000, still you have 20,000 to 40,000 unaccounted for, and where were they? Why, ask any Roman, and he will tell you they were at this hour, those of them who had not been shot, rotting at the bottom of the Pontifical dungeons. (Hear.) He asked a Roman one evening, 'Can you tell me how many prisoners there are now in the Papal States?' 'No,' said he, 'I cannot tell that.' 'Have you no idea?' He replied solemnly, 'God only knows.' He pressed him again, 'Why, the common estimate, which certainly was not an overestimate is, that there are 30,000 in the various dungeons and fortresses of the Pontifical States.' (Sensation.) All the forts were full; in the Castle of St. Angelo the subterranean dungeons were all crowded. In the common prisons of Rome all were full. Look for a moment at those dungeons where God's Vicar imprisons his beloved children—all of them dark, confined, pestilential dens, without furniture, and littered with straw, though a stable was clean in comparison. But who were in these dungeons? Not burglars, nor robbers, not evil doers, not violators of the law, but patriots, loyal subjects, lovers of free government, those who had a leaning to the Bible, the *élite* of Rome's citizens—these now crowded the fortresses and dungeons of the Pontifical Government. And then observe the refinement of cruelty. Along with these there was a sprinkling of malefactors and robbers introduced amongst the political prisoners to contaminate and insult them, and such were the barbarities they had endured—he was informed by Mr. Freeborn, the British Consul, some of whose personal friends had been thrust into these dungeons—such their sufferings from want of food and air, and from the polluting society with which the chains and the walls of their dungeons compelled them to mingle, that some had died, others had sought to terminate their woes by suicide, whilst not a few had been carried raving to a madhouse. Some of Mr. Freeborn's own personal friends had gone in there sane, as well as innocent men, and returned from the Papal dungeons idiots or maniacs. When he was in Rome, apprehensions were going on every night; for they were made over night. It was the old plan of the Inquisition, and the Inquisition was at this hour in full activity at Rome. (Hear.) They were made at midnight, from twelve till two in the morning. The manner in which they were made was the following:—Some four or six *sbirri* (police) are sent to the dwelling—two take their station at the door, two at the back-door, if there be one, the other two at the windows, to prevent the possibility of escape. They knock gently. If the door is opened, well—they go in, if not opened, they drive it in; the *sbirri* enter, they seize the man, and drag him away at midnight; the sentence is already prepared, and written out in many cases; where there is a trial, he is never confronted with witnesses; he does not know who bears testimony against him, he does not know whether anybody bears testimony against him; he sometimes never sees his judge, and has no means of defending himself—none; and, by dawn of day, the sentence is read to him, and he learns that he has but a few hours to prepare for lengthened imprisonment, exile, the galleys, or, it may be, death. He saw them every morning taken out of the city gates—they passed under the windows of his own bed-room, two and two, in a cart, chained together, as if they had been malefactors, and a couple of gens-d'arme riding alongside of each cart. There they were, on their way to some distant province or prison. They had much the air of intelligent and respectable artisans, for he believed it was the best of the

Romans who were being weeded out of Rome ; and he was informed by a gentleman, a Scotchman, who had the management of a little business in the city of Rome, that it was scarcely possible now, in the few workshops of the city, to find hands to do the little trade that was carried on in it, all the intelligent and skilled artizans having been apprehended, and were now groaning in distant fortresses. And this was a sample of the Pontifical Government. Pio Nono tells us that he is Christ's Vicar, that his government is just the government Christ himself would exercise were He here below. His conduct, his government, was a flagrant blasphemy against the character of the Gospel of the Son of God. Did Christ gather sbirri round about him ? Where did he occupy himself in building dungeons ? Did he not go to the bedsides of the sick and the dying ? Did he not open the eyes of the blind, and cure the lame ? These were the things in which he occupied himself. But to act as the Pope tells us in effect he would do were he here below would be a foul blasphemy on the Son of God. The Pope tells us he is to give us a jubilee. He calls upon his children throughout the wide world to make ready to receive the great blessings he is to shower down upon them. He is to open the celestial doors, and a wide flood of celestial blessings is to be poured out upon his Church and children. Oh, Pio Nono ! this is not the jubilee we wish. Draw the bolts, open the doors of your dungeons, restore the fathers, the husbands, the brothers, whom you have torn from their families, and whose children are now physically and many of them morally ruined—give back the husbands and the sons you have torn from their wives and fathers—do this, we ask nothing more ; put off your robes, leave your place, take the Bible in your hand, go round the world preaching the gospel, as your Master did, and then we shall have a jubilee such as the world has not seen for many a long day." (Tremendous cheering.)

And yet this is the system which all the blinded Papists of Britain adore, and which apostate clergymen and pseudo-liberals would unite in substituting for the freedom and Christianity of happy Britain. By the bye, why is there so little public interest manifested in the case of Edward Murray, a British subject, condemned to death by the secret tribunals of the Pope, and only allowed to escape by being doomed to imprisonment for life ?

THE MADIAI.

AN APPEAL TO PROTESTANTS.

"Remember them that are in bonds, as bound with them."—(Heb. xiii. 3.)

*They pine away in fetters ! where the blessed light of day
Beams not, to cheer their spirits with its bright and glad some ray ;
For shrouded in the darkness of a loathsome dungeon's gloom,
They pine away by inches, as in a living tomb.*

*They love the name of Jesus, and have suffered for His sake ;
They shrank not from the prison, from the torture, or the stake ;
Meek and patiently they stood before a hostile foe,
For they felt that God was with them in midst of all their wo.*

*What, what is their transgression ? They searched the Word of God,
And read with prayerful earnestness the message of their Lord ;
For *this* they groan in fetters, for *this* they suffer shame,
For the woman on the scarlet beast, though *check'd*,* is still the same.*

*Still vile, and full of blasphemy, as when in days of yore
She slew her martyred thousands, and was drunken with their gore ;
Fierce as a hungry lion she rushes on her prey,
And in her bloody enmity would sweep their *name* away.*

*We dwell in favour'd Britain ! we rest beneath the shade
Of our own vine and fig-tree, none making us afraid ;
The God of Heaven upholds us, His host, a guardian band,
Surrounds as with a bulwark our free and happy land.*

*When ye breathe the air of heaven, when ye gaze upon the sky,
Or listen to the woodlark as she sings at liberty,
Remember the afflicted, who in prison pine away,
Helpless, yet uncomplaining, *pray* for the captives, *pray*.*

*Up, Christians, to the rescue ! and joining heart and hand,
Go forth ! on Heaven relying, a God-confiding band ;
Prayer shall unlock the dungeon, shall set the prisoners free,
To join our ranks in praising the Lord of liberty.*

* At the Reformation.

MORMONS AND PAPISTS.

IN the late number of the *Dublin Review* there is an elaborate article on the Mormons, and an attempt to identify them with Protestants. This is an old trick of the Jesuits in reference to all the forms of infidelity. But apart from the fact that Popery has been often proved to be the parent of every form of infidelity and moral enormity in France and elsewhere, the real case is precisely the reverse of what the Popish scribe alleges—there is a striking analogy betwixt Mormonism and Popery, between Joe Smith and Pius the Ninth. Both systems are evidently of human or rather of Satanic origin. Joe Smith set aside God's Word, and made a new Bible of his own. So does the Pope. Joe Smith was a despot, acknowledging no rule but his own will and word. The case of the Pope is precisely the same. Joe Smith overturned the moral law in so far as it stood in the way of his own earthly and sensual desires, by means of a pretended new revelation. So does the Pope. Joe Smith, amidst all his swearing, and lying, and sensuality, and covetous greed of other people's property, had a great profession of religion. The case of the Pope is precisely the same. Mormonism has its great temple like St. Peter's at Rome. Mormonism is a great nuisance in America, and in various districts the people have risen and driven it out. Popery is the great pest of Europe, and is only maintained even in Rome itself by means of physical force. The Mormons and the Papists will probably unite; but at all events they are only two branches of Satan's great army against the truth and liberty of the gospel of Christ.

JESUITS IN ENGLAND.

WE have no doubt that Jesuits are making great efforts in Britain. Some of those who lately left the Protestant Church probably entered it previously for the very purpose of leaving. But Jesuits are found in all ranks of society. The following was related by the Rev. Mr. Saffery, at a meeting lately held in the Collegiate Institution, Liverpool:—

“A few months back, the reverend gentleman said, he was walking up Market Street, Manchester, and turning very sharply round the corner of an adjoining street, he came so forcibly upon a Roman Catholic priest, as nearly to knock down the latter. This circumstance gave rise to sundry apologies, and a short conversation ensued, during which sufficient time elapsed to scan narrowly the features of the priest. In the evening of the same day, Mr. Saffery proceeded to the Free Trade Hall, with the intention of attending a meeting held there, but being unable to obtain admittance from the crowded state of the room, as he was turning away, his attention was arrested by a crowd of four or five hundred persons listening to an animated discussion upon some of the doctrines of the Church of Rome. He forced his way into the crowd, and having listened for a short time, his mind was quite made up, from the subtle and logical nature of the pro-Romish argument, that the disputant was not what his appearance would denote—a working man. His voice appeared familiar to him, but he could not, for a time, recollect when or where he had before heard it. At length he was quite convinced that it was the priest with whom he had come in such forcible contact in the morning; and being determined to satisfy his mind upon the point, he waited until he should have an opportunity of seeing his face. After a little time the police came up and dispersed the crowd, and, having followed the speaker to a neighbouring light, what was his astonishment to find that it was none other than the priest, though the clerical garb of the morning had been laid aside, and in its place was substituted a fustian suit, blue striped shirt, and a felt hat!”

GOD'S WORD REGARDING TWELVE LEADING ERRORS OF ROME.

I. *The Mass*.—"Without shedding of blood is no remission." (Hebrews ix. 22.) There can be no sacrifice without an effusion of blood; at the mass there is none, therefore the mass can be no sacrifice. "By one offering he hath perfected for ever them that are sanctified;" "once for all." (Hebrews x. 10, 14.) "It is the Spirit that quickeneth; the flesh profiteth nothing." (John vi. 63.)

II. *The Pope*.—"Christ is the head of the Church." (Ephesians v. 23.) "The head of all principality and power." (Colossians ii. 10.) "Christ is all and in all." (Colossians iii. 11.)

III. IV. *Tradition*.—"Search the Scriptures." (John v. 39.) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians ii. 8.)

V. *The Virgin*.—Christ says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. xii. 50.) "A certain woman of the company lifted up her voice and said unto Christ, Blessed is the womb that bare thee and the paps which thou hast sucked; but he said, Yea rather, blessed are they that hear the word of God and keep it." (Luke xi. 27, 28.)

VI. *Invocation of Saints*.—"For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) "For through Him we both have access by one Spirit unto the Father." (Ephesians ii. 18.)

VII. *Worship of Images*.—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God." (Exodus xx. 4.) "Confounded be all they that serve graven images." (Psalm xxvii. 7.)

VIII. *Withholding the Cup*.—"Drink ye all of it." (Matthew xxvi. 27.)

IX. *Latin Tongue*.—St. Paul says, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Corinthians xiv. 19.)

X. *Purgatory and Priestly Absolution*.—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours." (Revelation xiv. 13.) "I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins." (Isaiah xlii. 25.)

XI. *Works*.—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians ii. 8, 9.) "All our righteousnesses are as filthy rags." (Isaiah lxiv. 6.) Christ said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10.)

XII. *Altar Denunciation*.—"Bless and curse not." (Romans xii. 14.) Christ says, "Love your enemies, bless them that curse you, do good to them that hate you." (Matthew v. 44.) "Do good unto all men." (Galatians vi. 10.)

ROMANISM IN LONDON, &c. J. H. Jackson, 21, Paternoster Row.

THIS is an admirable tract for general distribution. It contains a most graphic account of the rescue of a young man from the grasp of a Popish priest called Bonns, and of an interview between the said priest and the Rev. Robert Maguire of the Islington Protestant Institute. The interview was so admirably managed that at length the priest was thrown off his guard, and belched forth his malignity as follows. We quote from Mr. Maguire's narrative :—

"He told me, in presence of my friend, that if he should find me among his Roman Catholic people, he would advise them, not *just now* to kill me, but to roll me well in *pitch and tar*, and, if they had the *power*, then to *burn me*,—that nothing but the punishment of *death* would ever do for heretics. 'I assure you,' said he, 'I would not burn you *now*, because it would be just now *inexpedient* to do so, and would do much harm to our cause; but if we had the *power*—and he gloated over the possibility—'I wish that I had the *power*—I would kill every Protestant! This worked well while the *Inquisition* worked.' These sanguinary expressions he again and again used before we parted. What a fearful, awful, and persecuting Church is this, which now seeks 'to govern England?'"

Yes, this is the true spirit of the system, and, if it ever speaks otherwise, it is only "speaking lies in hypocrisy."

A FORTNIGHT IN IRELAND. By Sir Francis B. Head, Bart. London: John Murray.

IF ever one wishes to hear the voice of inconsistent folly, let him ask a mere worldly statesman to speak about Popery. We confess, however, that we expected something better than this from Sir Francis B. Head; but his book proves that, with all his sharpness, he is as much hoodwinked as the rest. No doubt he sees in a sense that Popery has been the curse of Ireland. The following passage looks strong :—

"Are the priesthood of Ireland the cause of the moral degradation of Ireland?"

"I reply—'They are!'"

"The affirmation of these two small monosyllables will of course excite the anger of those against whom they are directed; but, as it is in sorrow rather than in anger that I very deliberately make the assertion, I calmly defy all the talents, ability, sophistry, artifice, and indignation of the Irish priesthood to repel the evidence I am about to adduce, for the avowed object of degrading in the estimation of every Irishman, and most especially of every Irishwoman—to the proper level—a clergy who—I will prove it—have brought scandal on the sacred character of the Catholic Church, who have disgraced the cloth they wear, and who are culpably driving from a beloved soil hundreds of thousands of men, women, and little children, whom it was their especial duty spiritually and morally to befriend."

The "sacred character of the Catholic Church" is an ominous phrase, and proves that Sir Francis is blindly and perversely ignorant of the notorious fact, that what he witnesses and denounces so eloquently in Ireland, is the necessary and invariable result of this unhallowed system of Popery everywhere. Of this he is apparently "willingly ignorant." Hence he would with glaring inconsistency still pension this accursed system of Popery at the expense of Britain, as a means, forsooth, of curing the evils of Ireland! Such a man requires to learn the very elements of the question about which he writes. Here are, in his own words, his notable remedies for the woes which Popery, by his own admission, has caused in the sister island. How the cunning priests must chuckle over such a dupe!

"It is, I submit, *the duty* as well as the interest of Protestant England to evince, on the detection and self-degradation of an inveterate and ungrateful opponent, that *generosity and magnanimity* (!) which have ever characterised her conduct to Ireland in general, and to the Irish priesthood in particular; and, therefore, although I have, to the utmost of my power, acted as the public prosecutor of their offences, with *equal energy I urge, as their advocate, that the annual Parliamentary Grant for Maynooth should be continued to them.*

"I would suggest for consideration the propriety of Great Britain despatching to, and *maintaining an ambassador at the see of Rome.*"

THE APPROACHING STRUGGLE—THE MOTIONS REGARDING MAYNOOTH.

THE friends of truth must rejoice to observe that the question of Maynooth is at length to be brought fairly before Parliament, and that the Christian principles, and we would even say rationality of our statesmen, is openly to be put to the test. Lord Winchelsea has given notice in the House of Lords of a motion for a committee to inquire into the actual tendency of the doctrines taught at Maynooth. It is surely high time that such a point were settled. If we teach lying, perjury, murder, and sedition, at the public expense, what can we expect but the frightful scenes so frequently witnessed in Ireland? Talk of training the priests as a means of putting an end to this! The matter, as has often been said, is brought to this very short compass, even on the low ground chosen by our politicians. Either the priests cannot improve the people, in which case they are not worth paying for, or (which is the truth) they have no wish to do so, and are, in fact, the great fomenters of evil; and in that case it is the most outrageous sin and folly of which a Government can be guilty, to nurse and train them at the public expense. Such a committee as Lord Winchelsea proposes, would, no doubt, throw great light on this subject, and hence the panic of alarm into which the emissaries of the Vatican have been thrown by the proposal. Mr. Spooner's motion, however, is more to our mind, as it goes directly to the point, and proposes the summary abolition of Maynooth. Protestants ought to require no investigation to convince them of the monstrous nature of the Popish system, and of its necessary and invariable results. To use the strong language of Cowper addressing the British nation:—

“Hast thou admitted, with a blind, fond trust,
The lie that burn'd thy fathers' bones to dust,
 That first adjudged them heretics, then sent
 Their souls to heaven, and cursed them as they went?
The lie that Scripture strips of its disguise,
 And execrates above all other lies;
The lie that claps a lock on mercy's plan,
 And gives the key to you infirm old man,
 Who once, ensconced in Apostolic chair,
 Is deified, and sits omniscient there.
The lie that knows no kindred, owns no friend
 But him that makes its progress his chief end;
 That having spilt much blood, makes that a boast,
 And canonizes him that sheds the most.
 Away with charity that soothes a *lie*,
 And thrusts the truth with scorn and anger by!
 Shame on the candour, and the gracious smile
 Bestowed on them that light the martyr's pile!
 While insolent disdain, in frowns exprest,
 Attends the tenets that endured the test.
 Grant them the rights of men, and while they cease
 To vex the peace of others, grant them peace;
 But trusting bigots, whose false zeal has made
 Treachery their duty, ye are self-betrayed!”

We are glad to observe that the Dublin Protestant Association is appropriately taking the lead in this noble and patriotic struggle against Maynooth. They are getting up large petitions, and have circulated an eloquent address, of which the following extract will give an idea,—

“We presume that it is almost needless to urge upon your consideration the vast amount of mischief which this lavish endowment of a seminary for the education, in superstitious

and idolatrous principles, of the race of student-priests in Ireland involves. These evils are daily witnessed in a people trained in falsehood and error—turbulent in disposition, intolerant in conduct, blinded in belief, slavish in spirit, degraded in their habits, and destitute of a knowledge of the truth. The effects of this most pernicious law are also evidenced in the hordes of Jesuit missionaries who are spreading Romish delusion in England and Scotland, there engendering that pestilential malaria which so long has brooded over the surface of portions of this land.

“The evil is also very bitterly felt in the arrogance and tyrannical conduct of the Romish priesthood, who, when remonstrated with on their misconduct, retort, and say, as priest Moloney of Birr did to General Sir Edward Blakeney, ‘I am *paid* by the Government as a teacher of religion and morality.’ The late elections have plainly shewn the British nation that having sown the wind, they must reap the whirlwind, and in giving State succour and patronage to Popery, they have been undermining the pillars of the State, and ploughing up the foundations of civil and religious freedom in the land. Witness the following extract from a late number of the *Tablet*, in praise of Maynooth,—

“Maynooth has, from the first year of her establishment down to the present, contributed her glorious contingent of priests and bishops to break the bread of Life to those who yet sleep in the shadow of death; and from the wild Highlands of Scotland, and the more civilized shires of England herself, to the fertile pampas of the Andes, and the remotest bourns of China and Japan, the faithful, generous Irish missionary may be found exercising the functions of his sacred ministry, and perpetuating the glories of the dear old fatherland.

“At the Pentecost ordinations in Maynooth there were two of the young gentlemen (?) ordained for the diocese of Melbourne, in Australia. Their names, we understand, are the Rev. Mr. Nihil, of the diocese of Killaloe, and the Rev. Mr. Smith, of the diocese of Killala.”

We do earnestly trust that Britain will not be behind in supporting to the uttermost by petitions, letters of encouragement, and earnest prayers to a throne of grace, the friends of truth in Parliament. Their attempt will no doubt be eagerly resisted, not only by blind and infatuated statesmen, but by the now organized band of Romanists in Parliament. The following extract from the letter of the London Correspondent of the *Tablet*, proves the alarm of the Papists on this point, and ought to nerve Protestants to renewed vigour. The Popish idea is, that in Romish countries Protestants are well off if they are allowed to exist. If they dare to read the Bible, or dare to think or speak their mind, the most merciful thing thought of is to thrust them into a dungeon, if not drag them to the guillotine. But the least thing Papists claim in Protestant countries is liberty to think, speak, act, proselytize, and to have their emissaries trained, if not supported, at the public expense, without questions asked or answered. Here is the extract,—

“You will see that Mr. Scholfield, one of the members for Birmingham, has given notice of an amendment on Spooner’s Maynooth motion, an amendment directed against all religious endowments. It is a question if Catholic members can support such a proposition. At all events, I trust the motion itself will be resisted, and not assented to as it was last session, because I think the assent assumed a fair inquiry, and that is not at all likely.

“That excessively absurd nobleman, the Earl of Winchilsea, has given notice of a motion in the Lords, of a committee to inquire whether ‘the social and moral principles’ inculcated at Maynooth ‘are not opposed to the great principles of civil and religious liberty on which the Protestant Government of this country has been based.’ It would be impossible even for this foolish Earl to frame a motion more essentially absurd. . . . The inquiry of the Earl of Winchilsea, then, must either be, whether the Catholic religion be taught at the college, (which, no doubt, is not what he means; and, if it were, the proper tribunal would be the Royal Commission,) or whether that religion be consistent with Protestantism, (which, no doubt, is what he does mean)—a question on which he might spare himself the trouble of proposing and prosecuting any inquiry at all, since, I am sure, the professors of the college and the Catholic prelates of Ireland would unequivocally avow that the principles inculcated at the college are ‘opposed to’ Protestant principles. . . . The proposal for a ‘committee of inquiry,’ therefore, into the nature of Catholic teaching, is repugnant not only to the principles of civil and religious liberty, but the fundamental principle of Protestantism, the right of private judgment. It, of course, is obvious what the issue of such an inquiry, under the auspices of rabid haters of Catholic faith, must be—its condemnation. Why, then, consent to it?”

— This extract requires no commentary, except to point out a characteristic

specimen of Popish craft and duplicity. Our readers may remember that at the end of last Parliament, when the Papists *knew that no inquiry could actually take place*, they pretended to be most willing and even anxious for an investigation. Now when there is some prospect of it, it will be seen how they alter their tone.

PRAYER FOR THE DOWNFAL OF ANTICHRIST.

THE following interesting and important paper has been prepared by the "Young Men's Protestant Society of Edinburgh." It would be well if the "young men" over the whole of Britain were leagued in defence of Protestant truth, for in their day the great battle will be fought, and prayer is certainly our most powerful weapon. Amidst the rampant progress of Rome, the folly of politicians, and the coldness of professed friends, where shall we look for help but to Him who has declared that He will destroy the Man of Sin with the Spirit of His mouth and the brightness of his coming? That time must be near in whatever way we calculate, but this is all the more reason for prayer. "For this God will be inquired of by the house of Israel to do it for them." When Daniel "understood by books" that the time of Israel's captivity was near an end, he *then*, and apparently for that reason, (Daniel ix. 1-14,) set himself by prayer and supplication to seek this glorious result; and even if, according to the striking image of Mr. Douglas, we should regard the Man of Sin as already on his death-bed, propped up on either side by the pillows of France and Austria, it is all the more important that we should free ourselves and our country from that sea of blood in which the mystic Babylon will be engulfed. We do most cordially recommend the proposal of a general union for prayer to all our readers. And we should be all the better pleased if there were also previously or simultaneously a general union for preaching on the subject. We were much gratified with observing lately such a union for preaching on the subject of Popery in all the churches and chapels of Islington. Why might not all the faithful ministers of Christ in the three kingdoms resolve to devote the first day of this proposed union, viz., Sabbath the 6th of March, to the important duty of enlightening and arousing their people, BY SERMONS, on this important subject?

"GENERAL UNION FOR PRAYER FOR THE DOWNFAL OF ANTICHRIST, FROM 6TH TO 14TH MARCH 1853.

"The cordial reception which the proposal of 'Union for Prayer for the Downfal of Antichrist' met with last year in many parts of this country, as well as abroad, has encouraged the issue of a similar appeal for the year 1853. The reasons which existed then for such a union, still continue in all their force; and the events that have of late taken place, as well as the sentiments expressed in Popish journals, serve to shew that the call to united and importunate prayer is daily becoming louder. It seems but too true, that a wide-spread conspiracy has been formed on the part of Popery against the liberties of Protestant Europe and of America; and that most of the 'powers that be' are ready to assist the Papacy in this dreadful undertaking. This may appear to be a bold assertion, but when the following questions are answered, there may be little difficulty in obtaining the assent of every reflecting mind to the truth of it.

"Did not France in 1848, after having expelled a monarch from its own throne, interfere to replace the tyrant of Rome, amidst treachery, cruelty, and bloodshed? Did not Russia, in the same year, restore the despotism of Austria over Hungary, in virtue of which Popery has regained all its wonted power in that down-trodden country? Did not the Grand Duke of Tuscany, at the desire of Rome, lately consign two Christian individuals to hardest labour for several years, simply for reading the word of God and seeking to

bring others to the Saviour? Are not colporteurs subjected to various annoyances at the instance of the priests, while distributing and disposing of copies of the Bible and other religious books throughout the Continent; and do not the authorities encourage these petty persecutions? Is not Popery rapidly working its way to power and influence in the institutions of America, and seeking to overturn its Protestantism and independence? Is not Tractarianism supported and cherished in the midst of the Protestant Church of England, by which hundreds of the clergy have of late passed over to the ranks of Rome? Does not Britain pay annually out of the public treasury from fifty to one hundred thousand pounds for the direct support of Popery in Ireland and the colonies? Has she not of late been lamentably deficient in asserting, as far as possible, the rights of the oppressed on the Continent, some of them being her own subjects? Is she not at this moment tolerating a viceroy of the Pope in this country, who has been sent avowedly for the purpose of governing this nation in the name of Rome, and who is now carrying out his dark designs in conjunction with the priesthood, and will continue to do so as long as he is permitted to reside within the British dominions? From all these and other circumstances that might have been referred to, may not the inference be drawn, that 'the kings of the earth have set themselves, and the rulers have taken counsel together against the Lord and against His Anointed?' And may not the Lord's voice be heard saying, 'Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?'

"United prayer must ever be regarded as one of the chief instruments, under the Spirit of God, in repelling the enemy and advancing the truth; and its importance cannot be too strongly pressed on the mind of the Christian world. For the purpose of bringing out more fully the obligation, as well as the great encouragements to the discharge of this duty, the following passages of Scripture are given at length, with reference to some other portions, in which either the duty is commanded, or the observance of it remarkably acknowledged of God.

"2 Chron. vii. 14,—'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.' Zech. viii. 21,—'And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also.' Matt. xviii. 19,—'Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.' Acts i. 14; ii. 1, 2,—'These all continued with prayer and supplication.' 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost.' Also 2 Kings xix.; Ezra ix., x.; Nehemiah ix.; Esther iv.; Joel ii.

"Examples of signal answers to united prayer are not wanting in the case of every Christian country, of which those familiar with history must be aware; and indeed, it seems to be an established principle of the Divine government, that when any public calamity is to be averted, or national blessing conferred, it shall become matter of fervent and general supplication on the part of those who are to share in the favours to be bestowed. 'I will yet for this be inquired of by the house of Israel, to do it for them,' Ezek. xxxvi. 37.

"It is therefore proposed that there should be a second general concert for prayer for nine days, to begin on the morning of Sabbath the 6th day of March 1853. That some portion of the hours from seven to ten morning, and eight to ten evening, should be set apart for secret prayer; that the topic for the day should be referred to in the family devotions; that in every town and parish there should be, if possible, four public prayer-meetings: one on Sabbath, the 6th; second on Tuesday, the 8th; third on Thursday, the 10th; fourth on Sabbath, the 13th, or Monday, the 14th; and that young men's, or other fellowship societies, should hold one special meeting for prayer at such a time as not to interfere with those of a more public nature.

'The following are proposed as Subjects for Prayer. The first to occupy Three Days, each of the others Two Days:—'

"First, (Sabbath 6th, Monday 7th, and Tue-day 8th.) Deep humiliation on account of personal and national transgressions, with prayer for forgiveness, and for a spirit of true gratitude on account of undeserved mercies. Prayer for the greater reformation and efficiency of all Protestant Churches,—for the Divine blessing on all evangelistic efforts for the conversion of Papists,—and that the country and Legislature may adopt such constitutional measures as shall tend to weaken and overthrow the influence of Popery.

"There should be thorough self-examination on the part of every professing Christian at this time, when God is permitting the influence of the Man of Sin to extend over so many countries where the truth seemed to have gained a firm footing. Each one should be led to inquire whether the great end of the gospel has been served by him, namely, the glory of God in his being awakened to a sense of sin and danger,—brought to a saving knowledge of Christ,—and enabled to walk in all things as becometh the gospel. Each should also be stirred up to 'sigh and cry for the abominations done in the land;'—and, as among the greatest, the countenance and support given to Popery, by which many fearful crimes are perpetrated; also drunkenness—immorality—neglect of ordinances—want

of vital godliness—and the breach of the holy Sabbath in numerous ways. Churches, too, are loudly called on to examine as to their purity—faithfulness in testifying for the truth—and zeal in discharging the solemn duties entrusted to them, having the care of souls. As numerous home efforts are now being made by Protestants in this country and in Ireland, to carry the gospel to those who are kept in ignorance by the Papacy; and as various important measures, in reference to Popery, are, or will soon be, before the Legislature, there should be much wrestling in prayer for a large blessing on all such endeavours to promote the great objects in view.

“Psalms (that may be sung at the public prayer-meeting, or at family worship) cxxxix. 21-24; li. 1-5; cvi. 40-45; xl. 4, 5; xlv. 2-5; xc. 14-17.

“Second. (Wednesday 9th, and Thursday 10th,) The deliverance of those who, for their adherence to the cause of civil and religious liberty, are suffering persecution, imprisonment, or exile.

“Sad are the scenes of wo that may be witnessed in the dungeons of Rome, Naples, Austria, Hungary, Sicily, and other places under Papal domination, where hundreds of thousands are imprisoned for the above reason. The loathsomeness of their cells, the weight of their chains, their close confinement, in a great number of instances, bring on derangement or death. Extreme tortures, nearly equal to those of the Inquisition in its worst days, are inflicted on multitudes in Papal Europe at the present moment, the details of which are sufficient to cause the hardest heart to bleed; while many thousands have been banished, or have had to flee from their native land. Surely continual prayer should ascend on behalf of all such, that God would make their sufferings the means of the salvation of their souls, and see meet speedily to relieve them, that they may glorify Him in the land of the living. Some of the most terrible threatenings of God’s word are denounced against oppressors; and is there not reason to hope that the Lord will not suffer such tyranny long if His people cry to Him for deliverance?

“Psalms ix. 9-18; x. 15-18; lxxiv. 18-21; lxxix. 10-13.

“Third, (Friday 11th, and Saturday 12th,) The conversion of Romish Priests and Jesuits; with prayer that henceforth the youth of every country may be prevented from selling themselves to work iniquity by joining the ranks of any of these orders of ungodly men.

“The great source of corruption in the Romish Church is the priesthood. For their gratification and aggrandisement are sacrificed the liberties, the property, the consciences, the lives, and the souls of men. Could these sources of moral pollution and death be removed, the whole Papal system would soon crumble to ruin. This may be accomplished in two ways: 1st, God may be pleased, in answer to prayer, to convert them—and of this there are not a few examples in Ireland, on the Continent, and America, while there are tokens of the number being increased; or, 2d, If they should, in the just judgment of God, be left to continue and perish in their sins, yet, in answer to believing prayer, the youth may be kept from following their example, in being trained to the practice of lies and falsehood, cruelty and oppression. The same remarks apply to Jesuits, though their case is more hopeless; but, ‘is anything too hard for the Lord?’

“Psalms ex. 2-5; xiv. 3-7; xciv. 20-23; cxix. 9-14; lxxviii. 5-8.

“Fourth, (Sabbath 13th, and Monday 14th,) The complete overthrow of all tyranny and despotism, civil and ecclesiastical,—the universal diffusion of the Word of God,—and the conversion of all Papists, as also of the whole world, to the saving knowledge of the truth as it is in Jesus.

“It is not necessary to make any observations under this head further than to say, that almost all the great European powers, though at variance on other points, agree in upholding and promoting the Papal Antichrist; and that in self-defence, as well as for the glory of God, whose name and cause are greatly dishonoured, every free state is loudly called on to give the Hearer of prayer no rest till everything contrary to truth and liberty in these powers be swept away; and those ‘that rule be just, ruling in the fear of God.’ The chief means of accomplishing this is the circulation of God’s word throughout all Popish countries, and the conversion of the masses who are now held in spiritual as well as political bondage. An earnest and piercing cry to heaven for the salvation of a dying world, will form an appropriate conclusion to these solemn exercises.

“Psalms lxxv. 7-10; lxxviii. 1-3; cxxix. 1-7; cii. 19-22; lxxviii. 9-13; lxxvii. 1-6.

“Finally, may the Spirit from on high descend in His gracious influences, that the minds of all professing Christians may be led to take a deeper interest in these most important questions; specially, that they may be prepared to unite heartily in this renewed proposal to call upon God that we perish not. There is no place so befitting an individual, a nation, or the world, as the foot of the throne of grace,—particularly when grievous sins are chargeable against us, and our bitterest enemies, as well as the just judgments [pestilence, and other visitations] of God, threaten to overwhelm us. ‘Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me,’ Psalm 1. 15. ‘Be merciful to me, O God, be merciful unto me; I will cry unto God most high, unto God who performeth all things for me,’ Psalm lvii. 1, 2.”



CAPUCHIN FRIARS LABOURING TO CONVERT FRANCESCO MADIAL.



THE POPISH "RULE OF FAITH," BLESSED AND SPRINKLED WITH HOLY WATER BY THE PRIESTS OF FLORENCE.

THE MADIAl.

"So I returned, and considered all the oppressions that are done under the sun : and behold the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power ; but they had no comforter."—ECCLES. iv. 1.

OUR woodcut represents two Italian scenes, highly illustrative of the true spirit of Popery. The first scene is intended to represent the following diabolical and new form of persecution to which Francesco Madiai is subjected, as described by a correspondent of the *Daily News*, in a letter dated

"FLORENCE, November 17.

"I regret to have to announce that the hopes which have recently been entertained of a speedy release of Francesco and Rosa Madiai are likely to prove delusive. Francesco has been withdrawn from the charge of the regular chaplain of the gaol, and placed under the surveillance of a guard of Capuchin friars, whose instructions are to employ all the available resources of the Church, including both exhortations and discipline, to bring him back to the Romish faith. To prevent any interference with this process of conversion, the permission given to his friends to see him is now restricted to a visit of once a month. Many months will probably elapse before these Capuchin friars will be enabled to declare the object of their mission accomplished, or be inclined to abandon it as an abortive project."

The second is the establishment of the guillotine, by an ordinance of the Grand Duke of Tuscany, dated Florence, November 16, 1852, for the punishment of Bible reading and other offences against Popery and the State. The following is the first article, and, as has been justly said, it "discovers the hand-writing of the secular bigot, guided by the spiritual fiend :"—

"Art. 1. The penalty of death, as it is mentioned in the law of the 27th August 1817, is re-established until further orders—for all public acts of violence against the government, and against religion, for high treason, premeditated murder, armed robbery, to which it was applied by the articles 9 and 13 of the law of 30th August 1795, and article 1 of the law of 22d June 1816, and the said penalty may be pronounced *even in cases where the opinion of the judges should not be unanimous.*"

Observe that the saints of God are here mixed up with "armed robbers," even as Christ himself was crucified "between two thieves."

Instead of there being any prospect of the rescue of the poor Madiai, new victims are being arrested :—

"M. Guarducci, a clerk in the bank of Messrs. Fenzi and Hall, has just been arrested for the crime of Protestantism !"

The Scripture declares that "Evil men and seducers wax worse and worse, deceiving and being deceived;" and this seems exactly descriptive of the Grand Duke of Tuscany, who, in the very spirit of a demon, is alleged to have exclaimed, "I will put down heresy, although I should be called the greatest tyrant that ever lived." Some Protestants are startled by this extraordinary state of matters, but it is just what might be expected from the Satanic origin of the Popish influence under which the Grand Duke acts. We are told that "the sinner being an hundred years old shall be accursed;" in other words, unsanctified; human nature becomes so depraved in the course of an hundred years, that the earth can bear it no longer. And what shall we say of Satanic nature, that has been ripening in wickedness for six thousand years, and of which Popery is the fullest development? The celebrated Bellarmine, one of the authorities in Maynooth, thus coolly describes the steps of the process by which the murder of Protestants becomes an absolute necessity :—

"Experience teaches that there is no other way ; for the Church advanced by degrees, and all remedies were tried. First, she only excommunicated ; then she added pecuniary fines, then exile ; at last she was compelled to have recourse to death. For the heretics despise excommunication, and speak of it as a *brutum fulmen*. If you threaten pecuniary

finer, they do not fear God or man. . . . If you shut them up in prison, [the case of the Madiai.] or send them into exile, they corrupt those near them by their conversation, and those afar off by their books. Therefore, the only remedy is to send them quickly to their own place."

Meantime we have the melancholy satisfaction of submitting to our readers a description of the dear Madiai, from an eye-witness now in Italy, and who, at a more early stage, was permitted to visit them:—

"VOLTERRA, 20th Sept. 1852.

"MY DEAR FRIEND,—We spent a good hour and half with Rosa on Thursday. She was quite relieved and happy. What a mercy to be called as a messenger to relieve and comfort such a devoted wife, under their circumstances. We arrived here at midnight. On Friday morning I had the great pleasure of receiving a visit from ———, who had been here the day before, and had taken his leave, but hurried back when he heard of our arrival from his driver. We talked over our common interest, and consulted together on every point, and we were wholly agreed. The Grand Duke has again expressed his positive determination not to listen to any act of grace at present. ——— accompanied us to the prison, and introduced me to Dr. ———. The doctor explained that Madiai was suffering from general debility, occasioned by confinement, and that the liver was the principal seat of the disorder. Then we saw him as usual, his welcome was most delightful. The doctor said that the visits of a friend were more to him than medicine, which was a fresh encouragement to me, and confirmed my facility of access. We have been with him three days, long visits, without any intrusion, and each day the report was better. The doctor has evidently found it necessary thoroughly to affect his system with mercury. The mouth, throat, &c., are sore. I have not seen him yet to-day, but I have had a cheering interview with the doctor, who told me he was much better, and that very soon his visits as doctor would cease, and his visits of a friend would alone remain. Yesterday evening, Madiai said, 'I feel that the disease is leaving me, and that I shall soon recover.' The Jesuits have been with him,—they talked their philosophy; he replied, 'I am no philosopher, but a humble Christian, and I have nothing to say of my own. I can only speak those words which are in the Book of Life. My religion is Evangelical, proceeding from the Word of God alone. I have publicly confessed this faith, and I will not change one tittle, and am perfectly ready to die for it.' They have left him, as they will ever do, when the believer simply uses the sword of the Spirit. He remembers Mr. ——— and his sister with much pleasure, and retains a lively impression of his piety as a minister of Christ, especially his fervency of spirit in prayer for the help of God to preach the word."

The friends of truth in this country have certainly not been idle. The deepest interest has been awakened, not unmixed with horror. A deputation lately waited on Mr. Secretary Walpole at the Home Office, to place in his hands a memorial addressed to Her Majesty, on the subject of the persecutions for religious opinions now carried on at Florence. The deputation consisted of the Earl of Shaftesbury, Colonel Alexander, Mr. Wilbraham Taylor, Captain Giberne, Mr. J. M. White, Mr. T. Wheatley, Mr. R. B. Seeley, and Mr. J. Macgregor. The memorial was a powerful document, and was signed by the Dukes of Sutherland and Argyll, the Marquis of Cholmondeley, the Earls of Winchelsea, Fortescue, Ducie, Shaftesbury, Dartmouth, Roden, Waldegrave, Cavan, Bandon, Darnley, Donoughmore, Meath, Annesley, Clancarty, Carnwath; Lords Stopford, Dunlop, Linton, Bangor, Bernard, Monck, Calthorpe, Ranfurley, De Saumarez, Hatherton, Clamorris, Downes, Massy, Moreton, Claude Hamilton, T. Pelham Clinton, Charles Pelham Clinton, H. Cholmondeley, Rev. Lord Wriothersley Russell; by the Archbishop of Dublin, the Bishops of Manchester, Worcester, Norwich, Cashel, Down, Ossory, Kilmore, and Tuam; by twenty-one members of the House of Commons, twenty-six Barons, ten Deans, eight Archdeacons, nine Generals and ninety-four other officers, nineteen Admirals and seventy-one other officers of the navy, 321 Justices of the Peace, 630 members of the professions, 1302 clergymen, 230 Dissenting ministers, 11,431 bankers, merchants, and private gentlemen; and by 8894 other persons; being a total of 23,172 signatures.—Mr. Secretary Walpole received the deputation most courteously, and promised to lay the address before Her Majesty immediately.

DR. WISEMAN'S LECTURES.

LECTURE VII.

THE subject of the seventh Lecture is the "Papal Supremacy." This is the great peculiarity by which the Church of Rome is distinguished from every other section of the professedly Christian Church. Her doctrine upon this subject is, that the Pope is the vicar of Christ upon earth, and the ruler of the universal Church, and that there is no salvation for men unless they believe this, and acknowledge and submit to the Pope's authority. A doctrine of so peculiar a kind, and enforced by so fearful a penalty, requires to be established by very clear and conclusive evidence, and no evidence can establish it except what is derived from the Sacred Scriptures. When the Pope claims to be acknowledged and obeyed as the vicar of Christ, he is bound to produce Christ's commission, expressly authorizing him to govern the Church.

The doctrine of the Church of Rome on the subject of the Papal supremacy may be said to consist of the two following positions:—1st, that Christ invested Peter with a supremacy in respect of jurisdiction or proper authority over the other Apostles, and over the whole Church; and 2d, that Christ appointed that the bishops of Rome should succeed Peter in the possession and exercise of this universal supremacy. Both these positions must be conclusively established, and established from Scripture, else the whole fabric of the Papal supremacy falls to the ground. Now, while the Papists profess to find evidence of the first of these positions in Scripture, they scarcely even pretend to find anything in Scripture in support of the second, although a clear scriptural proof of its truth is manifestly indispensable in order to making out their case. Even if they could prove from Scripture that Peter was invested with superior jurisdiction or proper authority over the other Apostles, it would still be necessary for them to prove from Scripture, that he was to have a permanent series of successors in the exercise of this supremacy, and that these successors were to be the bishops of Rome. Unless it can be proved to have been Christ's intention that Peter was to have a permanent series of successors in the supremacy, then the presumption or probability is, that the supremacy over the Apostles, as well as the apostolic office itself, properly so-called, was to be but temporary; and this presumption or probability must be regarded as assuming the character of a positive proof, if no clear and satisfactory materials can be produced from Scripture, indicating the precise line in which the series of successors to the supremacy was to run. Although, then, Papists could prove from Scripture that Peter was invested with a supremacy over the other Apostles, and over the whole Church, it would still be necessary for them to produce distinct and specific evidence from Scripture, that the bishops of Rome were to succeed him in the possession of this supremacy. Now, of this second position, not a vestige of proof can be produced from Scripture. Nay, Papists themselves do not venture to allege that they can find any materials in Scripture to countenance it. This consideration, viz., that there is an essential part of the case, for the establishment of which it is not even pretended that there are any scriptural materials, is quite sufficient of itself to entitle us to dismiss the Papal claim to supremacy over the Church, as an unwarranted usurpation, as a fraudulent imposture.

Dr. Wiseman's Lecture does not give a detailed exposition of the scriptural evidence for Peter's supremacy. He refers for this to his published "Lectures

on the Principal Doctrines and Practices of the Catholic Church," and we must, in consequence, postpone our examination of this topic, and advert to what the Lecture before us contains. It contains some explanation of what is the true meaning or import of the doctrine of the Papal supremacy, and a great array of *facts*, as he calls them, to prove that the Papal supremacy was believed and acknowledged by the early Church, from the apostolic age downwards.

Dr. Wiseman is at great pains to explain that the doctrine of the Papal supremacy, as held by the Church of Rome, does not imply, that the Pope, personally or individually, is infallible in deciding controversies on matters of faith. We believe this statement to be true, and we have never practised the misrepresentation which Dr. Wiseman charges upon Protestants in regard to this matter. No satisfactory evidence can be produced that the Church of Rome, as such, has committed herself to the doctrine of the personal infallibility of the Pope, and there have always been men in her communion who have openly denied and opposed it. Bossuet and other defenders of the Gallican liberties in the Popish Church of France, have conclusively disproved the doctrine of the personal infallibility of the Pope, by producing cases in which Popes have fallen into doctrinal errors, and have contradicted themselves and other Popes. But the prevalence of this state of matters is itself inconsistent with some of the professions and pretensions of the Church of Rome. There is nothing of which Papists are more in the habit of boasting, than that they have a living infallible judge of controversies, and can thus give perfect security to all who will follow their guidance. The Pope is one of Dens's five rules of faith, and therefore the question, whether he be infallible or not, is one of great practical importance, as affecting the security of men's convictions. Why then should Romish theologians be allowed to dispute *pro* and *con* on this question? and why should ordinary Papists be left without any means of attaining to certainty concerning it? What is the use of a living infallible judge, whatever and wherever he may be, if he will not, or cannot, or dare not, settle such a question as this? The present Pope has intimated that he is about to settle soon the question of the immaculate conception of the Virgin, which has divided and disturbed the Church of Rome for nearly 1000 years, and which no Pope or council has hitherto ventured to determine. It is to be hoped that when he is in the humour, he may go on to attempt a settlement of the much more important questions, whether the Pope is infallible or not, and whether he is superior or inferior to a general council? Dr. Wiseman is careful to inform us, that while some Papists deny the infallibility of the Pope, he believes it. This was to be expected, both from the position he occupies, and from the character of the man. It is an interesting indication of the servile and degrading Ultramontanism which characterizes the British Popery of the present day.

Dr. Wiseman likewise refers to the claims which the Popes used to put forth to temporal supremacy over kings and nations, and his mode of dealing with this delicate topic is curious and instructive. There have been two questions upon this subject, controverted among Papists themselves, viz., 1st, Whether the doctrine of the Pope's temporal supremacy be true or not? and 2d, Whether, supposing it to be true, it has been so sanctioned and established as to have become the doctrine of the Church, and binding as an article of faith? And the investigation of these two questions has split the Papists into three sections—1st, those who hold that the doctrine is *both* true and binding; 2d, those who hold that it is *neither* true nor binding; and 3d, those who hold that it is

true, though not binding as an article of faith upon all the Church's subjects. Dr. Wiseman takes good care to give no indication to which of these sections he belongs, but contents himself with putting forth a paragraph of irrelevant drivelling about the unreasonableness and injustice of denying the Pope's spiritual jurisdiction, merely because some Popes have put forth a claim to temporal supremacy. The reason why Dr. Wiseman so carefully abstains from giving any opinion on the questions above stated is, because it is not politic or convenient in the present day, and in this country, to defend the doctrine of the Pope's temporal supremacy, *while, at the same time, no one who believes in the personal infallibility of the Pope, as he does, can reject this doctrine, but must receive it as true at least, if not binding as an article of faith.* That many Popes have claimed the temporal supremacy as belonging to them, and have exercised it, is unquestionable, and with every one who believes in the Pope's personal infallibility, this must settle the question of the truth of the doctrine. The French divines who deny the Pope's temporal supremacy, deny also his personal infallibility, and do not scruple to dispose of the sayings and doings of the Gregories, the Innocents, and the Bonifaces, by maintaining that these Popes erred both in doctrine and in practice when they claimed and exercised temporal jurisdiction. But, of course, a believer in the Pope's personal infallibility cannot take this ground, and Dr. Wiseman, having avowed himself a believer in this Ultramontane absurdity, must be held to have committed himself to the truth of the doctrine, that the Pope has a right of authoritative interference in temporal affairs, nay, that he has a right to depose sovereigns, and to free subjects from the obligation of their oaths of allegiance. If Dr. Wiseman had foreseen that this conclusion would have been deduced from his proclamation of his belief in the Pope's personal infallibility, he would probably have kept his conviction to himself, and been satisfied with asserting, as the Popish bishops did in their declaration of 1826, that the personal infallibility and the temporal supremacy of the Pope had not been sanctioned and established as doctrines of the "Catholic Church." But we must proceed to advert to the facts of which Dr. Wiseman boasts so much, as establishing the Papal supremacy, and to the exposition of which the principal part of the Lecture is devoted.

The great general fact which he asserts and tries to establish is, that the supremacy of the bishops of Rome, as implying jurisdiction or authoritative control over the whole Church, was universally acknowledged and acted upon during the early ages, from the time of the Apostles downwards. And his more specific facts in support of this general position are, that the Papal supremacy was acknowledged by the General Councils of Nice, Ephesus, and Chalcedon, and by the Council of Sardica, in the fourth and fifth centuries; that it was claimed and exercised by Popes Stephen and Dionysius in the third century, by Pope Victor in the end of the second, and by Pope Clement, the immediate successors of the Apostles. Now, supposing that all these pretended facts were true, it would be quite a sufficient answer to them, that there is no sanction given to the supremacy of the bishops of Rome in the New Testament. But we maintain, that the facts of which Dr. Wiseman boasts so much, are not facts but falsehoods. They have been all proved by Protestant writers to be either untrue or irrelevant, and some of them have been abandoned by the more candid and respectable of the Romish ecclesiastical historians. Dr. Wiseman's facts seem to have been collected from the lowest and most reckless class of Popish controversialists.

With respect to the first four General Councils, as they are commonly called,

held in the fourth and fifth centuries, the Councils of Nice, Constantinople, Ephesus, and Chalcedon, it is admitted by Protestants that their history and proceedings afford indications, that as early as the fourth century, the bishop of Rome had come to be generally regarded as the first bishop in the Church in point of rank and dignity, so as to be entitled to take precedence of all other prelates, and to occupy the chair at any synod or council at which he might be present. But while Protestants have admitted this, they have contended and proved, that the history and proceedings of these councils make it manifest, that the Church at that period did not recognise the bishop of Rome as possessed of any jurisdiction or authority over the Church in general, and also that the primacy or first place in point of rank and dignity conceded to him, was not understood to rest upon Scripture or on any divine authority, but was merely an ecclesiastical regulation, based partly upon respect for the memory of the two great Apostles, Peter and Paul, who were supposed to have founded the Church of Rome, and partly upon a regard to the position and influence of the city of Rome as the metropolis of the empire. Protestants have asserted and proved, not only that there is nothing to be found in the history and proceedings of the first four General Councils, which affords any countenance to the Popish claim to a supremacy in point of jurisdiction and authority, as distinguished from a primacy in point of rank and dignity, but also, moreover, that every one of them furnishes sufficient materials to shew positively, that such a supremacy, as vested by divine right in the bishop of Rome, was then wholly unknown. Most of the materials which Dr. Wiseman produces from the Councils of Nice, Ephesus, and Chalcedon, are explained and shewn to be irrelevant and unsatisfactory, by the mere application of the distinction we have mentioned, between a primacy in rank or dignity, and a supremacy in jurisdiction or authority. But we must advert more in detail to two or three of his statements, as specimens of what his "Eminence" can do as a controversialist.

He says, "In the very first of these councils, that of Nicea, in A.D. 325, a decree or canon was passed in these words, 'That the Church of Rome has always had the supremacy.' Now, my brethren, there is the voice of this very first council, not speaking of the Pope's authority as new to them, but all the bishops agree that the See of Rome had always possessed it." Now, any one ignorant of this subject, and unacquainted with Popish controversial artifices, would naturally conclude, on reading this statement, that it was a matter of unquestionable certainty, that the Council of Nice had passed a canon or decree in the words quoted, or, at least, that though Protestants might have disputed this, it was believed and maintained as certainly true by all Popish writers. But how stands the fact? Not only do all Protestants deny that the Council of Nice ever passed such a canon, but the evidence in support of the allegation is so meagre, that many of the more respectable Romish writers have declined to found upon it, and that some of the most respectable among them have admitted that the pretended canon is spurious.

It has been alleged that the words quoted by Dr. Wiseman should form the commencement of the sixth canon of the Council of Nice, the principal object of which is to sanction the metropolitan or patriarchal authority of the Bishop of Alexandria over Egypt and Libya. Now, all the known Greek manuscripts, and the authorized editions of the Acts of the Councils, present to us the sixth canon *without these words*. This fact, if it does not absolutely and conclusively settle the question of their spuriousness, at least

establishes the gross unfairness of quoting them as if they were clearly and undeniably genuine. And this position is confirmed by the important fact, that when the Canon Law was set forth by the authority of Gregory XIII. in 1582, carefully revised and corrected, the canon was exhibited without the words quoted by Dr. Wiseman, and without any allusion to them. (Decr., Pt. I., Dist. 65, c. 6.) This certainly would not have been done, if there had been any decent pretence on historical and critical grounds for representing these words as part of the canon. Since the authoritative publication of a corrected edition of the Canon Law by Gregory XIII., Romish writers have generally abstained from committing themselves to the position, that the words produced by Dr. Wiseman formed part of the sixth canon of the Council of Nice. Dupin, one of the most learned and candid writers the Church of Rome has ever produced, says expressly, "all men of learning agree that these words are not genuine, but interpolated." (*De Antiqua Ecclesiæ Disciplina*, Diss. iv., c. ii. p. 325.)

Dr. Wiseman, in the Preface to his published Lectures, refers to Kirk and Berington's "Faith of Catholics," as the source from which he had taken most of his quotations from the Fathers, and it may be worth while to mention how this topic is dealt with in that standard work. In the last edition of it, revised by Waterworth, and published in 1846, the sixth canon of the Council of Nice is quoted in support of the claims of the "Roman Catholic Church," (vol. i. p. 318,) and it is given correctly, just as we find it in the ordinary editions of the councils, and in the authorized revision of the Canon Law. The compilers of the work, however, subjoin to the canon the following footnote:—"It is well known that the legates of St. Leo quoted this canon as follows,—'The Church of Rome has always had the primacy,'" and then comes the canon, as it is usually received, and as they had given it above in the text. It was scarcely fair in the compilers of the "Faith of Catholics," to *insinuate* in a footnote that there was *some* ground for the insertion of these words, when they did not venture to commit themselves to a positive opinion in favour of their genuineness, and when they had felt themselves constrained in honesty to omit them in the canon as quoted in the text. But still their conduct in the matter was creditable as compared with that of Dr. Wiseman, who quotes these words as if they notoriously and unquestionably formed part of the Nicene canon, and gives no hint that any human being, Protestant or Papist, had ever entertained a doubt of their genuineness.

Even if these words had formed part of the sixth canon of Nice, it is perfectly certain that the primacy (not supremacy, as Dr. Wiseman has it) which the council would have ascribed to the Roman See, was merely the first place in rank or dignity, and not a superiority over the Church in respect of jurisdiction or authority. The truth is, that the more judicious and candid Romish controversialists have always felt, that this sixth canon of Nice, even if Protestants were to concede the genuineness of the interpolated words which the legates of Pope Leo attempted, unsuccessfully, to palm upon the Council of Chalcedon more than 120 years after the canon was passed, afforded a very plausible argument *against* the Popish claim of supremacy over the whole Church, and were contented if they could evade the force of this argument against their cause. That the primacy which alone the Council of Nice could have ascribed to the Roman Church, consistently with the views which then prevailed, was only a primacy of rank or dignity, based upon custom and merely human or ecclesiastical grounds, and not a supremacy of jurisdiction based upon divine authority, is put beyond all



THE MIRACLE OF LORETTO.

reasonable doubt, by a canon of the Second General Council, held at Constantinople in the year 381, a council of which, for good and sufficient reasons, Dr. Wiseman makes no mention. The third canon of that council is thus translated in Kirk and Berington's "Faith of Catholics," (vol. i. p. 319.)—"The Bishop of Constantinople shall have *the primacy of honour* after the Bishop of Rome, *because* that Constantinople is new Rome." Now, this canon most unequivocally indicates the nature of the primacy which the Bishop of Rome enjoyed, as being the first of the Patriarchs in point of rank or dignity, the origin of it in ecclesiastical authority, and the ground of it in the dignity of the city of Rome as the capital of the empire. It was evidently intended to confer the same primacy in kind, though with an inferiority in degree, and upon the same ground, on the Bishop of Constantinople, that is, to raise him above the Patriarchs of Alexandria and Antioch in rank and precedence, because Constantinople had now become the metropolis and the residence of the emperor.

The examination of two or three more of Dr. Wiseman's *facts* must be postponed till next number.

THE MIRACLE OF LORETTO.

A STORY OF THE SCOTTISH REFORMATION.

"Enter an Inhabitant of Saint Albans crying,
A Miracle!

GLOSTER. What means this noise?
Fellow, what miracle dost thou proclaim?

INHABITANT. A miracle! a miracle!

SUFFOLK. Come to the king, and tell him what
miracle.

ISEAB. Forsooth, a blind man at Saint Alban's
shrine,

Within this half hour hath receiv'd his sight:
A man that ne'er saw in his life before.

KING HENRY. Now, God he prais'd! that to
believing souls

Gives light in darkness, comfort in despair!

GLO. Stand by, my masters, bring him near
the king.

K. HEN. Where wert thou born?

SIMPSON. At Berwick in the north, an't like
your grace.

GLO. A subtle knave! but yet it shall not
serve.—

Let me see thine eyes:—wink now;—now open
them:—

In my opinion yet thou see'st not well.

SIMP. Yes, master, clear as day; I thank God
and Saint Alban.

GLO. Say'st thou me so? What colour is this
cloak of?

SIMP. Red, master; red as blood.

GLO. Why, that's well said; What colour is my
gown of?

SIMP. Black, forsooth; coal-black, as jet.

K. HEN. Why then, thou know'st what colour
jet is of?

SUFF. And yet, I think, jet did he never see.

* * * * *

GLO. What's thine own name?

SIMP. Saunders Simpcox, an if it please you,
master.

GLO. Then, Saunders, sit thou there, the lyingest
knave

In Christendom."—*King Henry VI., Pt. II., Act II.*

As Rome is beginning to work her "lying wonders" again with great confidence, and denying the public the means of putting them to the test, it may be well to direct attention to some of those Popish cheats called miracles, which were detected at the Reformation. One of these was so thoroughly exposed, and had such a powerful influence in favour of the Reformation in Scotland, that it deserves especial notice.

At the south side of Edinburgh there was an extensive nunnery, part of the ruins of which still remain, founded by Catherine from Sienna in Italy, whence the district is still called the Sciennes. A poor friendless boy was employed by the nuns about the year 1549, to tend their sheep, and amused himself by turning up the whites of his eyes till he could make himself appear perfectly blind. Some of the priests and friars observed this, and were at once struck with the idea that he would make an admirable subject for a miracle. For seven or eight years, accordingly, the poor lad was hid from public view,

and after he was duly forgotten, was brought out and led through the country as a blind man. By and bye it was announced that a miracle was to be performed—a blind man was to be restored to sight at the famous chapel of Loretto, at the east end of Musselburgh. A great crowd assembled on the appointed day—a public stage was erected, and the apparently blind young man was led forth, accompanied by priests and friars. After some time spent in prayers and ceremonies, he was duly restored to sight. He thanked the priests and friars, and when he came down from the stage, was greatly caressed by the people.

Amongst the crowd was a gentleman from Fife, a convert from Popery, usually called Squire Meldrum. His wife, still a Papist, and who intended to present an offering to the Virgin Mary on this occasion, was also present. He saw with indignation the miracle, and being persuaded that all was not right, determined, if possible, to discover the actual truth. With this view he hired the youth as one of his servants, but as soon as he reached Edinburgh, he persuaded him,—it is said by threatening his life,—to disclose the actual imposition. Next day he took him to the Cross of Edinburgh, and standing by him with a drawn sword, made him proclaim to the people that he had never been blind, and that the whole affair was a cheat of the priests.

To escape ecclesiastical vengeance he immediately carried the lad home with him to Fife. Mr. Row (afterwards a leading Scotch Reformer) arrived from Italy at Eyemouth, as nuncio or legate from the Pope, in September 1558. He came to Squire Meldrum's house, on a visit to his lady, whom he still believed to be a Papist. In the course of conversation they spoke of Popish miracles, and of the miracle of Loretto, in which Mr. Row firmly believed. The Squire told him the real facts, and, bringing the servant into the room, made him repeat the whole story. Row was greatly astonished, his confidence in Rome was shaken, and the result was that he soon abandoned Popery altogether, became one of the most zealous and efficient coadjutors of Knox, a great pillar of the Reformation in Scotland, and author of "Row's History." The fullest account of this matter that we have seen is in Scott's "History of the Lives of the Protestant Reformers of Scotland." Edinburgh, Ogle, 1810. Scott was one of Row's successors. If all Popish miracles were as strictly examined, the result would be precisely the same. Shakspeare understood their tricks well, as is evident from the extract which we have chosen as a motto. Our woodcut represents the scene of this pretended miracle. The House of Pinkie on the right is still standing, and was at that time an ecclesiastical building.

POPISH FESTIVALS AT SUNDERLAND AND DARLINGTON.

THE Apostle James speaks of a certain "wisdom" or "craft" that "descendeth not from above, but is earthly, sensual, devilish." Nothing can be more accurately descriptive of the present tactics of Rome in certain districts. Her emissaries give the utmost license to all the base and grovelling passions of human nature—preside at balls and lotteries, violate the Sabbath, encourage hatred, malice, and every form of violence; but only for the purpose of more effectually securing their own eventual triumph.

We referred, on a former occasion, to a Popish Festival at Sunderland, and to the extraordinary proceedings on that occasion—proceedings very much akin to the doings of the monks of old in their palmy days. Another

event of a similar kind has just taken place, and from reading the report of the proceedings in the newspapers, one is at a loss whether most to marvel at their absurdity or to pity the Protestants, so-called, who can take any part in such a scene, or be misled by such a spectacle. For example, a priest Kearney takes the chair, gives as usual "the Pope" as the *first* toast, and thus eulogizes the "Man of sin :"—

"The chairman then rose and proposed as a sentiment, 'The health of the Pope.' He said there was not a being on the earth who, considering the character of Pope Pius IX., would not be willing to pay his holiness honour and respect. He commenced his career with clemency and benevolence; and if at an after period he had had recourse to coercive measures, it was to save Italy. No one, he would say, would allow that a more benevolent man existed on the globe."

"(Song—'Our Catholic Forefathers.')

The same priest afterwards gave as a toast, "The Friends of Religious Equality," and in the course of his speech thus dashed off the case of the poor Madiai :—

"The Duke of Tuscany had been much censured for inflicting punishment on one or two persons lately, but the people in this country were not aware of the grounds on which it proceeded. The first report of the affair which reached England was, that these people had been sentenced for merely reading the Bible. If such were the case, he would not defend the Duke; but the second report was, that the prisoners had been making attempts at proselytizing; and the third version of the thing *might announce*, that they had been interfering with the administration of government in the Tuscan state. . . . It was with pleasure, he again said, that he proposed in Sunderland the sentiment of 'Religious Equality.' They had bigots in it no doubt, but he trusted Catholics and Protestants would both assist in putting them down."

("Witches' Glee.")

It is odd that men can have the effrontery to talk as if the facts of this abominable case of Tuscan persecution were not notorious to Europe. How these men must hate the freedom of the press, by which such atrocities are proclaimed, and by which successful misrepresentation is made impossible! It is almost incredible, besides, that a man can stand up and gravely talk of "making attempts at proselytizing" as a crime at the very time when he is in the act of being guilty of the same thing in an aggravated form himself. If the law of Tuscany in that respect be good, what condemnation do priests Kearney and Bamber deserve for "making attempts at proselytizing" in Britain? "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same thing." But it has often and truly been observed, that the power to express one's convictions within reasonable limits is essential to religious liberty. No one can chain the thoughts, and no tyrant need be thanked for not attempting to do so. The essence of persecution lies in punishing the expression of opinion; and this is the sin of Rome, especially since in this case the opinions expressed are the very truth of God.

We would have the ministers of large towns to watch, resist, and expose these Popish attempts to make proselytes by appealing to the lower passions and motives of the people. The following extract from an admirable letter, by the Rev. G. T. Fox of Durham—one of the most zealous and effective Protestants in the Empire—on the late Sunderland demonstration, may both serve as an example of duty and give some additional insight into the late extraordinary merry-making. The letter is addressed to the *Sunderland Herald*. After giving some striking examples of the toasts and songs, Mr. Fox proceeds :

"After the people had laughed to their hearts' content at Mr. Snooks's funny epistle, and quiet was once more restored, then Mr. Bamber entered upon a variety of grave theological, ecclesiastical, and political questions, which I am obliged to admit were treated with as little sobriety and decorum as the nature of the evening's entertainment seemed

to require. These were responded to by the chairman, and the whole wound up as I have before stated, with the appropriate song of 'My pretty Jane.'

"Such was the incongruous character of the Romish festival lately held in Sunderland. I am sure that the more respectable members of the Roman Catholic body must feel ashamed of the doings of their priests, when they calmly reflect on the indecency of this strange attempt to mix up the amusements of the concert-room with those sacred subjects which they most highly venerate.

"But the true object of holding such meetings is to catch the thoughtless multitude, who are not restrained by feelings of good taste, and have not religion enough to see the improprieties involved. An audience is thus gained by these questionable means, and then an attempt is made by the priests (the sole orators on the occasion) to bespatter the religion of Protestants, and to gild over the glaring defects of Rome, whilst both style and *matériel* are adapted to the intellectual calibre of the audience.

"In the course of the speeches on this occasion there was the usual attempt to make out Rome to be the great friend of the Bible, and the great lover of civil and religious liberty, whilst the awkward case of the Madiai was tenderly handled; but on these topics I shall not enter, as it so happens that they are the very subjects which I propose to discuss on Monday evening in the Sunderland Lyceum, when I shall undertake to substantiate, by irrefragable proofs, Rome's indomitable enmity to the Bible, and the uniformity of her persecuting spirit towards those who claim the right to read it.—I remain, your obedient servant,
G. T. Fox.

"DURHAM, November 23, 1852."

Another intelligent correspondent, who was present on the occasion, has kindly sent us the following remarks:—

"The Papists of Sunderland have lately been trumpeting their numerical progress throughout the North of England, by the important announcement that they have opened two new chapels. This, at first sight, does certainly betoken a startling increase, but when it turns out that this is merely the additional accommodation afforded by two very snug recesses—one can hardly call them wings—which have been added on two sides of the main aisle, the so-called 'chapels of Our Lady and St. Joseph' become considerably shorn of that importance which might otherwise attach to their titles.

"On the occasion of their opening, on 25th November last, that right reverend agitator and model letter-writer, Dr. Cahill, made his appearance, and with crook and candle, and all the other concomitants of such shows, duly consecrated these shrines of the Beast.

"Before the opening of the 'chapels' referred to, a public festival of the Papists was held in the largest hall in Sunderland, on which occasion the tendency of Popery to become all things to all men was unmistakably brought out. After speeches introducing sentiments which, in their eyes, were associated with everything that was sacred, there were songs sung more befitting a theatrical booth than the gathering of a religious body, the very hierarchy being toasted to the glee, 'Three merry souls are we!' Protestants were to be hooked, if possible; and 'Our Protestant Friends' were given to the song of 'My pretty Jane.' Shortly before the proposal of 'Religious Equality,' from the chair, 'The good time coming' was rendered with great enthusiasm, the song being adapted for the occasion, having, as its burden,

‘When all on earth one faith shall be,
In the good time coming.’

How much can be reckoned on the loyalty which toasts Pope Pius before Queen Victoria, as was done on that occasion? One ludicrous scene in the proceedings of the evening was the sleek representatives of the Apostles ranged on the platform, and singing away in happy chorus to several of the songs in which the charms of lovable damsels were lauded sky-high. Poor fellows! there was no 'good time coming' for them in that line.

"These exhibitions, however, avail the Romanists but little; for, so far as the great mass of the common people are concerned, Popery has made no progress in the north of England. That there should have been an increase of the Popish body in Sunderland, as well as in most of the other large towns, is not at all the result of successful proselytizing. Such augmentations to it as may have taken place, assume quite a different importance when it is borne in mind that they are caused by the hordes of Irish labourers who descend on every quarter of the country where docks or railways are in progress, as is the case in Sunderland at present. While in England the Papists are thus increasing, their body is losing a corresponding strength in Ireland."

A similar extraordinary festival has been held at Darlington, at which the so-called Bishop of Hexham presided, and had his health given to the glee, "For he's a jolly good fellow." The *Darlington Times* says, that "many Protestants had come to share in the sociality and pleasures of the evening." One of the songs was, "Which is the properest day to drink?" and Mr. Fox, in another pungent letter, tells the Darlington people, that at the Sunderland

festival "a 'grey hen' was produced on the platform, viz., a bowl of whisky and water, and some of the people *actually got drunk*." All quite in keeping with the "Man of Sin" and "Mother of Harlots," although not so with Father Matthew or the Gospel. Let them go on. They will open the eyes of sober Christian people. Popery is formidable as a recluse, but much less so as a buffoon with his cap and bells.

PROTESTANTISM IN THE NORTH OF ENGLAND.

MR. FOX'S LECTURE.—CHALLENGE TO DR. CAHILL.

WE are delighted to observe that the Protestants of the north of England are not allowing the priests to have the field to themselves. They may rest assured that all stir made by Popery can be turned to the utmost account. When the public attention is thus roused, Protestant truth should be poured in copiously, and the result can never be doubtful. It has been justly said that Popery is like its author, "Give place to the devil" and he will soon triumph over you, "Resist the devil" and he will flee. Immediately after the Sunderland merrymaking, a very noble lecture was delivered there, by the Rev. G. F. Fox of Durham, to an immense audience of about 2300 people. One correspondent says, that it was "the most magnificent Protestant gathering that ever took place in town." Another says, "A lecture was delivered by the Rev. G. F. Fox, A.M., of Durham, at the Lyceum, Sunderland, to an audience of 2300 people, (thirteen or fourteen of whom were ministers of various denominations), on 'The Bible, how Popery hates it;' a lecture which, for purity of language, soundness of judgment, and the glorious principles which it advocates, reflects the greatest credit upon the deliverer of it." The Rev. Howell Harris of Darlington has also taken the field, with great energy, against Rome, and Mr. Wylie of Edinburgh has been addressing crowded and enthusiastic meetings in various parts of England. The Rev. Dr. Blakeney of Birkenhead has also been lecturing with great power and effect, principally in the north of England.

At the same time Dr. Blakeney sent the following spirited challenge to Dr. Cahill, whom the Papists profess to consider an oracle, but who has hitherto acted in rather a cowardly way—refusing all challenges and esteeming "discretion the better part of valour." These men are perfectly aware that they cannot defend the cause against a well-informed opponent and before an intelligent audience. And if this challenge is not accepted, Dr. Cahill should be posted over England as an arrant coward and impostor:—

"DR. CAHILL.

"SIR,—Finding by pure accident (humanly speaking) that I am again in your neighbourhood, and hearing that you have publicly expressed your willingness to meet any clergyman, either in Newcastle or the country at large, in public *viva voce* discussion, I beg to say that I am ready (God being my helper) to meet you at any time or place that you please, and to prove that your Church is *unholy, uncatholic, and apostate, and inimical to man's best interests in time and in eternity*.—I remain, Rev. sir, your obedient servant,

"R. P. BLAKENEY,

Minister of Christ Church, Birkenhead.

"2d December, 15, Eldon Square, Newcastle."

If the friends of the Reformation in the three Kingdoms would only have courage and energy worthy of their ancestors and of their glorious cause, Popery, as ashamed, would soon hide its face.

CONVERTS FROM ROME.

On all sides we hear now the joyful tidings of the conversion of the votaries of the Man of Sin. And whilst we are bound to render earnest thanks to God for this success with which He is pleased to crown the efforts of His servants, no means should be left untried to extend and advance this glorious work of Reformation. The success of the efforts made by the friends of truth in Ireland is now exciting the deep anxiety and even alarm of the Papacy itself. The following testimony from a late article in the *Nation*, a Dublin Popish print, is instructive and refreshing :—

“ There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the (Roman) Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland. Travellers who have recently visited the counties of Galway and Mayo, report that the agents of that foul and abominable traffic are every day opening new schools of perversion, and are founding new churches for the accommodation of their purchased congregations. Witnesses more trustworthy than Sir Francis Head—(Roman) Catholic Irishmen, who grieved to behold the spread and success of the apostasy, tell us, *that the west of Ireland is deserting the ancient fold*, and that a class of Protestants, more bigoted and anti-Irish, if possible, than the followers of the old Establishment, is grown up from the recreant peasantry and their children. How is it to be met and counteracted? is the problem. How is it to be arrested? is a solemn question which priest and layman, which citizen and politician should seriously consider; for our history tells us that the most persistent and formidable enemies to (Roman) Catholicity were the children of the first generation of Irishmen who joined the Established Church. Shall the sowers and tract-distributors accomplish the work which all the force of England, for three hundred years, has been unable to effect?”

The following interesting account of the reception of seven Romanists into the Protestant Church in Liverpool is also cheering, especially when we know that under the able and zealous ministry of Dr. Armstrong, Bermondsey, London, and the Rev. Hugh Stowell, Manchester, similar gratifying results have lately been witnessed :—

“ CONVERTS FROM POPERY IN LIVERPOOL.

“ On Tuesday evening the 9th inst., seven converts, lately of the Church of Rome, read their recantation in St. John’s Church, Liverpool, and were received into the communion of the Church of England by the Rev. W. F. Taylor, M.A., Incumbent, by whom, also, a sermon was preached from 1 Thess. v. 21, the second lesson of the evening service—

‘ Prove all things; hold fast that which is good.’

“ The church was densely crowded. The preacher shewed that private judgment was a natural right, of which no man should, and no man could be wholly deprived. Even the most bigoted Papist belied his own principles, by exercising his private judgment, when he determined to remain in the Church in which he was brought up, and to give himself no further trouble in investigating the truth or falsehood of his religion. The individual who refused to exercise his private judgment on all matters brought before him, forfeited his rank among the intelligent creatures of God, did all he could to unman himself, and trample beneath his feet the greatest and most noble faculty which God hath bestowed upon him. Popery denies the free exercise of thought; she cannot stand before it. The moment that sees the Romanists determined to think for themselves will also see the overthrow of the mystic Babylon. This she knows well; and hence her strenuous efforts, at present, to crush the exercise of thought and religious liberty all through the Continent, as now so strikingly manifested in the case of the *Madiai* at Florence. Popery is fast hastening to utter ruin; she is making a last desperate effort. A violent spasmodic struggle—a sort of galvanic impulse agitates her extremities. But the heart of Popery is dead; as a religious system, she has lost her hold on the nations of the earth; and now she combines with democracy on the one hand, and despotism on the other, in a vain attempt by an armed domination, to crush and annihilate the progress of thought and freedom, but in vain.

“ This is the fourth recantation service held in St. John’s this year, making a total of twenty-six persons rescued, we trust, from the impending doom of Babylon. There is an inquiring class for Romanists in the district, which is working well. All such efforts should be liberally supported.”

In an interesting lecture lately delivered by the Rev. James Forbes, formerly a Popish priest in Glasgow, he divided the troops by which Rome is seeking

to subdue this country into three classes. 1st, the *regular army*, consisting of priests, monks, and nuns; 2d, the *militia*, consisting of the members of several societies, such as the Holy Guild of St. Joseph and the Brotherhood of St. Vincent de Paul; and 3d, her secret spies and police, consisting of her entire adherents, who, through the confessional and otherwise, are made instrumental in advancing her cause. Mr. Forbes himself is one of many gratifying instances of the conversion of a priest. Mr. O'Donnell, whose letter we subjoin, was lately a most active member of the Society of St. Vincent de Paul in Glasgow. He is a very interesting young man, and is now actively engaged in promoting the Protestant cause. His letter will be read with singular interest in Glasgow, and reflects much light on the tactics of Rome in our large cities; whilst his conversion, owing in some measure to the activity of a modern Eunice, and largely to the efforts of the Rev. Robert Gault, ought to be a great encouragement to all Protestants to labour and not faint. The ceaseless activity of Rome, and the way in which all her subjects are made to work in advancing her cause, reminds one of the striking description given by Jeremiah of the way in which children, men, and women were all busy of old in serving the "queen of heaven." "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger," (Jer. vii. 18.) We do earnestly long to see a little more of the spirit of Latimer, Knox, and Luther, and then God, even our own God, who hates lukewarmness, will bless us.

"EDINBURGH, December 1852.

"REV. SIR,—You are aware that I have renounced the errors of Popery and abandoned the unholy society of which I was an active member for the space of eighteen months in Glasgow. I beg to take the liberty of giving you a short sketch of my history, and the means by which, under God, I have been led to take the Word of God for my guide, which is able to make wise unto salvation through faith that is in Christ Jesus.

"I am a native of Letterkenny in the north of Ireland, where my parents still reside, who brought me up in the strictest principles of the Romish faith. I left home at an early age, and have had opportunities of observing the manners and customs of different classes of people while travelling in Germany, in England, and through various parts of my native land. I need scarcely say, that although such experience had the effect of weakening my attachment to some of the grosser superstitions of Popery, it also served to enable me to be a more active member in carrying out the objects of that system.

"My first visit to Glasgow was in August 1849, soon after which I was allured by the spiritual 'benefits' held out by Pope Gregory XVI. to the brotherhood of St. Vincent de Paul, several conferences of which are at active work in Glasgow and in this city. The conference to which I belonged in Glasgow was that of St. John. The head-quarters are at Paris. The first look at the society would give the impression that its object is purely for administering temporal relief to the poor and needy. In entering upon its duties I imagined that this would be my only concern, but in this I was miserably deceived; for as all matters have to be transacted under the guidance of one of the priests, who was styled the spiritual director of the society, not one act of charity could be dispensed without having for its object the promotion of the interests of Mother Church. No relief could be afforded to any Romanist who could not give satisfactory answers to the numerous queries regarding attention to the duties of the Romish faith; and all nominal Protestants who could be softened thereby, or who had children to send to our schools, were liberally supplied from the funds and the provisions at the disposal of the brotherhood. The funds were easily obtained by sending cards, (one of which is in my possession,) with a copy of the 'rules' of the brotherhood, to the Romanists of the city, containing various promises of liberal indulgences to contributors and collectors, and, in addition, their names were inscribed on the books as honorary members even for the least contribution.

"The society had many duties to perform, of which I beg to give you an instance or two:—Some time ago the Protestant ministers of Glasgow adopted the plan of open-air preaching. Orders were immediately communicated to the brotherhood to block up every avenue to the preaching station. I was present, and by this plan, and by misrepresentations to the civil authorities, preaching was completely put down in Chapel Close, Main Street, Gorbals, and probably in other Romish districts of the city. The opposition to city missionaries and tract distributors was untiring and unceasing. The Irish Missions got a tenfold share of our vigilance. It had at one time been rumoured that the 'apostate

M'Menamy? (as the superintendent of the Irish Mission is called by the priests) was about to introduce his agency into Glasgow; an additional force was added to the brotherhood, and districts marked out, for the object of counteracting the work of putting the Scriptures into the hands of the Romish people. I must confess that for a considerable time past I have had some scruples in the performance of my duties. My eyes, to some extent, had been opened by visits, in company of a friend, to the house of a Protestant, where I had access to a Bible, from which the mistress of the house, a Reformed Presbyterian, used to give me instructions. I afterwards removed to a Protestant lodging, where in my room I found Brown's Family Bible, by the frequent reading of which I was led, under God, to examine still farther, and to take courage to steal unseen into the meetings held by the Rev. Robert Gault of the Glasgow Anti-Popish Mission. The first lecture which I attended was on the subject of Transubstantiation; I left with the impression that the Romish view was both contrary to reason and Scripture. I may here remark, that the conversion of the Rev. James Forbes, once my confessor, added not a little courage to me in my investigation after the truth.

"After a few visits to Mr. Gault's meetings I found my confidence in Popery so shaken that I resolved to abandon the scene of my unworthy exertions, and to remove out of the way, in the meantime, of a cruel persecution. I took counsel with Mr. Gault, and he approved of my coming to Edinburgh, where I might, in comparative peace and quietness, have an opportunity of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. And I bless God that my steps were directed hitherward, as I have now the hope, after the amount of instruction which I have received by attending the various classes of the Irish Mission for the last few weeks, that at no distant period I may be found useful in the service of contending earnestly for the faith once delivered to the saints. I am yours truly,

JOHN O'DONNELL.

"Rev. DR. BEGG."

ROME VERSUS CHRISTIANITY.

ROMISH TEACHING.

THE following hymn is contained in a book lately given to one of the children in the school attached to the Romish chapel in Islington. It is found in many other Popish books, and is a translation of a Latin hymn, from the *Roman Breviary*.

IDOLATRY OF THE VIRGIN!!!

Hail! thou resplendent Star,
Which shinest o'er the main,
Blest mother of our God,
And ever virgin Queen.

Hail! happy *Gate of Bliss*,
Greeted by Gabriel's tongue,
Negotiate our peace,
And *cancel Eva's wrong*.

Loosen the sinner's bands,
All evils drive away;
Bring light unto the blind,
And for all graces pray.

Exert the mother's care,
And us thy children own;
To Him convey our prayer
Who chose to be thy Son.

O pure, O spotless Maid!
Whose meekness all excelled,
O! *make us chaste and mild,*
And all our passions quell.

Preserve our lives unstained,
And guard us in our way,
Until we come with thee
To joys that ne'er decay.

Praise to the Father be,
With Christ His only Son,
And to the Holy Ghost,
Thrice blessed Three in One.

PROTESTANT TEACHING.

We present a version of the hymn, addressed, as it ought to be, to our Blessed Lord and ONLY SAVIOUR JESUS CHRIST.

The following is taught to the children attending the schools of the "Islington Protestant Institute." Thus we inculcate

CHRISTIANITY!!!

Hail! Star of Jacob's hope,
Which shinest o'er the sea,—
Blest Son of God Most High,
Our Mighty Sov'reign be.

Hail! JESUS! *Gate of Bliss*,
Foretold by Gabriel's tongue,
Establish us in peace,
And cancel Adam's wrong.

Loosen the sinner's bands,
All evils drive away;
Bring light unto the blind,
And for all graces pray.

Exert a Father's care,
And us as children own,
To God present our pray'r,—
Thou art His only Son.

O pure and spotless Lamb!
Whose meekness all surpass'd,
From sin and Satan save,
And make us mild and chaste.

Preserve our lives unstain'd,
And guard us in our way;
That looking unto Thee,
We may rejoice to say—

Praise to the Father be,
With Thee, His only Son,
And to the Holy Ghost,
Thrice Blessed Three in One.



A HINDOO DEVOTEE.—POPERY AND HINDOOISM.

POPERY has justly been called a “baptized heathenism.” It copies every peculiarity of unsanctified and ignorant human nature which may give it acceptance with the depraved heart of man, only covering it all over with the nomenclature of Christianity. We all know, for example, what kind of men Popish so-called saints are. Now, listen to the following description of a Hindoo saint, from an interesting work which we cordially recommend, “Stories of India in connexion with Christian Missions.” Philip Dixon Hardy & Sons, Dublin, pp. 105 :—

“Their *holy men* pretend not to care for hunger nor thirst, nor any feeling either of body or mind. They say they try not to care for any one, that they may love God ; but St. John says, ‘If any man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?’ (1 John iv. 20.) Some of these men dress themselves in tiger-skins, and allow their nails and hair to grow so that they look quite frightful, and they are thought to be *very holy* ; indeed, there is such an idea among them of the holiness of living away from their families, that the missionaries have to take great care, even after they become Christians, to explain to them how wrong such things are, and to shew them that we are not called to go out of the world, but to be different from the people of the world in our hearts and lives. When our Saviour was praying for His disciples, He said, ‘I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.’ (John xvii. 15.)”

ANTI-POPISH MISSION, GLASGOW.

“And Caleb stilled the people before Moses, and said, Let us go up at once and possess the land ; for we are well able to overcome it.”—NUMB. xiii. 30.

THE Anti-Popish Mission, of which we are requested to present a brief account, is in connexion with the Free Presbytery of Glasgow. The superintendent, the Rev. Robert Gault, was not, as some suppose, a Roman Catholic

priest or a Roman Catholic, but during twelve years officiated as an ordained minister of the General Assembly of the Presbyterian Church in Ireland. Having given considerable attention to the Romish controversy, and having obtained the second prize proposed by the Evangelical Alliance for an essay on Popery, he was invited to conduct an Anti-Popish Mission in the city of Glasgow. This city contains at present almost 400,000 inhabitants, and besides being the largest town in Scotland, is the stronghold of Scottish Popery. In the Romish "Directory for Scotland," for the year 1852, it is calculated that the Popish population of Glasgow amounts to upwards of 50,000 souls. The city is divided, in a Romish sense, into seven parishes, and these are under the charge of two bishops and eighteen priests. There is a very considerable Popish population also in the suburbs and districts adjacent to the city, and Popish chapels, schools, and priests, are planted abundantly in the commercial, mining, and manufacturing localities of which Glasgow is the centre. The Romanists in the west of Scotland are generally immigrants who have come from Ireland, but not unfrequently from the Highland districts of Scotland, where the reformation has never yet taken proper effect. Besides the priests who attend upon the seven chapels of Glasgow, there is a strong force of Sisters of Mercy, Franciscan Nuns, the Brotherhood of St. Vincent de Paul, Sabbath and day-school teachers, and the other agencies which Romanism, in our day, is employing both for defence and aggression. There are a few bookshops for the sale of Popish publications, and a weekly newspaper, published under the somewhat strange name of *The Glasgow Free Press*, and bearing the no less strange motto, "The liberty of the press is the palladium of all our civil, political, and religious rights." Must not the reading of such a sentiment irresistibly suggest the words of the Apostle of the circumcision, "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage?" (2 Peter ii. 19.) It is every hour becoming more apparent that Popery and despotism are convertible terms—that Romanism and genuine liberty cannot, in any place, co-exist.

On Sabbath evening, 18th January 1852, Mr. Gault opened a meeting in the academy, West College Street, opening with singing and prayer, selecting a text from which he delivered, upon some points in dispute between Popery and Protestantism, a regular discourse. At the conclusion of the sermon, he gave an opportunity to any Roman Catholic present of replying to the statements advanced against Romanism. Several trained advocates of Popery appeared, and defended, as best they could, their antisciptural, irrational, and intolerant system. In concluding the meeting, the superintendent exposed the fallacy of the Romish reasonings, and when the opponents complained of the insufficiency of the time allowed them, offered to meet, in regular discussion, any Popish priest in the city, when equal time would be granted to the Popish and Protestant disputants. The audiences soon increased to such an extent that it was found necessary to remove to a more spacious building, and therefore, in the month of April, the meetings were commenced in the Free West Church, North Street. It is an interesting sight to look here upon some 1500 Protestants and Romanists, of all ages and ranks, assembled, each person furnished with a Bible, and for an hour before service begins, sitting in patient and lively expectation of increased light to be derived from the Scriptures of Truth. For many weeks there was not a Sabbath evening passed without a discussion, in which it was so evident that Popery could not endure the test of the Holy Bible, that the champions of Romanism have

latterly altogether declined the contest. So far, however, from the interest being dependent upon the mere discussions which happened, the attendance of late, both of Roman Catholics and Protestants, has been such as would have required a church capable of accommodating three or four thousand persons to admit them. Another meeting is consequently about to be opened toward the eastern part of the city, to be carried on at the same time as the other, by the Rev. George S. Keegan, once a Roman Catholic, in the county of Monaghan, but now a licentiate of the Free Church of Scotland, and an indefatigable labourer in the field of the Glasgow Anti-Popish Mission. Let it not be forgotten that it was by the bold and faithful preaching of Christ's gospel, accompanied with a plain and powerful exposure of the countless errors and evils of Romanism, such reformers as Zuinglius in Switzerland, Calvin in France, Luther in Germany, Latimer in England, Knox in Scotland, and a host of less distinguished men, effected the Reformation, which it remains with the present generation to complete. As much now as when Paul wrote, "The gospel of Christ is the power of God unto salvation to every one that believeth," (Romans i. 16.) Let Protestant ministers and Protestant people have firmer faith in what Christ by his word, his servants, and his Spirit can accomplish, and marvellous will be the results of their confidence in the Almighty.

Besides the Sabbath evening meetings, the superintendent holds others on Thursday nights, moving from one Free Church to another, throughout the entire extent of the city and presbytery. These are managed on the plan already detailed, but they have this special advantage, that they bring the truth home to every portion of the city, and shake Romanism in its most impenetrable fastnesses. For the purpose of doing this the more effectually, 200 placards are posted, all around the church in which the week-night meeting is convened, and these placards announce the subjects of discourse—the texts in full, and inform the public that any Roman Catholic, or Roman Catholic priest, will have liberty of reply. At the most recent of these assemblies, in the presence of an audience not far from 2000 persons, after a sermon on the Apostle Peter's views of Holy Scripture, a Romish advocate, once a Protestant in Ireland, was permitted to stand up in defence of his new faith, and then it was demonstrated that the pervert to Popery was yet woefully ignorant, both of Scripture and of the history of the Church. There are some timid Protestants who altogether refuse to countenance such discussional meetings as these. Such individuals surely cannot have perused the lives of Christ and his Apostles, else they would see that it was by combating Jewish and Pagan errors, face to face in the temple, in the synagogue, and in the forum, primitive Christianity advanced, until over the prostrate power of its formidable adversaries, it ascended the throne of imperial Rome. (Acts xvii. 17.)

It is a characteristic feature of the Mission that, at the end of every discussional meeting, a publication on the subject of Popery is put into the hands of every person present, sometimes in the shape of the tracts sent forth from Stirling and the Religious Tract Society, sometimes in the shape of the *Bulwark* or Dr. Edgar's Evangelical Alliance Paper on "Ireland's Mission-Field," and sometimes in the shape of monthly articles which the superintendent is preparing for circulation. On Monday evening, at a catechetical and missionary meeting attended by some 300 persons, books on the Romish controversy, and various evangelical periodicals, are lent out and exchanged. At every meeting a collection for tracts and books is made, which sometimes, merely in

copper, has reached almost to £4. Mr. Keegan, and a Free Church student, Mr. Mathieson, the latter supported by the generosity of a member of Dr. Smyth's congregation, Glasgow, hold smaller meetings, visit the houses of Romanists, and endeavour, with no little success, to diffuse far and wide the light of gospel truth. They can both speak the Irish language, and thus have access to the most benighted Papist who has just arrived from the wilds of Connaught or Munster. As yet there is no staff of Scripture readers and Irish teachers in the employment of the Mission, but every Sabbath evening, ten Bible schools are in operation, in one of which may be found fourteen unpaid teachers and one hundred poor Romish children, all drinking draughts of heavenly wisdom from the fountains of God's inspired word. At some future period, an account of actual conversions, by the instrumentality of the Mission, may be laid before the readers of the *Bulwark*; but, from what has already been said, it must be manifest to every unprejudiced mind, that the Romanists of Glasgow are not inaccessible to the gospel, nor is Popery proof against the sharp edge of "the sword of the Spirit, which is the Word of God," (Ephes. vi. 17.)

SIXTH REPORT OF THE DUBLIN PRIESTS' PROTECTION SOCIETY.

How suggestive is the name of this society of the true nature of that "brick-bat superstition" whose victims it is its object to shelter! The Dublin society, under the able management of the Rev. Thomas Scott, has been honoured to do great service to the cause of Christ; and the new Report just issued is most deeply interesting. We much regret that we are unable, from want of space, to transfer large portions of it to our pages; but we earnestly exhort our readers to procure the document for themselves. It appears that "seventeen reformed Romanist priests have enjoyed the favour and aid of this society since its formation." *Twenty-four* reformed Romanist students, originally intended for the priesthood, "have received its support;" "248,810 copies of the society's publications have been issued;" and it is now proposed to establish a college and church for converts in Dublin. These important operations are closely connected with the missionary efforts at present carried on so successfully in Ireland, and they are worthy of every support.

NUNNERY REPORT.

PROOFS are multiplying of the revolting wickedness of the continental system, and the public mind is awakening to it. One terrible feature of the case is the difficulty, almost the impossibility, of bringing offenders to justice, from the secrecy with which affairs are conducted, and the well-known doctrine of Rome with respect to the obligation of truth. The most depraved deeds may be perpetrated in those dark seclusions, and yet little but rumour or the assertion of a single individual may reach the public ear. Nothing is more difficult than to find witnesses judicially to establish the crimes of a convent; nothing more easy than to manufacture within its walls exculpatory evidence, of which those who understand the tactics of Popery fully appreciate the value, but which a court of justice must receive. The only remedy for those deeds

of darkness is to pour in the light. That light must be forced upon them; for now, as of old, "every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The petition from Liverpool is subscribed by 20,000 females. A vigorous movement has commenced at Wolverhampton. We have not yet received intimation of other fresh female petitions, except from Ireland; but we trust that many are preparing for the present Parliament, and that the efforts being made in London will be followed by a goodly array of country towns and parishes.

POPISH KIDKNAPPING.

THE following representation, made by Admiral Sellon, in a letter which has been going the round of the newspapers, is surely sufficiently instructive. It proves the boundless impudence of the emissaries of Rome in this country. Why do the police not interfere?

"(1.) Instead of Miss Clara Powell being a convert to the Romish Church, she was watched for days and weeks together, and was at length waylaid and taken by Miss White to the Roman Catholic Oratory in King William Street, where, after several hours' vehement urging and persuasion, she was (to use her own words) 'terrified' into submission to what is called *conditional baptism*; after which she was taken by Miss White to a house at Kensington, whence she was released with considerable difficulty on the following morning, by her own mother, who took her back to the Home near the Regent's Park, where she had been previously residing. (2.) Her movements were, however, still watched; and on her going to Christ Church, St. Pancras, to receive holy communion, she was assailed, at the door of the Church, with eries from persons who reproached her as an apostate. (3.) Finding that she was subject to such annoyances, she was glad to accept an invitation from my daughter to visit her at Devonport."

POPERY AND INFIDELITY. By James Douglas of Cavers. 60 pp. Constable & Co., Edinburgh.

WE noticed lately, and cordially commended, a small but valuable tract by Mr. Douglas, on the subject of Maynooth; and we are delighted to find that he has since put forth a longer and more elaborate tract on Popery and Infidelity. Mr. Douglas occupies a high place among the most eminent writers of our day on theological and philosophical subjects. His works present very able and ingenious discussions on the most important of all subjects, and are pervaded at the same time by a profound reverence for the authority of Scripture, and by a deep solicitude for the highest interests of mankind. He has profoundly studied the subjects of Popery and Infidelity, singly, and in their relation to each other, and there are masterly expositions of these topics in his work on "Errors regarding Religion."

His tract on Popery and Infidelity, though complete and very interesting in itself, may also be regarded as a supplement to the two chapters on these subjects in the work just referred to. It presents in a very striking and impressive way the reflections which have occurred to a powerful and accomplished mind on the recent developments of these two great adversaries of the cause of Christ. There are one or two opinions indicated in it on which true Protestants are not all of one mind. But, as a whole, we reckon this tract very valuable and seasonable, and quite worthy of the deservedly high reputation of its author. We regard it as a subject for thankfulness, that a man of Mr. Douglas's high standing and reputation as an author, should have felt it to be his duty to take part in the work of enlightening the public mind on the bearings and tendencies of Popery, and the duty of Protestants in regard to it.

THE PROTESTANT. Edited by the Rev. John B. Finlay. No. 4. New York.

THIS is the fourth Number of a new American journal against Rome. The war is carried on with great energy on the other side of the Atlantic, but it is all necessary.

THE ISRAEL OF THE ALPS. With numerous Engravings. London: Ingram, Cooke, & Co.

A TRANSLATION of a most interesting account of the Waldenses; containing a great body of information, and amongst other valuable documents the letters of Cromwell. It is an excellent book for congregational and parish libraries.

PRINCIPLE IS POLICY. A Letter to the Duke of Argyle. By a Westminster Elector. Nisbet & Co., London.

THIS letter discusses, at considerable length, and with great eloquence and power, the great mischief of modern statesmanship, viz., its glaring "want of principle." It points out the probable disastrous consequences of this, especially in regard to Popery, in a way much fitted to impress thoughtful, and especially Christian men.

THE IRISH REFORMATION MOVEMENT, &c. By J. G. MacWalter. Dublin: G. Herbert.

ORIGIN AND PROGRESS OF IRISH CHURCH MISSIONS. By the Rev. W. Marrable. London: Seeley, &c.

WE most cordially recommend these works to the study of our readers. We have seldom, indeed, read anything with more interest than Mr. MacWalter's history. He himself was originally a Romanist, and his work sheds a flood of light on the past and present spiritual state of Ireland. Mr. Marrable's "sketch" is also very lucid and instructive.

LETTERS TO A ROMANIST. Nos. 1, 2, 3, 4, 5, 6, 7. By a Quiet Looker-on. Scarborough: A. Russell.

IT is delightful to see champions of truth springing up in every direction, and exposing with energy and power the devices and perversions of Rome. A "Quiet Looker-on" is doing great service by his terse and vigorous epistles, and we trust he will continue and extend them.

THE HIGHLANDS: THE SCOTTISH MARTYRS, &c. By the Rev. James G. Small, Bervie. Edinburgh: Johnstone & Hunter.

A VERY pleasing volume, written in the spirit of true poetry. The "Scottish Martyrs" contains many vivid and affecting pictures; and the "Martyrs of the Isles, written on hearing of the persecution of the Protestants of Madeira," breathes a noble Protestant spirit.

MONACHOLOGIA, &c. By a Naturalist. Edinburgh: Johnstone & Hunter.

AN exposure of Monkery, with illustrations. It is certainly sufficiently pungent, but probably verges towards caricature. The system, however, is hideous, and deserves unsparing exposure.

BARROW ON THE SUPREMACY OF THE POPE. Edited by Dr. M'Crie. Edinburgh: Johnstone & Hunter.

THIS was intended to be the first volume of the "Protestant Library," the whole of which, we trust, will yet appear. At all events, the republication of Barrow's noble work must be regarded as a great boon to Protestants at the present moment. It is an unanswerable refutation of the central principle of Rome. Dr. M'Crie has, as usual, done his work admirably as editor.

THE NEW MINISTRY—PROTESTANT PROSPECTS AND DUTIES.

“The Church of Rome may be considered as the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind.”—ADAM SMITH, *Wealth of Nations*.

WE have great confidence that the Protestant heart of England is still sound, notwithstanding traitors within and foes without, and that if any Ministry would only honestly rule in the spirit of enlightened Protestantism, the spirit of Lord John Russell's Durham letter, they would be triumphantly supported. This, however, is not the *humour* of any considerable number of our present statesmen. There is, unfortunately, an utter want of a united party of men in Parliament, who openly put their Protestantism above their politics. This is our most urgent and clamant want—there is no “Protestant Brigade” to confront and expose the slaves of Rome. So far from this, there is now creeping into growing influence a class of most unwholesome and dangerous politicians on both sides of the House, who openly pretend to combine great zeal for temporal liberty and secular blessings, with the most base and servile admiration of spiritual despotism—they cry out for free trade and social improvement, and blindly support the superstition of the middle ages. The two policies are self-contradictory, but the immediate object is gained. Protestantism is to some extent used by both parties, as a hypocritical cry at the hustings—as a ladder whereby to climb into Parliament and into office, and then to be kicked away.

As political parties are now greatly shattered and broken to pieces, we, who stand aloof from mere politics, may speak freely. And looking calmly at the late Ministry, for example, will any man but a blind partisan, pretend that it honestly retained its boast of Protestantism after its accession to office,* or that it strenuously attempted to rally the sound hearts of England on the side of truth? We have no doubt there were sound and well-meaning Protestants in its ranks. But did Lord Malmesbury attempt for a moment to throw the broad shield of England over the poor Protestants of Italy and Austria, or to curb the new-born insolence of continental despots? Did not Mr. D'Israeli declare openly in the House of Commons, that he had no sympathy whatever with Mr. Spooner's views about Maynooth? Did not Lord Derby make a speech in the House of Lords about God's holy day, worthy of the framers of the book of sports, to the disgust of every serious Christian in the empire? To talk of peculiarly fervent Protestantism in connexion with all this, was of course preposterous, and therefore the Protestants of the empire, who still form its heart and soul, saw that little was to be expected, and looked on with complacent indifference whilst the Ministry was overthrown.

But are we, as Protestants, in any better circumstances under the coalition Ministry of Lord Aberdeen? We are very far from affirming this; and, in truth, although we believe that there are decided Protestants in the present Government, there are circumstances connected with their assumption of office which ought to make the Protestants of the empire watch their movements with the most anxious jealousy. It is certain that the Irish Brigade turned the scale against Lord Derby. It is pretty certain that Lord Aberdeen has been placed at the head of the coalition as a man acceptable to the Papists,

* Even the *Quarterly Review* admits that they did not.

having been one of the most strenuous opponents of the Ecclesiastical Titles Bill, whilst Lord John Russell has, for the same reason, as the author of that abortive measure, been degraded from his natural place. Protestantism has been set aside as not amongst the "essential matters" of union, and several notorious emissaries of Rome, including the late leader of the brigade, have been promoted to office. It proves how little even the most high-sounding portion of the secular press is to be trusted, when we find the *Times* lately and still fiercely Protestant, glorying in this, and saying, that Mr. Keogh, the emissary of Wiseman and Cullen, is likely to play an "important part in the regeneration of Ireland!" A very characteristic scene, in connexion with these appointments, has taken place amongst the Papists themselves. Some of them profess to be greatly scandalized at any of their brethren accepting office, and have taken great pains to prove the new members of Government to be great knaves and pledge-breakers. This may be true, but still little attempt is seriously made to prevent their return to Parliament, which of course could and would have been done in a moment, if the priests and bishops in the Popish Church did not cordially approve of the step they have taken. There is an object gained at the same time, by conniving at the clamour that has been raised against them. What is in reality eagerly clutched at as a great boon, is elaborately represented as a great sacrifice. The countryman who said to Sir George Sinclair, when he went to Parliament, "Be aye *takin'*, Sir George, and be aye *compleenin'* that ye're no getting enough," described an ordinary trick of the world, and especially of Popery—only in the present case two parties play the game—a party within "*takin'*," a party without "*compleenin'*." Another object, is to heighten the influence of Mr. Keogh and his friends in extorting concessions, as if they were a sort of martyrs, whilst at the same time all Wiseman's troops hold themselves at perfect liberty to oppose the Government, except those actually kept in pay. Our rulers will by and bye learn that they are no matches for Rome in cunning and unprincipled policy.

Several other prominent members of the Government are leading Puseyites; and a special eye must be kept on our colonial policy under the management of the Duke of Newcastle, and on our home interests under the influence of Mr. Gladstone. We shall be very anxious to see how the motions in regard to Maynooth are met, after all the pledges at the hustings. We should not wonder if the opposition come out strong now on that subject, since even in office they were prepared for inquiry. If Mr. Gladstone would adhere to the very remarkable opinion given in his work, entitled *The Church in its Relations with the State*, in regard to this grant to Maynooth, the Ministry might gain a large accession of strength. His words are:—"In principle it is wholly vicious, and it will be a thorn in the side of the State of these countries so long as it is continued." But with the Irish Brigade in their ranks, we fear not only that this is impossible, but that it is far more likely that some new form of concession may be attempted—perhaps even the endowment of the Popish priesthood of Ireland. Most of the Ministers have studiously avoided the Popish question. Lord Drumlanrig has derided it, whilst Sir John Young, the Secretary for Ireland, in answer to the question, "What do you intend to do with Maynooth?" said emphatically, "My answer is, I will not vote for the abolition of the grant to Maynooth; and I will not vote for an inquiry into Maynooth, unless a much stronger warrant is made out for it." The Ministry may introduce some good measures of a secular kind, and in so far we shall of course rejoice. But we anticipate no good to the

Protestant cause, so long as men who openly trample under foot the authority of Parliament, and notoriously aim at reducing England again to a despotism ruled by the Pope, are welcomed into the councils of the nation. Now that questions of secular policy are harmoniously settled, why should not Protestants of all sections unite, and make a Government that would be at once the friend of religious liberty at home, and the hope of trampled and bleeding Protestantism abroad? Why should a handful of Popish adventurers, whose objects are now transparent, hold the balance of power amongst the statesmen of England?

We see nothing for it but that the people at large should take the matter into their own hands. The Protestant Associations of the three kingdoms should understand one another, and organize the whole country. Lectures should be delivered, and sound information everywhere diffused. The press should be much more largely seized, and the sound portion of it much more widely circulated. The approaching debate on Maynooth should be eagerly watched by the different constituencies. Every effort should be made to get a party in Parliament as zealous and resolute on the side of Protestantism as the Popish brigade is on that of Rome. Britain is the last great stake for which the Pope is now eagerly playing, having gained elsewhere the great game of Europe. If he does gain his object, the whip of scorpions will soon rouse us to a sense of our folly. But now is the time to fight the battle, and in the spirit of earnest prayer to remember that our all is at stake.

PROTESTANTISM OF GREAT BRITAIN.

PAST AND PRESENT STATE OF MATTERS—THE MADIAL.

Now that the harassing work of a general election, and the political excitement which follows it, have had time to subside, it is very gratifying to observe that active measures are again resumed to enlighten the people as to the doings of Popery, to battle foot to foot, and inch by inch, with those deadly enemies who are now plotting in secret, and scarcely forced into the arena of public discussion by any challenge of the truth. From the first monthly circular of the Protestant Alliance, and from other sources of information, we are now enabled to lay before our readers some at least of the extended operations which are being conducted by our friends; and it is with the earnest hope that encouragement may be thence derived, and a stimulus given to emulate the example, that we append a brief summary of these efforts on behalf of the Protestant cause.

First, as to the Maynooth question, the Earl of Winchelsea, as we formerly stated, has given notice of a motion in the House of Lords, for a searching inquiry; and Mr. Spooner, in the Lower House, for a bill to repeal the odious Act of 1845. The Protestant Association and the National Club have now in circulation petitions to support this latter movement, as well as for the inspection of nunneries,—a subject which will be brought under the notice of the Legislature when Parliament again assembles for business. The Protestant Alliance has adopted a form of address and petition for the regulation of convents; and to the ladies' petitions for the same object, a large number of signatures have been attached, thus uniting their entreaties, that their Roman Catholic sisters should be liberated from their slavish bondage. An active Protestant Alliance in India has already contributed much valuable aid to our

brethren at home ; and a second is now forming in that distant part of the empire.

Lectures on Popery have lately been delivered by the Rev. G. Fisk, for the Peterburgh Protestant Alliance ; the Rev. J. Wylie, in the chief towns of England ; and by the Rev. R. Macguire, for the Islington Protestant Institute, in reply to a series commenced by Dr. Cahill of Popish celebrity. The Rev. H. Stowell undertook to give lectures for the Protestant Alliance of Bath, Reading, and Newbury ; and twelve gentlemen of ability have engaged themselves in a similar series on behalf of the Gravesend Protestant Alliance, an association which appears to be thoroughly active in the cause. At Carlisle, an alliance has been formed, and another at Norwood, with the intention of employing an agent as a Protestant missionary. The Protestant Alliance of London is perfecting arrangements for setting on foot lectures in the metropolis ; and a series will be delivered during the spring by the most eminent advocates of the truths of the Reformation. The Manchester Protestant Association held their annual meeting with the usual success ; and public meetings are in course of arrangement in various places, which will be noticed in our pages as they severally occur.

The indignation of Great Britain has been gradually aroused against the scandalous doings of Popery in Tuscany, and other parts of Italy. We noticed in our last Number the memorial presented to Her Majesty upon the subject of the Madiai ; and a report, which has spread like lightning, of the death of Francesco in his prison, has awakened at once the full energy hitherto dormant of the inhabitants of this country. The Earl of Cavan presided at two meetings on this subject in Bristol, for the Protestant Alliance of that city, at which the utmost enthusiasm prevailed. Other meetings, equally successful, about the Madiai, were held in Edinburgh, Glasgow, Hereford, Belfast, Perth, Wycombe, Chelsea, Brighton, Aberdeen, Dundee, Barnet, Stockwell, Woolwich, &c., &c. ; and on some of these occasions Captain Trotter (one of the deputation to Florence) recounted the particulars of this melancholy martyrdom, and the very encouraging facts which had come under his observation in Italy. Frequent and crowded prayer-meetings also, on behalf of the imprisoned sufferers, have been held from time to time in many parts of the country.

We shall return in our next Number to the meeting announced to be held in London on the 25th of last month, upon the persecutions in Tuscany ; and we are glad to find that the Lord Mayor of London has added honour to his name and office by consenting to preside on that occasion, when the Earl of Shaftesbury, who has gone to Florence, will be necessarily absent.

The advent to power of a new administration, made it necessary once more to appeal to the Government on behalf of the poor sufferers of Florence, and a deputation from the Protestant Alliance had an interview with Lord John Russell upon the subject on the 17th of last month, consisting of the Earl of Cavan, Hon. A. Kinnaird, M.P., Rev. C. Kemble, Colonel Alexander, Rev. Dr. Steane, Mr. Josiah Conder, Mr. J. C. Evans, Mr. R. B. Seeley, Captain Giberne, and Mr. John Macgregor. The Hon. A. Kinnaird stated the facts of the case, as well as those in relation to some thirty or more prisoners for conscience' sake, now in the dungeons of Tuscany. He urged his Lordship to interfere promptly in this cause of religion and humanity, and he trusted that, if friendly representations were still made in vain, our minister would be withdrawn from a Court where humanity was outraged. Lord John Russell said he concurred in most of what had been said by the deputation,—that Sir H.

Bulwer was then actively engaged in the case; but he reserved his opinion upon what should be next done in communicating with an independent sovereign.

The intelligence of Francesco Madiai's death created a deep sensation throughout Europe, and even in the business world of the city of London, the news was heard with sympathy and alarm. The London newspapers gave vent, in no uncertain terms, to the pent-up feelings of indignant horror which this speedy consummation of Popish cruelty excited, and the broadsheet of the *Times* contained two powerful leading articles upon it, which could not fail to produce a lasting effect.

Still be it remembered that our abhorrence of Popery is not to be dependent on the degree of torture inflicted by its votaries on these victims. If we are to permit unoffending Christians to be imprisoned for reading the Bible, we need not remonstrate because they die under the process. To reason in such a way would be to reason upon a false issue. It is not the death of Madiai which calls for energetic protest and interference, but the thralldom in which the living are bound by Popish chains. Sooner or later both these and the hundreds of other followers of Christ, who are at the *present moment* pining in the dungeons of Italy, will have their sufferings interrupted by death; and it is surely most cruel to stand listlessly by whilst they suffer, and to be aroused only to action when the martyrs have been released from the body and gaol at once, and when human interference is no longer availing on their behalf.

The perscution thus begun is but the beginning of a sad and bloody catalogue, and it is well if the first note be listened to with proper attention. Let all our readers acquaint themselves with the interesting particulars of this really *standard case*, for, be assured, it is but a sample of what will be re-enacted until Popery itself is unable to persecute.

We are glad to hear that the Protestant Alliance is about to publish, during the month, in a cheap form, a detailed account of the Madiai case, with the whole proceedings of the deputation from European Christians to Italy, with relations of the very remarkable incidents daily occurring in that benighted country, to alarm the tyrants of Rome, and to cheer the efforts of those who seek to overthrow them.

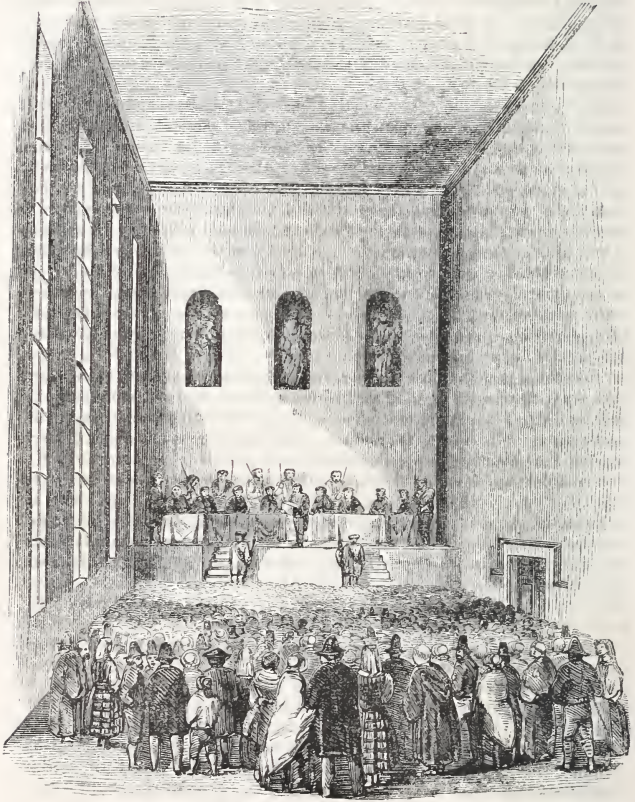
PROPOSED MONUMENT TO LORD WILLIAM RUSSELL.

A CORRESPONDENT says, and we cordially agree with him, "Is it not strange, that while we have memorials of different events in London, no stone marks the spot in Lincoln's Inn Fields, where that excellent Protestant patriot Lord William Russell was executed, on account of his Protestant zeal against Popery—that Popery which those wretched Jesuits, called in common parlance Puseyites, speak so tenderly of, and allude to so delicately as an 'erring branch' only of Christ's Church? (this mild talking is very prevalent in 'Exeter's' diocese.)

"I know of few events more deserving a memorial, or which would more revive or keep alive a sound Protestant feeling, than a monument to that excellent ancestor of the House of Bedford. I hope the Earl of Shaftesbury may be induced to commence the desired object.

"Wishing you a doubled circulation during 1853," &c.

We hope this will not be lost sight of.



DRAWING OF THE LOTTERY AT NAPLES IN APRIL LAST.

THE DRAWING OF THE LOTTERY.

A SCENE IN NAPLES.

THE Italian States follow the example of the Church, and cheat their subjects by means of lotteries. The drawing of the lottery at Naples forms a strange scene. It takes place every Saturday, about five in the afternoon, in the Tribunale di Giustizia, or Hall of Justice. We embraced an opportunity of seeing it a few months ago. In the ascent of Vesuvius the previous day, we had too vividly realized the sensations of those "fat burgesses of Edinburgh," who, in the flight from Pinkie Field, were "bursten and died without stroke of sword," as saith the chronicle. Bereft, therefore, of our spirit of pedestrian enterprise, we called a *corricolo*, which a one-eyed man drove with the dizzy swiftness of the Neapolitan Jehus, through a coil of the narrowest and most crowded streets in the world. We were set down in a spacious quadrangle, surrounded by lofty piles of dull building. Three broad flights of stairs led up from the quadrangle in different corners. We took the nearest. It proved to be the stair of a prison. At the top of the second flight we found the lobby crowded with friends of the prisoners; it being, as we discovered, an opportunity granted them of holding brief intercourse with their imprisoned relatives through a grated door. Most of them carried a little bundle, containing probably some small matter to mend the prison fare. A young woman, with a child in her arms and weeping bitterly, was waiting, perhaps, to see her husband. A decent looking elderly man and woman might be there to see their son. Some wore on their dark countenances a wild and dangerous expression. We fancied that others looked hurt at the intrusion of strangers on their sorrow, and perhaps their shame; and made haste to quit the gloomy precinct. As we passed up the quadrangle, we looked into the interior of a large apartment of the prison, which had windows close to the ground. It was full of men, probably petty criminals. Three or four of them clung to each grating, clamorously begging when any one passed. Both the place and its tenants looked squalid and miserable to the last degree. Ascending this time the right stair, we entered a long, spacious, and lofty hall. The floor was dirty and rotten; the walls grimy and blotched; the dingy roof seemed lost in gloom; the whole place was gaunt, waste, and haggard. A row of tall dreary windows on one side gave as much light as could struggle through their dirty panes. At the upper end there was a raised platform, ascended by two stairs in front, and containing a horse-shoe table, with chairs set round its outer side. Surmounting the platform, on the wall behind, were statues of Truth, Justice, and Mercy, in terra cotta, sorely battered and ragged. In this place the cardinal virtues are seedy and out at elbows.

By the time that we had looked about us a little, the great waste hall began to fill up. Two sentries posted themselves in front of the platform. A row of lazzaroni took their stand behind the still empty chairs round the horse-shoe table. This position is granted to the Capo di Lazzaroni, a sort of rude tribune of the people, and a few of his friends, for the purpose of seeing fair play. The people kept pouring into the hall. Men went about with an apparatus for compounding draughts of some coarse kind of spirit and water, for which there seemed to be a ready sale. Six or eight judges of the civil court now came in and advanced up the hall. They were in full costume,—a black gown, namely, with cocked hat, and something like a Presbyterian minister's

bands depending from the throat. They were all very old, tottering, and venerable looking men. When they were observed, a murmur of excitement, rising and lengthening into a yell, broke from the now crowded hall. Meanwhile the faces of the people had yielded us a rich study. On the right hand of the Capo di Lazzaroni was a face streaming with perspiration, and utterly unable to keep a moment still. It turned as restlessly from side to side as a hyena in a cage. The owner of that face has evidently a stake, ruinously deep, in the lottery about to be drawn. That face on the left hand of the Capo, again, is striving to look unconcerned to the ceiling, but you may notice a curious twinkling in the eyes, which betrays the anguish of anxiety. The countenances around us, for we are immersed in the crowd, are gloomily still. The boys look precociously intense. The women, of whom there are many here, cast towards the door and the platform looks, which give you to understand how readily their usual heavy, listless, and languid air can become electric and explode in the lightning of passion. An attendant now stepped forward on the platform with the lottery box in his hand. A yell of still fiercer excitement greeted his appearance. He opened the box, turned it upside down to shew that there was nothing in it, closed it, and placed it on the table. Another pause of expectation followed. A small band of persons, whom I could not see for the crowd, now entered the hall, and the hoarse suppressed clamour which saluted them told that the staff of officials was complete at last, and the play ready to begin. The semi-circle of chairs behind the horse-shoe table was now filled by the judges. The Capo of the Lazzaroni drew himself up, and looked intensely over the shoulder of the presiding judge. This Capo was a tall, long-sided, powerful fellow, with a grave, solid face, a high bald brow, and, for a Neapolitan, a light complexion. We were told that he was a *facchino*, or porter. We would have given something to know the history of this brother mortal,—by what qualities and force of character he had gained an ascendancy among his rude peers; what thoughts were in that big head of his; how this great bad world appeared to his eyes; what manner of man he was in his own poor home; what blinks of joy had glinted on his path; what griefs had darkened it. Yes, Capo, we in our quiet dwellings within the bounds of Britain, would look with interest enough upon the picture of a real man's life among that wild folk of Naples, could an authentic picture of it anyhow be got drawn for us.

Meantime the officials had been busy making up long narrow slips of paper on which the numbers were inscribed. Each slip was rolled up about a bit of something round and hard, and dropped into the box by a hole in the lid, which closed with a brass slide. When the numbers were all deposited, the slide was closed. An attendant, standing within the concave of the table, next held up the box, shook it noisily and long, and set it down again. A priest in the left hand corner of the platform was seen lugging on his vestment. A little boy was now lifted up and made to stand on the table beside the ballot-box. He was neatly dressed in white, with the right arm bare to the shoulder. A handsome and comely boy he was. One's heart felt *wae* for the poor orphan child, taken and put to so detestable a use. The priest approached, and blessed the boy and the box, asperging them with holy water. The round mouth of the box was opened. The boy plunged in his hand and drew forth a billet. This he handed to the judge nearest him, who half unrolled it, and then passed it to the president. The president unrolled it quite, and held it open over his shoulder to the Capo di Lazzaroni. The Capo looked upon it with a long devouring gaze, amid the intense silence of the

crowd, and then erecting himself and making a speaking-trumpet of his hands, he shouted the number, "ottanta due." The howl of fierce excitement which hailed the announcement might have been the voice of Pandemonium. Again the box was shaken; again the orphan drew out a billet; again the Capo read it over the shoulder of the presiding judge, and shouted the number to the people, "sedici," and again the fierce yell rose up against the roof of the grim old hall. In this manner the five numbers were drawn. When the roar that had followed the announcement of the last had died down into silence, the crowd melted sadly and dejectedly away. Not a single face looked successful. None laughed or chuckled; none congratulated another. There was not the least appearance of a winner among them all, although to keep up the cheat a few must have gained. They moved past us down the broad heavy staircase, out into the quadrangle, out into the street, all gloomy, silent, and funereal. The fever of excitement over, they sank, as it seemed, into a dismal heart-sick prostration. The next Saturday, doubtless, would repeat the ruinous paroxysm.

Such is the lottery in the Italian States, which Popery is equally prompt to bless for the profit of others, and to practise for her own. Our readers must have observed frequent attempts to introduce this system of gambling into Britain by raffles for Popish chapels and schools, proving the identity of the system, and that Popery is the nurse of every form of immorality.

POPERY IN PAISLEY.

Wo be to that shepherd, I say,
That will not watch his fold alway,
As to his office doth belong.

Wo be to him that doth not keep
From Romish wolves his sheep,
With staff and weapon strong."—

OLD BARD.—*Archbishop Usher's Religion of the Ancient Irish.*

For a long time past there have been a considerable number of Papists in Paisley, and connected with the public works around it. A mission was lately started for their conversion, presided over with much zeal and energy by the Rev. William Fraser—the acting agent being an intelligent Irishman, well acquainted with the Popish system. The mission has made remarkable progress, and succeeded to a large extent in arresting the attention of Romanists. An infallible proof of this is found in the fact, that the priest has begun a course of lectures in defence of the Popish system. When the course of lectures was announced, Mr. Fraser, with great spirit, wrote a quiet note to the priest, to ask if any one would be allowed on the spot to meet his statements?—a liberty to which Papists and Popish priests are freely invited at the Protestant meetings. The priest was ominously silent. A second respectful letter was written, when out came the following characteristic reply. It breathes all the venom and vulgarity by which Popish priests are generally distinguished.

"St. Mirrens, 23d Dec., 1852.—Rev. Sir,—In answer to your communications of the 16th and 22d current, I take leave to say—1st, That I hold your impertinent interference with my affairs in utter contempt; 2d, That I have more respect for the house of God than turn my church into a bear garden for the amusement of scoffers; 3d, That I have more respect for my own character than at the bidding of a Free Church minister step down to the level of the souters of the Anti-Popish Mission, of which body you are reported to be the visible head; 4th, Might I ask—Is it really the case that the numerous batches of young men and young women with *spurious* Bibles under their arms, who infest East Buchanan Street every Sunday evening, who cry out lustily, To hell with priests—to hell with the Pope,—who cast stones and mud at my church door, and at those who enter, are Free Kirk Sabbath scholars? I have been told so. Perhaps the police-officers

I had to pay on last Sunday, for dispersing them, may be able to give you correct information.—I am, Rev. Sir, yours truly, CHAS. MACKENZIE.—Rev. Mr. Fraser, Underwood.”

Mr. Fraser has written a most Christian and conclusive reply to this cowardly communication. The truth is, Popery cannot face the light of Divine truth, although it blusters bravely wherever Protestants are afraid to grapple with it. It may be regarded as one of the most blessed discoveries of modern times, (although it should never have been forgotten,) that the same means by which the Spirit of God rescued the victims of Popery at the Reformation, are as mighty as ever. And we trust, not only that the Protestants of Paisley will thank God and take courage, but that similar efforts will be increasingly made in all parts of the land.

WHAT IS POPERY? AND WHY SHOULD WE OPPOSE IT?

WHEN we call upon our fellow-countrymen, or our fellow-parishioners, to unite with us in protesting and petitioning against the endowment of Maynooth, or in any other efforts to oppose Popery, it will probably be asked, and it may very properly be asked, Why all those efforts? Why all this opposition? and, Why, especially, any agitation on the subject?

Popery, many perhaps will say, is only one of the many forms of religion which exist in the world. Why not leave it alone? Why not allow any one unmolested to profess and exercise it as he pleases? Or, if you think it an erroneous religion—dangerous or destructive to the souls of men—Why not endeavour, *privately* and *quietly*, to give what you think better instruction to those who may be led away by it? Whatever you think of it, why all this disturbance about it?

And some, it is possible, will add, that all agitation against it is contrary to the principles of civil and religious liberty, which we all profess, and in which we glory.

We are prepared for such objections. And, in order to give a rational reply to them, we must first call attention to the question, *What is Popery?* And, when we have some clear notion of what it is, we shall *then*, (but not till then,) be in a position to answer another question—Why should we oppose it?

The notion, that Popery is only one of the forms of religion which exist, gives us a very inadequate idea of the subject. Popery assumes, indeed, the form and garb of religion; and, under that name and guise, it takes advantage of our professed and valued principles of civil and religious liberty, to claim for itself, not only toleration, but unrestrained and unquestioned freedom of action in every direction, even to the full development of all its principles. In short, under the name of religion, it claims so much, that it becomes an imperative duty to look narrowly into the foundation of that claim. If we do this, we shall soon find that Popery is not merely a religion, false and unscriptural, but that it is also a vast ecclesiastical and political system, which seeks to establish itself in uncontrolled dominion over the whole of Christendom. And, as such, it is an organized conspiracy against all lawful authority, and against the liberties of mankind. As such, it must be opposed by other methods than by those which we should think it needful to use in reference merely to a false religion.

The Pope is the visible head of this vast system. And all the Romish

clergy, of every class and name, are his agents and emissaries for the accomplishment of its purposes. The principle on which this system proceeds was clearly laid down long ago, in the famous bull *Unam Sanctam*, by Pope Boniface VIII., in 1302. "That every human creature be subject to the Romish Pope, we declare, define, and pronounce to be altogether necessary to salvation." This subjection is absolute and unlimited; for the Pope claims to be the Vicar of Jesus Christ, both in his kingly and his priestly office. He wears, therefore, a mitre in token of spiritual, a triple crown in token of temporal power.

This principle, and those claims, have never been limited or renounced by the Pope. They are fully acknowledged to this day, in the oaths which are taken by every Romish priest, and especially by every Romish bishop. In virtue of these claims, Pope Pius V., (in 1570,) issued his bull of excommunication against Queen Elizabeth, depriving her of her dominions, and absolving her subjects from their allegiance. In recognition of these claims, the Canon Law was set up by the Romish priesthood in Ireland in 1832, making the Pope the virtual ruler of the land. In virtue of these claims, the present Pope has taken upon himself to parcel out England into dioceses, and to nominate bishops to them; and forbids his "subjects" to enter the colleges which have been recently established in Ireland. These claims, therefore, are by no means obsolete. They are still made. They are still enforced and acted on, as far as circumstances may admit. *Semper eadem*, always the same, is the acknowledged and boasted motto of the Church of Rome. The Pope, as we have shown, claims a dominion over every human creature; but he claims it especially over every person who has been baptized. All those, by the Canons of the Council of Trent, (Session vii., Canons 4, 8, and 14,) may be compelled, to what the Church of Rome calls "a Christian life;" that is to say, a life of submission to "all the precepts of the Holy Church, whether written, or delivered by tradition." So that baptism is made an indelible brand of subjection and slavery to the Pope! All those who have been baptized are liable to be compelled by punishment to submit to him.

We cannot, in the space of this article, enter upon the proof of those facts, or quote the documents by which they are established. But we are prepared to do so whenever fit occasion shall be given. We are prepared to prove, from Romish documents the most authentic, That the Pope is acknowledged as Feudal Lord Paramount by the oath which the Romish bishops take to him: That the bishops are his feudal liegemen, bound to him by an oath of allegiance of the strictest kind: That the priesthood are his subjects: That all ecclesiastics, as his vassals and subjects, claim exemption from the laws of the several countries in which they reside, and from the judgment of any lay tribunal. (Council of Trent, Session xxv., cap. 20.) They also promise and swear, not only to obey "the rules of the Holy Father, the apostolic decrees, ordinances, or disposals," but to "cause them to be observed by others."

The Confessional gives them most ample powers and opportunities for so doing. It makes the laity the slaves of the priests; that is to say, the slaves of the slaves of the Pope. In the confessional they become acquainted with the secret history of every individual; and the layman surrenders to his confessor the keeping of his conscience. What amazing power must this give to direct his conscience! What opportunity for exaction and extortion, by acting on his superstitious fears! How the priests availed themselves of this in old times, history tells us. And we have had in our own times, and quite recently, some strange illustrations of what they still can do. As illustrations

of the working of this system, we might refer to the state of Ireland; to the spirit of disaffection and rebellion which is there nourished and manifested—all of which may be traced to the working of Romish principles, and to the influence of the priests; and much of it directly to Maynooth. The Riband conspiracy, and the murders, and other acts of atrocious violence which are connected with it, all tend to illustrate the same awful system. Nor should we pass over the power which is claimed by the Pope, to dispense with all oaths, in the plenitude of that power which he possesses over all ecclesiastical affairs; in connexion with which, it is further declared in the Canon Law, (See Reiffenstuel, one of the standards of Maynooth,) that “vassals, and servants, and others, by the clear disposal of the law, are freed from any private obligation due to a heretic, and from keeping faith with him.” And, again, “These are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institutions of the Fathers.” (Antoine, vol. iii. p. 379,—another standard of Maynooth.)

Those principles, and many more which we might enumerate, the Church of Rome maintains, and all the priests of that Church are bound to maintain and enforce. Are we not, then, justified in asserting, that Popery is an organized conspiracy against all lawful authority, against the bonds by which society is held together, and against the welfare and liberties of mankind—and are we not bound to oppose it? This was felt long before the Reformation, by all those who valued the independence of the British nation, the lawful prerogatives of the crown, and the security of property. Hence the statutes of præmunire and of mortmain, which were passed before the reign of Henry VIII. And hence it is, that in all Romish countries, the rulers and government keep a strict watch over the proceedings of the Popish ecclesiastics, and their intercourse with Rome; and suffer no bull or rescript from Rome to be published, without the inspection and permission of the government. (As, for example, the Bull in *Cena Domini*, is not allowed to be published, or enforced, in any Romish country outside the Papal States; but our liberal politicians allow it to be published and put in force, as far as may be, in this free and Protestant country.) We therefore call upon all true-hearted Englishmen to aid us in resisting the encroachments of Popery, and especially to join with us in petitioning for the refusal of the endowment of Maynooth, in which all the worst principles of Popery are taught in their worst form. We call upon all who value truth, and honour, and honesty, to unite with us in opposing a system which saps the foundations of them all. We call upon all those who value the principles of civil and religious liberty, to unite with us in opposition to a tyranny which is opposed to both. We do this in deep concern for our Romanist fellow-countrymen. We would have them to be as free as ourselves. So long as they *willingly* follow the teaching and directions of their priests, we cannot of course interfere; but let this be *entirely voluntary*. And if a Romanist should choose to read the Bible, or to send his children to a Bible school, let us have so much compassion for them, as to take care that no human being shall dare to interfere with them in so doing. Let the Romish *laity* have civil and religious liberty, to act according to their own judgment and conscience. But let the Romish *priesthood* have no liberty to coerce and enslave them. Let those who will, retire into monasteries and nunneries, but let the doors be open day and night, so that any one who will may come out, when he or she will. Let Protestant magistrates have free access to such places, and to every part of them, at all hours.

Finally; if the grace of God has taught you to abhor idolatry, and super-

stition, and blasphemy, and every form of soul-destroying error, we call upon you to unite with us in exposing, denouncing, and driving away all erroneous doctrine, contrary to God's Word; and especially in opposing, by all lawful and scriptural means, that mystery of iniquity; and in endeavouring to rescue its unhappy victims from the subtle snares, and from the iron grasp of the Man of Sin. (2 Thess. ii. 3-12; Rev. xiii., xvii., xviii. 4, 5.)

PROTESTANTISM IN GLASGOW.

WE are glad to observe that a course of lectures on Popery is being delivered in Glasgow in two large churches, under the auspices of the Glasgow Protestant Society, John Henderson, Esq., of Park, convener. The programme is bold and unflinching—the lecturers leading ministers of the different denominations, and we trust the result will be most salutary. We could wish that this course were re-delivered in Edinburgh. Another course of lectures, we understand, is being delivered in Martyrs' Church, besides the regular lectures of Mr. Gault.

THE DESTRUCTION OF MYSTICAL BABYLON.

By DAVID VEDDER, AUTHOR OF THE "COVENANTERS' COMMUNION," &c.

Rev. xvi. 1-12.

Strike your harps, ye beatified spirits, whose flight
Was from fagot and flame to the regions of light;
Who by famine, and torture, and headsmen were driven
From the gloom of the vault to the glories of heaven!
Raise jubilant anthems—be glad and rejoice,
The tyrant in purple shall fall! for a voice
Hath issued in thunder from God's holy dome,—
"Let vials of vengeance be poured upon Rome."

An angel obeyed the behest, and there fell
The throes of Destruction, the torments of Hell,
On all who had knelt at the shrine of the Beast,
Or had his foul mark on their foreheads imprest.
He poured on the waters,—all stagnant, and red,
And putrid they grew, like the blood of the dead;
He poured on the rivers and fountains so fair,
And Death like a cormorant rioted there!

Hark! pæans ascend the empyrean to God,
For drenching his shafts and his sword in her blood;
While choirs from the altar this chorus renew,—
"JEHOVAH! thy judgments are righteous and true!"

A vial was poured on the sun—and 'twas given
To scorch the blasphemers with lightning from heaven;
And the earth streamed with lava wherever they trod—
But they hardened their hearts, nor gave glory to God.

Wrath, ruin, and wo, at JEHOVAH'S behest,
Are rushing amain on the lair of the Beast;
Thick darkness envelops the noble and slave,—
Towers, temples, are wrapt in the gloom of the grave.

A vial of vengeance was poured in the air,
And thence issued groanings and shrieks of despair,
And voices, and thunders, and lightnings, and fire;—
Below all was earthquake and pestilence dire,—
And Mystical Babylon's name shall expire!

Strike your harps, ye beatified spirits, whose flight
Was from fagot and flame to the regions of light;
Who by famine, and torture, and headsmen were driven
From the gloom of the vault to the glories of heaven!



KING JOHN RESIGNING THE CROWN OF ENGLAND TO THE POPE'S LEGATE.

KING JOHN MAKING OVER ENGLAND TO THE POPE'S LEGATE.

OUR woodcut represents another characteristic scene of the dark ages. It occurred in the beginning of the thirteenth century, under Pope Innocent III.; for, if a Pope is peculiarly rampant and tyrannical, he generally meekly styles himself "Pius" or "Innocent!" This is part of the "mystery of iniquity." King John, who reigned in England, had offended the Pope, and was excommunicated. The effect was, says Hume, "to absolve John's subjects from their oaths of fidelity and allegiance, and to declare every one excommunicated who had any commerce with him in public or in private, at his table, in his council, or even in private conversation;" and although it was at that time "the common concern of all *princes* to oppose these exorbitant pretensions of the Roman Pontiff, by which they themselves were rendered vassals, and *vassals totally dependent on the Papal crown,*" yet Philip of France, to whom the Pope offered, "besides the remission of all his sins, and endless spiritual benefits, the property and possession of the kingdom of England, as the reward of his labour," undertook the invasion of this kingdom. So completely paralyzed was King John by the power of the priesthood, who, of course, took part with the Pope against their own sovereign, and the people "swayed by superstition, regarded their king with horror," that he was forced to an unconditional surrender to Pandolf, the Pope's Legate. The sequel we shall quote without abridgment, only remarking that the smooth-faced Jesuits, and their abettors, who are now striving so eagerly, and to some extent so successfully, to regain power in Britain, would treat our beloved Sovereign in the same way if they durst and could. Popery is an unchangeable system of aggression, and many of the continental sovereigns are already in this degrading position, although the nakedness of the fact is partly disguised. We quote from Hume's History of England, vol. ii. pp. 71, 72.

"But the ignominy of the king was not yet carried to its full height. Pandolf required him, as the first trial of obedience, to resign his kingdom to the Church; and he persuaded him, that he could nowise so effectually disappoint the French invasion, as by thus putting himself under the immediate protection of the Apostolic See. John, lying under the agonies of present terror, made no scruple of submitting to this condition. He passed a charter, in which he said, that not constrained by fear, but of his own free will, and by the common advice and consent of his barons, he had, for remission of his own sins, and those of his family, resigned England and Ireland to God, to St. Peter and St. Paul, and to Pope Innocent and his successors in the apostolic chair; he agreed to hold these dominions as feudatory of the Church of Rome, by the annual payment of a thousand marks; seven hundred for England, three hundred for Ireland: and he stipulated, that if he or his successors should ever presume to revoke or infringe this charter, they should instantly, except upon admonition they repented of their offence, forfeit all right to their dominions.

"In consequence of this agreement, John did homage to Pandolf as the Pope's Legate, with all the submissive rites which the feudal law required of vassals before their liege-lord and superior. He came disarmed into the Legate's presence, who was seated on a throne; he flung himself on his knees before him; he lifted up his joined hands, and put them within those of Pandolf; he swore fealty to the Pope; and he paid part of the tribute which he owed for his kingdom as the patrimony of St. Peter. The Legate, elated by this supreme triumph of sacerdotal power, could not forbear discovering extravagant symptoms of joy and exultation: he trampled on the money, which was laid at his feet, as an earnest of the subjection of the kingdom: an insolence of which, however offensive to all the English, no one present, except the Archbishop of Dublin, dared to take any notice. But though Pandolf had brought the king to submit to these base conditions, he still refused to free him from the excommunication and interdict, till an estimation should be taken of the losses of the ecclesiastics, and full compensation and restitution should be made them."

DR. WISEMAN'S LECTURES.

LECTURE VII.—PAPAL SUPREMACY.

(Continued from page 183.)

DR. WISEMAN next appeals in support of the Papal supremacy to the Council of Sardica. His statement about it is this,—“In A.D. 347, a council was held at Sardica in Thrace, which may be considered as a sort of appendix to that of Nicea, or a continuation of it, and in that was passed a celebrated canon, which had given rise to a great deal of theory upon this subject. It is decreed, ‘That whenever any bishop shall think himself aggrieved, he may have recourse to the Bishop of Rome, who shall take unto himself the cause, and shall appoint judges in that bishop’s province to try the case.’” There is the strongest ground to believe that this Sardican canon is a Popish forgery, fabricated about seventy years after the council is said to have met, for the purpose of establishing the right of the Popes to receive appeals from foreign bishops. But Protestants have no objection to admit its genuineness, and they contend that in place of supporting, it overturns, the Papal claims to supremacy. An obscure and insignificant council held about the middle of the fourth century, twenty years after the Council of Nice, confers on the Bishop of Rome, evidently as a new thing in the discipline of the Church, not a general right of receiving appeals from, and adjudicating the causes of, foreign bishops, but a certain defined and limited power of ordering, upon an appeal, a rehearing of the cause. Is it possible to believe that such a canon would have been passed in these circumstances, if it had been then generally admitted (and it is to establish this that Dr. Wiseman adduces these authorities) that the Bishop of Rome was, by divine authority, the vicar of Christ and the monarch of the Church?

That no such claim was then admitted, or even advanced, will appear from the way in which this pretended Sardican canon was employed, and the history of this matter will also afford a fair specimen of the means by which the monstrous imposture of the Papal supremacy was ultimately established in the Church. One of the artifices by which the Popes in early times laboured to extend their domination over the Church, was to encourage clerical culprits, who had been condemned by their ecclesiastical superiors, to appeal to the Roman See, in the hope of escaping merited punishment; and one of the artifices of modern Popish controversialists is to represent every case, in ancient Church history, in which an application was made to the Bishop of Rome for his advice, assistance, or influence, as a formal appeal to him as supreme judge ordinary of the whole Church. The Council of Sardica was held in 347. There is no evidence of the existence of the pretended canon of that council during the remainder of that century; but on the contrary, strong evidence that it was wholly unknown. Its first appearance in the history of the Church took place in very suspicious circumstances. A worthless clergyman in Africa being deposed by his bishop in the year 417, appealed to Pope Zosimus, who, in accordance with the usual policy of the Papal See, sustained his appeal and cancelled the sentence. The African Church called a council at Carthage in 419, to denounce the conduct of the Pope in usurping jurisdiction over them, and in disregarding their laws, which forbade all appeals to places beyond the sea. Augustine, Bishop of Hippo, the greatest of all the Fathers, was present at this council, which is commonly called the Sixth Council of Carthage, and took a leading part in its

proceedings. The Pope sent legates to the council to defend his conduct and to protect the interests of his See. These legates produced to the council, as the authority for what the Pope had done, Dr. Wiseman's Sardican canon, alleging that this was one of the canons which had been passed by the first General Council of Nice. The African fathers declared that they had never seen or heard of such a canon, that it was not found in any copy they had ever seen of the canons of Nice, but that if it was really passed by that venerable council, they would obey it and concede the Papal claim. As the Pope's legates persisted in maintaining that this was one of the Nicene canons, and as neither party had any idea of any other materials, scriptural or ecclesiastical, by which the Pope's right to receive appeals from foreign Churches could be established, the African fathers resolved to send to the patriarchal sees of Alexandria and Constantinople for authentic copies of the Nicene canons. In the meantime, they suspended further proceedings, and wrote a letter to the Pope, defending the course they had pursued. When they received from the patriarchal sees authentic copies of the Nicene canons, they saw that they contained no such deliverance as that which the Pope and his legates alleged and founded on. Upon this, the council again expressed their disapprobation of the Pope's interference, and their determination to disregard it; and to this the Pope was obliged to submit. These facts are curious, not only in their bearing upon the policy by which the Papal domination was established, but more especially as making it manifest, that the Popes (there were three of them involved in this awkward controversy with the Council of Carthage) did not then venture to claim any general supremacy over the Church as based upon divine authority, and that if such a claim had been put forth, the African Church would have indignantly rejected it. All that the Popes then claimed was, a right to receive appeals from foreign bishops, and to order, if they thought proper, a rehearing of the cause. They pretended, even for this limited right, no higher authority than an ecclesiastical regulation; and in order to persuade the African Church to concede it, they forged a canon and falsely fathered it upon the council of Nice.

Dr. Wiseman having tried to prove that the Papal supremacy was acknowledged and submitted to by the Church in the fourth century, thinks it expedient to produce a few more facts, as he calls them, in order to carry back the alleged recognition of the Papal claims to a period somewhat nearer the Apostolic age. This was very necessary. For the worshippers of tradition and Catholic consent, cannot expect men of common sense to receive the fact of the prevalence of a doctrine or practice in the fourth century, as affording even a presumption, that it was introduced or sanctioned by the Apostles, if no trace of it can be discovered in the two intervening centuries—the second and third. Accordingly, Dr. Wiseman produces several alleged facts from the second and third centuries, which he represents as proofs that the Papal supremacy was then generally acknowledged by the Church. He gives little more than mere assertions upon these various topics; and we can do little more than follow his example in this respect. Every one of the historical transactions to which he refers, has been the subject of much learned discussion between Protestant and Popish controversialists. It has been proved conclusively, we think, that they afford no countenance whatever to the Papal claims, no evidence that these claims were then recognised by the Church. It is quite easy to put forth, in a sentence or two, misrepresentations of historical transactions, which it would require a considerable space, more space than our columns allow, fully to expose.

There are four transactions, referred to by Dr. Wiseman, as proving that the supremacy of the Bishop of Rome was generally acknowledged by the Church during the second and third centuries, viz., the interferences of Pope Dionysius in the investigation of the orthodoxy of Dionysius, Bishop of Alexandria, of Pope Stephen, in the controversy about the rebaptizing of heretics, of Pope Victor, in the dispute about the time of observing Easter, and of Pope Clement, in the dissensions that disturbed the Church of Corinth. Protestant writers have conclusively proved, that not one of these transactions furnishes any materials which give any countenance to the allegation, that supremacy was then claimed by the Popes, or admitted by the Church. Nay, in regard to the three of them last mentioned, it has been proved, not only that they afford no countenance to the Papal claims, but that they furnish direct and positive proof that these claims were then neither advanced nor admitted, in short, that they had not yet been invented, and were wholly unknown. We shall briefly advert to these three cases.

About the middle of the third century, a controversy arose about the propriety of rebaptizing those who had been baptized by heretics, the principal combatants being Stephen, Bishop of Rome, on the one side, and Cyprian, Bishop of Carthage, on the other. Dr. Wiseman, and other Popish controversialists, represent Stephen's interference in this matter as involving an assumption of jurisdiction over the Church in Africa. But there is nothing in the facts of the case, as they have been transmitted to us, that affords any support to this allegation. Stephen put forth no claim to jurisdiction over the Church of Africa, or over the Church in general; and Cyprian made it abundantly manifest, by the way in which he handled Stephen and his arguments, that if such a claim had been put forth, it would have been openly and decidedly resisted. It was a fair contest, upon equal terms, between Stephen and Cyprian, in which neither party claimed authority or jurisdiction over the other, but in which both endeavoured to establish their respective opinions by the best arguments they could devise. After all that Stephen said and did in the matter, Cyprian continued to adhere to his own opinion in favour of rebaptizing, and was supported in it by many of the African and Eastern Churches. Stephen interfered in the matter simply as a controversialist, and not as a judge. Cyprian, believing that all bishops had the very same power and authority, treated Stephen only as an equal, and not as a superior, and handled him with great freedom and no little asperity. No judicial decision was given on the subject by any party claiming jurisdiction over the Church; and the topic continued, after both Stephen and Cyprian were dead, to be a subject of discussion, on which men formed their opinion, according to the view they took of the soundness of the arguments which had been adduced on both sides.

The controversy about the time of observing Easter, under Pope Victor, in the end of the second century, is one of great interest, from the light which, incidentally, it casts upon some important general principles. We cannot enter at present into any details about it, but we are persuaded that a full survey of all the facts connected with it, warrants the conclusion, that this controversy was designed in the good providence of God, as a beacon set up at an early period, to warn the Church of the danger of disregarding these two great truths, viz. :—1st, That no reliance whatever is to be placed on any pretended apostolical traditions, unless they are recorded in the New Testament, and, 2d, That the bishops of Rome are neither entitled nor qualified to govern the Church of Christ. The warning was not duly attended to, and the dis-

regard of these great truths was fraught with unspeakable mischief to the interests of true religion.

Pope Victor and the Western Church held, that the anniversary of our Lord's resurrection should always be celebrated on a Sunday, on whatever day of the month it might fall. The Eastern Church held that it should always be celebrated on the second day after the 14th of the month, (the 14th day being the anniversary of his death,) on whatever day of the week it might fall; and both parties appealed to apostolic practice, handed down by tradition, in support of their opposite opinions. After a good deal of controversy, in which neither party convinced the other, Victor excommunicated, or threatened to excommunicate, the Eastern Churches, because of their obstinate adherence to what was called the Quartodeciman heresy. Dr. Wiseman refers to this transaction as a proof of Papal supremacy. It certainly affords no proof that the Papal claim was then recognised by the Church, though this is an essential part of the position which Dr. Wiseman has undertaken to establish. For nothing is more certain than that the furious proceedings and threats of Victor were disregarded and despised by the Eastern Churches. There is no evidence, indeed, that Victor put forth a claim to supremacy, and it is not quite certain whether he excommunicated the Eastern Churches, or merely threatened to excommunicate them. The older Popish controversialists, such as Cardinals Baronius and Bellarmine, maintain that he excommunicated them, and adduce this as a proof of his supremacy. But when Protestants proved, that this sentence, if it was ever passed, was wholly disregarded at the time by the Eastern Churches, and that though it was never cancelled or revoked, yet the regular ecclesiastical standing of these Churches was afterwards fully recognised even by the Bishops of Rome, Papists thought it expedient to shift their ground, and to assert that the excommunication was only threatened, but not executed. An elaborate proof of this is attempted by the celebrated Popish historian Natalis Alexander, and this view seems to be adopted by Dr. Wiseman. There is fair ground for a difference of opinion on this point, but upon either view, the whole transaction affords conclusive proof that the Papal supremacy was not then admitted by the Church.

The last fact adduced by Dr. Wiseman, the earliest in point of time, is the interference of Clement in the dissensions of the Church of Corinth. Clement associated with the Apostles, and was settled at Rome. About the end of the first, or the beginning of the second century, he wrote a letter in the name of the Church of Rome to the Church of Corinth, which was then torn by factions and divisions, and Dr. Wiseman adduces this as "a most remarkable and strong instance" of the exercise of the Papal supremacy, as a proof that Clement, as the successor of Peter, "had received jurisdiction *over the whole world.*" But in the letter, Clement says nothing whatever about himself, nothing about his office or dignity as successor of Peter or Bishop of Rome, and gives no indication whatever that the Church of Rome, in whose name he wrote, claimed any authority or control over the Church of Corinth. Indeed, it is manifestly impossible, that Clement could have written as he did to the Church of Corinth, if the idea had ever entered his head that *he* had jurisdiction over the whole Church, or that the Church of Rome was the mother and mistress of all churches. The letter exhibits neither the assumption of authority, nor the affectation of humility, that characterize the epistles of the Popes of subsequent ages. He neither calls himself "Supreme Pontiff," nor "servant of the servants of God." He neither sports the triple crown nor the fisherman's ring. The Papists in the eighth or ninth century forged five

epistles and ascribed them to Clement, and they exhibit a very different spirit and style from his truly Christian and fraternal letter to the Church of Corinth.

Dr. Wiseman asserts that Clement "tells us in that very epistle that both St. Peter and St. Paul suffered martyrdom in the city of Rome under his own eyes." But there is no statement in the epistle in the least resembling this. Popish controversialists have been always perplexed by the fact, that Clement, in referring to the martyrdoms of Peter and Paul, does not say that they suffered at Rome, and gives no indication of the place of their death, as might naturally have been expected, if the common Popish view of this matter were the true one. Dr. Wiseman has at last solved the difficulty by discovering, and putting into Clement's mouth, words which he never wrote.

There are facts recorded in the New Testament which prove, that neither Peter nor the Church of his time, was aware that Christ had invested him with jurisdiction over the whole Church. No subsequent facts, whatever might be their character and their evidence, *could* possibly neutralize or invalidate a conclusion which scriptural facts established; and it is satisfactory to find that no facts occurred for three centuries after the apostolic age that seem to point to a different result.*

POPISH UNITY—DRS. NEWMAN AND BROWNSON.

IN our Number for December we gave specimens of animadversions made upon some of Dr. Newman's views by Dr. Brownson of Boston, in the United States. Dr. Brownson is, like Dr. Newman, a pervert, having been at one time, we believe, a Unitarian minister, and now conducts a Quarterly Review which bears his name, and displays very considerable ability and literary excellence. Dr. Brownson asserted, and proved in fair and courteous discussion, that Dr. Newman's views, as exhibited in his Essay on Development, are inconsistent with "Catholic truth," and opposed to the doctrines of the Church of Rome on the subject of tradition. Dr. Brownson has not, like Dr. Newman, entered the priesthood, and continues a mere layman; but he asserted that his animadversions had the full sanction of his ecclesiastical superiors on the other side of the Atlantic. Some extracts from Dr. Brownson's article appeared in the *Dublin Tablet*, and Dr. Newman, in consequence, felt himself called upon to notice it. We give his letter to the *Tablet*. It is a very curious specimen of evasion and servility:—

"TO THE EDITOR OF THE TABLET.

"DEAR MR. EDITOR,—It cannot be expected that I should take any formal notice of charges against the soundness of my faith, mixed up with such hearsay evidence, such imputations of motive, and such insinuations as are introduced into the extracts from an American Review, which you published in your paper last week.

"I am not conscious to myself of holding anything on the points to which the writer refers, which has not been held by numbers of good Catholics before me; and I never have shown any indisposition to converse or communicate with any theologian who has been kind enough to draw my attention to them.

"This, I trust, I may say, that if there be a man in the whole Church, who, from faith, obedience, and love towards her, would rejoice and exult in sacrificing any opinion of his

* Dr. Wiseman's Lecture on the Papal Supremacy is given in the *Catholic Standard* of the 3d of April last, "from our own reporter." There does not seem to be any reason to doubt the substantial accuracy of the report; but it is fair to mention, that there are a good many minor inaccuracies in it, which shew that it was not subjected to a careful revision.

own at the bidding of his ecclesiastical superiors, (if I dare speak of myself,) I am the man.

"I have ever detested the spirit of shuffling and concealment of opinion, so recklessly imputed to me when I was a Protestant. Those who knew me will bear me witness that, from a desire to be fair and honest, what I wrote was ever running to the extreme of what I thought, as in that very Essay on Development of Doctrine, which has occasioned the present charges made against me.

"It is my comfort and my boast (I say it with thankfulness) that they only among Catholics have felt suspicious of me who have not known me, and that in proportion as they had means of judging of me, they have trusted me.

"I can bear the unkind thoughts of men whom I have never seen, while I am cheered by the countenance of my superiors and friends.

"Perhaps the able and (I am sure) excellent writer of the strictures which you have republished, will live to be sorry, whatever becomes of me, for judgments which he had no right to form, and no call to put into circulation.—I am, dear Mr. Editor, sincerely yours,

"JOHN H. NEWMAN, of the Oratory.

"Edgbaston, September 14, 1852."

Dr. Brownson has answered this strange production in a letter dated Boston, 5th October 1852, and published in the *Tablet*. Dr. Brownson's reply is too long to admit of its being transferred to our columns. It contains an effective, though courteous, exposure of Dr. Newman's shuffling evasion of the whole merits of the only point in dispute, and of his mean attempt to ride off upon the pretence that Dr. Brownson had attacked his character and motives.

"What is asked of him," says Dr. Brownson, "is to tell us whether we have rightly apprehended his meaning, and if we have not, to set us right; and if we have, to tell us how that meaning can be compatible with the Catholic faith?" This was a very reasonable request, from whatever quarter it might have come. But Dr. Newman did not find it convenient to comply with it. The only thing of public interest in Dr. Brownson's reply, besides the exposure of Dr. Newman's evasive and jesuitical procedure, is the following curious and instructive statement:—

"I am, I very well know, a layman, and write on religious and theological subjects, which no layman has of himself the right to do. But I do so at the request of the ecclesiastical authorities of my country, and I never publish an article, written by myself, on theological questions without first submitting it to my own bishop, or a competent theologian approved by him. I do not presume of myself to teach, for I well know that I have no authority to teach."

It is very manifest, that, whatever differences there may be between Popery in Britain and Popery in the United States on matters of doctrine, touching development and tradition, it secures, that in both countries alike, its subjects shall be reduced to the most degrading mental slavery. Dr. Newman "would rejoice and exult in sacrificing any opinion of his own at the bidding of his ecclesiastical superiors." Dr. Brownson, being a layman, has no right to write on religious and theological subjects, and never publishes an article on these topics without submitting it to his bishop. This is the principle and the law of Popery, and we have no doubt it is acted upon even in this country, far more generally than unsuspecting Protestants are accustomed to suppose. Popish writers amongst us are occasionally allowed to bluster a little, as if they were men, and had a mind of their own. But all this is mere pretence, got up for the purpose of deceiving the public. They are, every one of them, the tools and slaves of their ecclesiastical superiors, who ought ever to be held responsible for all that emanates from the Popish press or platform.



AN IRISH POPISH SCENE.

THAT Popery is the great parent of physical degradation is signally illustrated in Ireland and Italy. Other causes may no doubt be at work in Ireland, but this is obviously the great paramount cause. Popery muffles the intellect, sears the conscience, canonizes rags, fills a land with days of idleness and sin, and seems pre-eminently to call down the curse of God on a people. How sinful it must be for a nation to pension it, and how mad a thing for rulers to make its emissaries their counsellors!

THE PROJECTED POPISH ITALIAN CHURCH IN LONDON.

OUR readers will remember the stir created immediately after the Papal Aggression, by the announcement of the Pope's intention to plant in the heart of London a great Italian Church, to be ministered in by priests of all languages. A counter project of erecting, or applying for leave to erect a Protestant Church in the centre of Rome, was started with considerable apparent energy at that time. The Popish project, as usual, has been most industriously and perseveringly prosecuted, whilst the Protestant one, after being cordially hailed, has ceased to be heard of. It would appear that the Pope has constituted a Dr. Melia as collector-in-chief over all Europe on behalf of this new enterprise, and the *Tablet* thus reports his progress in a recent number. However one may hate the Popish system, it is impossible not to admire the zeal and worldly wisdom with which its schemes are devised and prosecuted. Hear the *Tablet* :—

“Dr. Melia himself travelled through Italy, not only in the Papal States, but also in the kingdoms of Sardinia and Naples, the Grand Duchy of Tuscany, the Duchies of Modena, Parma, and Placentia, soliciting everywhere contributions for the undertaking. The result has been gratifying, considering the circumstances of Italy. His Eminence Cardinal Wiseman has been pleased to recommend the same to the Bishops of France and the Catholics of England. A plot of ground was selected two years ago, near Farringdon Street; but the execution of the contract was afterwards refused by the city of London. After many fruitless efforts another plot was discovered at the top of Flutton Garden, Holborn, and *bought last week* for the proposed church. In accordance with the documents above recited, the Rev. Dr. Raphael Melia has been acknowledged by the purchasers as the director of this undertaking, and he will associate with himself some respectable and competent lay gentlemen for the transaction of the temporal business. This church will be built on the model of the oldest Christian churches, and the Divine services celebrated in Italian and English, and also in other languages, if required; priests of all nations, and confessors speaking every language, will be found there. There are now in the house of the Sacred Congregation at Rome *several English students receiving a proper ecclesiastical education, who will eventually be attached to this church*, besides other Italian and foreign priests.

“His Holiness Pope Pius IX. has desired that the new church should be dedicated to the Prince of the Apostles, St. Peter. But to succeed in this great undertaking the assistance of English generosity and of that of foreigners resident in London is required. It is a *fixed principle* of the members of the said congregation *not to incur any debt* for the building of the church, but to go on in proportion to the means afforded by the charitably disposed.”

Thus Rome is gradually fixing her fangs upon England in the midst of our divisions and comparative apathy.

ROSA MADIAI.

THE following is an interesting description of Rosa Madiai, written by a respected lady who visited her in the month of September last, in the prison in which she is confined in Lucca:—

“28th September 1852.

“Rosa Madiai is a woman of tall and dignified appearance, though strongly marked features, and dark eyes, sunk deep in their sockets, with a dim worn look, that tells of tears and weary watching, long imprisonment, (for she has been in confinement since May 1851,) and protracted anxiety and suspense, joined to her previous weak state of health, has evidently told upon her; its traces are visible in her thin grey hair, in her emaciated hands, and her drooping head, bowed down with that indescribable expression which acute mental suffering alone can give. But as soon as she began to speak, the unfeigned cheerful resignation, the unquestioning faith, which are her leading characteristics, so lighted up our countenance, that all previous marks of suffering seemed to disappear; there is nothing, however, of the parade of a would-be martyr in Rosa Madiai—no exaggeration, no fanaticism. On the earnest hope being expressed that no arguments, nor promises, nor prospect of speedy deliverance, would ever induce her to waver in her profession, she clasped her hands fervently, and looking up to heaven, said, ‘Oh, no; I trust in God, never! Oh, no; I would far sooner die. I do not trust in my own strength, for I know I am a poor weak woman; and sometimes my heart seems to faint, but I pray to God, and I know for Christ’s sake he will give me strength to glorify him in the end.’ She has hitherto not been compelled to assume the prison dress, nor to have her hair cut off; the latter, in particular, being perhaps the greatest humiliation to which the feelings of an Italian can be subjected; but it is feared an order from Florence may soon arrive to this effect. She said she expected it from day to day, and hoped for a fitting spirit to enable her cheerfully to submit; her gentle deportment seems to have won the respect of those to whose keeping she is intrusted. On asking one of the nuns who superintend the female prisoners at Lucca, whether Rosa suffered much, she answered, ‘Not so much as another would under the circumstances; she is so pious, she has such faith, she has such faith in God.’ She expressed much gratitude for the kindness of the nuns, who never taunted or abused her, as had been the case with her former keepers, when she was confined at the Borgello at Florence. Her cell is very small and dark, the lower part of the window being boarded up, and light and air only admitted by a grating at the upper end. At night, when both door and window were closed, the oppression was terrible. She said she could not rest, she felt as if suffocated. The furniture of this room consists of a bed, a bench near the window, and a chair. She is employed in needlework, and at present makes shirts for the galley slaves. Her chief source of annoyance is from the dreadful oaths, and yells, and shrieks, which unceasingly reach her ears from fifty or sixty of the most abandoned of their sex, her companions in captivity.

"From the courtyard beneath her window, she can also hear the blasphemies and ribald songs of the male prisoners, of whom there are about three hundred. No tongue can describe all the horrors she is there compelled to listen to. One night she was repeating the Lord's Prayer aloud, and when she came to the words, 'Hallowed be thy name,' she stopped and said, 'Ah, no! thy name is not hallowed here, thy name is profaned and outraged all day long. Ah, why do those who behold prisons not think of the souls of those they confine in them? Who can ever learn to repent in such a place as this?'"

"She was trying to acquire the custom of speaking aloud to *herself*; she said it broke the silence of her cell—her voice was like a companion to her. Some days were terrible when her soul was dark within her, and she was very anxious about her husband: such long long days as if they would never come to an end! On others, again, she felt quite cheerful, and scarce conscious of her captivity. A person one day asked if her sufferings were not very great? 'Yes, I suffer,' was the reply; 'but I strive always to remember how much more Christ suffered for me, and how thankful I ought to be if I suffer now for his name's sake.' 'You must be very good, Rosa?' was the rejoinder. 'Oh, no, I am not,' she answered, 'there are none good; but what I am I am, by the grace of God; he will give me strength to glorify him.'"

"Controversial books are given her to read, but, unlettered as she is on most topics, she is yet thoroughly well read in that Book which maketh wise unto salvation; and the precision and clearness with which she applies its unerring test to the arguments placed before her, would give a salutary lesson to many in these times. She shed no tears during our interview, but the muscles of her mouth often quivered, and her poor thin hands were often pressed nervously together, particularly when speaking of her husband. She said 'she tried not to weep, as her tears might be attributed to regret at the course she had taken or to faintheartedness.' Those only who understand the Italian characters, its warmth of expression and vehemence in lamentation, can adequately appreciate this heroic woman in her calm Christian endurance and resignation."

What would the Papists of Britain say if a similar process were attempted with Wiseman and Cullen for their spiritual good? But meantime the earnest prayers of all Christians ought unceasingly to be made to God on behalf of his imprisoned and tortured servants.

As a striking contrast to this, it is instructive to observe how thoroughly the Papists of this country sympathize with, and defend all the atrocities of Florence. The following is from the *Lamp*, November 20:—

"The Grand Master of the orangemen of Ireland, and his bigot confrères, have received a severe rebuke from the Grand Duke of Tuscany. He refused to admit the violent no-popery brawlers into his presence. The Duke, nevertheless, will exercise his clemency to these politico-religious Propagandists, for the Madiai are the victims of *revolutionary principles*, and not of intolerance. It is to be hoped that the firmness of the Tuscan Government in resisting anarchists, will have the happy effect of deterring others from attempting to infringe the laws of any nation at the beck of English bigots, and by English gold. Fanatics and their *tools* must be taught that gold and *impudence* are not to subvert the laws of states."

DR. CAHILL IN LONDON.

We observe that this Popish firebrand has lately been figuring in London, and that Dr. Wiseman, with less than his usual caution, has been openly countenancing and supporting him. He may, therefore, now be regarded as an openly accredited agent of the Vatican. His mode of operation is considerably skilful. He proposes to enter a town as a lecturer on astronomy. Much Popery, which tortured Galileo, cares about astronomy! But Dr. Cahill's diagrams serve as a masked battery. The age is one of smattering science, and young people, induced to hear the braggart priest talk commonplaces about the stars, may next be persuaded to hear his abuse of Protestantism. We are glad to find Protestant champions in all parts of the kingdom now prepared to meet and expose the emissaries of Rome; and it is certain that if the stir which Papists create were always instantly taken advantage of, to saturate the public mind with Protestant truth, the messengers of the Pope would be made instrumental in dragging in triumph the chariot of the gospel. When Dr.

Cahill was lately in London, repeating his threadbare lectures, he was openly challenged by the Rev. Robert Macguire, of the Islington Protestant Institute, in two admirable letters, which have since been published, and which we regret that we cannot transfer to our columns. The cowardly priest, who, in the first instance, was, as usual, very brave, saying, "I offer a premium to the man who can meet me on this point," sung dumb at once when Mr. Macguire appeared. He "*must leave town immediately*" after his lectures were finished. This is, at least, the third challenge which Dr. Cahill has declined, leaving his wondering dupes in the lurch. The Protestant public may easily know the worth of his impudent bragging. We are glad to see that Mr. Macguire at once followed up Dr. Cahill's flight by a lecture on some of the topics which the priest had been pretending to discuss. Such is the true duty and policy of Protestant ministers, who must "be able by sound doctrine both to exhort and to convince gainsayers."

THE PAPACY AS VIEWED BY THE CHURCH OF ENGLAND.

(From a highly respected Minister of that Church.)

IN the December Number of your most valuable work, the *Bulwark*, which I rejoice to see is meeting with some portion of the success it so richly deserves, there is an interesting article (communicated) on the question, "Does the Church of England recognise the Papacy as a True Branch of the Church of Christ?" Agreeing with the writer as far as he goes, permit me to add a few additional reasons in proof that our Church does not recognise the Church of Rome as a *true* branch of the Church of Christ? but only as that apostate and fallen branch, which once professed the faith so truly as to be spoken of throughout the whole world, but whose doom is so fully announced in the Second Epistle of St. Paul to the Thessalonians, and the 17th and 18th chapters of the Revelation of St. John.

1st, The Book of Common Prayer speaks of one of the main doctrines of the Papal system, viz., that of *Transubstantiation*, as "*idolatry to be abhorred of all faithful Christians.*"—(*Rubric to the Communion Service.*)

2d, In the Preface to the authorized translation of the Scriptures, our Church speaks of the Pope—the head of the Papal community—as "*that Man of Sin,*" whose destruction is foretold by the Apostle St. Paul at the next advent of the Lord.

3d, In the Homilies of the Church of England it is expressly declared that "the Bishop of Rome ought rather to be called Antichrist, and the successor of the Scribes and Pharisees."—(*Hom. x. Pt. 3.*)

4th, In the Articles of the latter branch of the United Church of England and Ireland, it is declared that "the Bishop of Rome's work and doctrines plainly discover him to be that Man of Sin foretold in Holy Scripture, whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming."—(*Art. 80.*)

With such testimonies, there can be little doubt on the point that our Church does not recognise the Church of Rome as a true branch of the Church of Christ, and it is very important at this time when such mistaken views are prevalent, even amongst Protestants, to remember the only ground we have for rejecting her pretensions is, that she is essentially that "apostate" system, and her head "that Man of Sin," whose doom is so clearly foretold in the word of God.

PROGRESS OF POPYRY IN AMERICA.

THE *New York Freeman's Journal*, a leading Popish paper, of June 26, 1852, gives the following startling account of the progress of Popery in the United States :—

“ With us here, in New York, the sentiment of Catholics, led on by our illustrious Archbishop, has been demanding a vast cathedral adequate to the position that Catholics now hold in the great metropolis. But this demand has been wisely held in abeyance, temporarily, till some dozen new churches in different parts of the city can be erected to supply the most urgent wants of the people. What a tale is told, however, by this very want of which we speak ! From the window by which we are now sitting, in the limited circuit of the city through which our eye can reach, three crosses are seen crowning three several Catholic churches, while the vast bulk of the new Redemptorist church, cathedral-like in its dimensions, and the most beautiful and artistic in its style of any church building in the city, is rising rapidly in full view of us. And as we look at these we remember that two other Catholic churches, one on the right and the other on the left, are less distant from us, though not in view, than any that we can see. And yet it is the need of more churches for actual and pressing use that delays the building of a splendid cathedral.

“ Leaving New York, let us look at Albany, where the cathedral of Bishop M'Closkey has so rapidly sprung up, and casts into the shade all the buildings of the capital of this State. Before we quit the State of New York we will find in Buffalo another cathedral of vast proportions rising under the care of Bishop Timon. In our sister city of Philadelphia we find another rearing its gigantic proportions ; and we see the Bishop cheering on his people to complete this mother church of his diocese, and to render to Philadelphia the grandest edifice in that city. In Pittsburgh another grand cathedral is in progress. In gallant old Kentucky this summer or the coming fall will see in Louisville the most splendid building in the State consecrated to Catholic worship under the auspices of her own cherished and beloved Bishop Spalding. So we might go on to speak of Cleveland, Milwaukee, and other episcopal sees in the great West, or of Charleston, Mobile, Savannah, and others at the South, where splendid cathedrals have either been just finished, or are in process of rapid erection ; and yet we have given but a very imperfect view even of the one distinguishing feature of the Catholic Church to be found in her vast cathedrals, for which no religion but the one could find a use, and which nevertheless testify wonderfully to the force and majesty of the faith even in its simply exterior and popular manifestations.

“ There is another thing particularly to be remarked in the great fertile West. It is, that through whole regions of the land the traveller is never out of sight of the cross, which skirts lakes and rivers as it rises on the tops of Catholic churches.”

In another number of the same *Journal*, the following additional information is given :—

“ In 1822, before the Association for the Propagation of the Faith had been founded, the United States and Canada possessed together only twelve bishops ; they now have forty-eight, and under them a number of clergy to correspond ; and already the Church, in her foresight, has divided off regularly into dioceses the whole North American continent, from Hudson's Bay to New Mexico, from Labrador and Newfoundland to Vancouver's Island.”

Now, of course, some allowance is to be made for the habitual boasting of Rome ; but we suspect, from personal observation, that there is considerable truth in these representations. Popery is beginning to tell powerfully on the political struggles of the United States, and many of the leading statesmen, as in this country, openly pander to it. It is obvious, from the American papers, that it had considerable influence in the late presidential election ; and if Cuba and Mexico are added to the Union, with their great masses of Papists, the Protestants of America will have just cause of serious alarm. Meantime, we rejoice to see that they are to a great extent alive to the importance and urgency of the struggle ; and we should like to see a friendly alliance established between the Protestants of America and Britain, and common measures of resistance and aggression adopted with the same unity and clear understanding which undoubtedly characterize their opponents.

NEWS FROM ITALY.

A DISTINGUISHED English Protestant, who is spending the winter on the continent, has sent home two very interesting letters, which are published at length in the *Lancaster Gazette* for January 1, and from which we make the following extracts:—

“I could tell you of numberless instances in which the simple reading of the Bible is doing wonders. In a little town not many miles hence, sixty persons have just renounced Popery, and implored that a faithful minister may be sent to them. All was arranged for the purpose, when the priests succeeded in raising such a storm, that it was obliged to be suspended for the present; and dear B—, in whose labours I was so much interested, or Iago Maggiore, is to go over once a month. One more instance I must give you. A little company in a village not forty miles from Turin, experienced the transforming efficacy of Bible truth, and lately renounced Popery. They were brought to see the duty of feeding on Christ in his own appointed ordinance, after a spiritual fashion; and hearing that there was a Protestant church in Turin, three of them actually walked between thirty and forty miles in order to receive the Lord's Supper.

“In poor Tuscany, I could tell you more of the wonders the Bible is effecting than it would be prudent to do. I have good authority for stating the number who have seen into the errors of Popery, from reading the Scriptures, at 24,000. But every one says they are 20,000 at least. And is not this a prodigious fact in so short a period?—and a fact that all the advancing enmity and persecution of the priest-ridden government will only magnify and forward. ‘Why do the heathen rage, and the people imagine a vain thing?’ The Jesuits and priests are as surely and as extensively doing the Lord's work, as the infuriated Jews did when they stoned Stephen, and drove the Christians from Jerusalem all over the world.”

“The grand effort now is to induce the Madiai to recant, under the idea that their long and suffering imprisonment will induce them to catch thankfully at the idea of liberation. But they have counted the cost. And if consolations abound, as sufferings abound, they will not easily be caught by such a tempting bait. In the meanwhile, as it was with the young banker named above, so it is throughout Tuscany. The Romanists are outwitting themselves. All that they intend against the Gospel is most abundantly making for it. Every one is craving hard for a book, which is thus prescribed and feared; and while the Tuscans will read the Scriptures, it is well known that more than 20,000 have thus been brought to see into the errors of Romanism, and to long for a purer light. I could tell you much of the schemes adopted for reading the Scriptures. If dens and caves of the earth will hereafter have to tell their tale, so will the woods and fields. Surely, surely this state of things cannot long be endured. It may not be easy to say what can be done, but surely there should be something more than the fractional and sectional interference of Protestants: there should be some great national effort—there should be the whole body of the episcopacy presenting their Protestant front—every bishop should require his clergy to avail themselves of the existing arrangements of the Church for desiring prayers for the persecuted Christians of France and Tuscany. It may not be as easy to say what should be done, as to say what was done by Cromwell and other English governments, for the persecuted Waldenses, and on other similar occasions. It will be for England's good in the coming judgments, at all events, to have unequivocally manifested her Christian sympathy, and, if she can do no more, to have presented her solemn protest in the face of the whole world against religious bigotry and intolerance.”

“Have I ever given you the history of the young soldier, as illustrating the power of the simple word? P— was brought up a Romanist in France—the colporteur comes his way, and he is prevailed upon to buy a New Testament—he reads it, and finds it quick and powerful, and sharper than any two-edged sword—he becomes a new creature in Christ, and from love to that Saviour, whom he had discovered, he resolves to devote himself to the work of the ministry—arrangements are made for his entering the college in Geneva—he is no sooner there than the conscription in France requires him to go off as a soldier—his regiment is ordered to Rome to protect the Pope. One day a pious friend of mine seeing two young soldiers whose appearance induced him to address them, he found them real Christians; but not being able then to enter into conversation, he gave his address, and begged them to call in the evening. My friend, hearing the young soldier's history, naturally regretted that he should be called from his high purpose, and promised to raise money for his release. A £50 for the purpose was soon forthcoming, and P— returned to his college. I had the pleasure of seeing him in Geneva last October. What cannot the word of the Spirit effect!”

“I mentioned in my last the young banker's story of the priest and marriage fees. Let me give you a similar one related by Lady T—, when I called upon her yesterday. She had been paying her cook's wages the day before; and, knowing that she had just buried her husband, and had several debts, she urged her to pay without delay. ‘Ah, madam, (she said,) I have a deal to do: a deal of prayers to say for my poor man, for he was a bad, drunken husband, and I must get to church as often as I can, for I have a deal of prayers

to say for him.' 'At all events,' (said Lady T—,) 'you will go and pay your baker, &c., and let all this money go for your just debts.' 'Why (said the woman) as for that, it is all very well, but my priest tells me my poor man was so bad and drunken, that it will be all work to get him out of purgatory, and that he can do nothing for him without seventeen francs at least!' Lady T— feared to go too far, but the cook gave a significant nod, which seemed to say that, for this time at least, she intended to cheat the priest. So much for the religion of money."

"P.S.—My friend, Mr. C—, has just returned from Volterra, where he has been for his monthly visit to the Madiai. He says, he never saw anything like the union of suffering with 'always rejoicing.' Poor Madiai could only whisper one word to him in secret, they were so closely watched; and that word was 'poison.' He could not determine whether he meant that poisoning process was in progress (for he was very ill), or that he expected it. There is a general belief that they will be poisoned!"

CIVIL AND RELIGIOUS LIBERTY AS UNDERSTOOD BY PAPISTS.

THE New York Journal of Archbishop Hughes quotes, in its largest type, an article from a Popish print called the *Crusader*, in regard to the notorious article in the *Rambler* about civil and religious liberty, as follows:—

"'Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. . . . It is neither more nor less than falsehood. No man has a right to choose his religion.'"

"Whether the extract is fairly copied from the *Rambler* we cannot say, and we don't care, for we willingly endorse every word of it," &c.

After some incoherency about Mormonism, &c., the writer adds emphatically,—

"We are heartily disgusted with the modern cant and slang about civil and religious liberty, and sorry to see some craven Catholics afraid to stand by the eternal principles of their faith. Let us bear in mind these principles are of God, and of them and their legitimate consequences we need never be ashamed."

ADDRESSES ON PROTESTANTISM.

Two singularly admirable addresses in regard to Protestant duty, have just been issued—one by the Priests' Protection Society of Dublin, "to Protestants throughout the world," a most earnest and eloquent paper, calling for immediate and united action; another by the "National Club," in London, on "the Progress of Foreign Popery as affecting English safety." This latter is a most alarming representation, founded on undoubted facts—proving that Popery is closing in upon us on all hands, and that Britain is left almost single-handed to fight the great battle. These tracts should be universally circulated.

THE TELEGRAPHIC SIGN. By a Protestant Catholic. London: Webb, Millington, & Co.

A SINGULAR and ingenious book on the aspects of the times, and the near completion of the 1260 days of Rome. Well worth reading.

HISTORY OF THE JESUITS. By C. B. Nicolini. Nichol, Edinburgh.

This important work is now com-

plete; and we earnestly recommend every Protestant, and especially Protestant minister, to procure it.

A BEACON LIGHT—MAYNOOTH TRIED AND CONVICTED. Seeleys, Hatchard, & Nisbet, London.

AN important mass of documents about Maynooth—an armory for such of our Members of Parliament as wish to know and proclaim the truth.

ASPECTS OF POPERY AND PROTESTANTISM.

SINCE Popery claims to be universal in its creed and practice, it is surely not unfair to look for its real intentions towards Britain in its overt acts perpetrated throughout the world. And when we recollect that Britain, as a Protestant country, is battling not only for its own religious purity, but against a system spread like a net-work from pole to pole, we do well to glance betimes on this side and that of our island fortress to see how the cruel enemy treats those who are outside the citadel, and the unhappy victims who have fallen into his snares. Perhaps, therefore, it may fortify our opposition to Popery in England if we rapidly survey the doings of Popery abroad; and it may be encouraging to those who are resisting it here to observe how nobly our fellow-Protestants carry on the war in less protected regions of the earth. We must omit (but we may not forget) the dreadful catalogue of those butcheries and massacres which redden the calendar of bygone days, and which are to this hour a charge against Popery, not in the least disproved or disavowed. Keeping, however, to our own times, and even to the last few years or months of history, there is truly enough to rouse the negligent and to warn the most imprudent of men. Take the map of the world, then, and trace the late doings of Popery on the various nations of the continent, beginning with the west of Europe.

PORTUGAL.—Here, within the last few weeks, a decree has been issued, by which fine and imprisonment are the punishment of those who write (even in private) or speak against the Roman Church. This edict is illegal, it is directly contrary to the constitution of Portugal, (established with the aid of Britain,) and it has not been assented to by the Cortes or Parliament. Whence comes it? From the Prime Minister Saldanha, *whose confessor is an Irish priest*.

SPAIN.—Scarcely will they permit Protestants to bury their dead in this country. Popery has been lately proclaimed to be the established religion, no other is to be tolerated. Rome and Madrid are bound by a "Concordat," that holy link which was actually recommended for enslaving Britain not three years ago.

FRANCE.—Popery is double on French soil—outward pomp and show, Sabbath fêtes and amusements, anything to divert popular attention from the real things of life; or if this vanity is found insipid, then French religion becomes settled infidelity. The Pope does not come to Paris, else the fall of usurping despotism might entangle superstition in its ruin. Yet here the Bible is making vast, unheard-of progress, never was there such demand for the Scriptures in France before.*

BELGIUM.—A desperate endeavour was lately made in this dark Popish

* A Protestant orphans' house, in the south of France, was lately, at the instigation of the Jesuits, visited by the Prefet (or magistrate.) He inspected the establishment from one end to the other, and finally called the superintending minister into a private room to hear his decision. The Jesuits chuckled with the success of their scheme. The odious orphanage was to be suppressed. The trembling minister stood before the Prefet, and awaited his sentence. "I have inspected this institution," said the worthy magistrate, "and I shall report to the Government that the best thing they can do is to double its accommodation." So were the Jesuits baulked of their prey. Justice has not utterly disappeared from France.

land to free the national affairs from priestly intrigue. It was for the time in vain, but there is plainly a good work in progress. The Belgians feel the irksome load on their politics, if they do not appear sensible of its weight on their religion. No country in Europe is more over-ridden by Romish priests and their cumbrous machinery. In the single city of Ghent there are seventeen convents.

GERMANY.—Protestantism wages a vigorous but almost unequal war even in this land of the Reformation. Popery infests the Cabinet of every German Prince, and secretly promotes jealousy, discontent, and disloyalty among the people.

AUSTRIA.—This may be called the head-quarters of absolute tyranny and degraded priestcraft, the right hand of the Pope, the persecutor of Protestant truth. Yet here the Reformation is more than begun. Hungary has thousands of truly Christian sons waiting for national freedom, and resolved, at least, to be freed from individual bondage to the Vatican. Missionaries expelled from Pesth do not carry with them all the fruits of their labours. There are many of God's people who are labouring in prayer and hope in Austria.

PIEDMONT.—The contrast in crossing over to this territory is cheering and wonderful. The Scriptures are sold daily in the streets. Churches rise up on all sides, and are well filled with Protestant worshippers. The national legislature has made a bold stand for liberty, and is as yet, thank God, successful. Despite the denunciations of Rome, there are railways, and telegraphs, and gas-works, commerce and manufactures. An English railway contractor lately brought 300 workmen to this reviving country, and his first act was to appoint an excellent minister to attend to them, and to supply every man with a Bible.

TUSCANY.—Glorious land of martyrs, on which the eyes of the civilized world are rivetted. No triumphs of the truth are more precious than its progress amongst suffering believers. Sure we are that our opponents would gladly have all Tuscany Protestant rather than preserve it as a scene in which Rome has again to play her fiercest part. The tenants of the dungeons, too, in Tuscany are well content to suffer, that Popery may be truly known, and the faith of Christians tried and proved. Let us follow with our prayers the 20,000 Bibles now circulating about Florence.

MALTA.—Blessed with a thousand friars and monks, a luckless island, too, of our own possessing. Here, three years ago, in arrogant impudence, even during the expulsion of the Pope from Rome, the Popish councillors of Malta essayed to pass a decree, by which any person not stopping to revere and worship *their* idolatrous processions, was to be punished with *three years'* imprisonment. Similar inattention exhibited towards other religions were to be visited with incarceration for *three months*. England, however, prevented this absurd edict from becoming law.

ITALY.—Here, indeed, under the very eyes of the Pope, we might expect to find Popery triumphant, or at least secure. *It is not so.* The Italians are moved with an unknown ferment of restlessness. Light is breaking in. The heart of Popery beats feverish, with a sickly and unreal life, while her distant members are convulsed. Popery, in Italy, is vastly changed within the last ten years. The population of Rome has decreased some 60,000 in that time, and half as many persons are now in the prisons. The Bible is finding its way even into the Papal cloisters. Soon we may hear the heavenly tidings, "Babylon is fallen."

GREECE.—The Greek Church is not a whit behind that of any other country

in protesting against Rome's assumption. Protestantism is slowly leavening the mountaineers of Albania.

RUSSIA.—Here, perhaps alone, Popery is not suffered to live. Superstition, in an equally revolting form, prevails, and perhaps Rome is content, so as men are only held in darkness.

The state of the Continent indicates high excitement and preparations for an outbreak. The war of Turkey against Montenegro threatens to draw in Austria and Russia; and the *Times* intimates that this may lead to the overthrow of the Turkish empire. If so, the students of prophecy may well look on with prayerful interest. Such an event would instantly be followed by great results. Will the Jews then be restored? What is to become of Egypt? France, and probably Britain, may be drawn into the struggle; and if all Europe is convulsed, we may see "the cities of the nations fall, and great Babylon come up in remembrance before God." The time is short. "Blessed is he that watcheth, and keepeth his garments clean."

We purpose to continue this brief summary of the present aspects of Popery in our next, and again we would remind our readers that a careful attention to what is going on in foreign states, is at least as much our duty as it is the practice of our enemies. The Protestantism of Britain is intimately connected with a clear apprehension of Popery in all the world besides.

Not to forget our records of the exertions carried on effectually at home, it is with pleasure that we observe the continued activity of our friends in many parts of Britain. Four lectures were lately delivered for the Dorset Protestant Society; and a public meeting against the Maynooth Endowment will shortly be held. Eight lectures are being delivered at Edinburgh. For the Glasgow Protestant Society, ten lectures are in course of delivery, each of them to be given a second time in another place. The British Protestant Alliance is adopting a similar means of directing attention to Popery; and besides a very crowded meeting held by the Bath Protestant Alliance on the subject of the Madiai, evening schools have been opened by the association to indoctrinate the minds of the young. Meetings are held weekly by the Alliance for discussing the tenets of Popery; and lectures have been arranged specially for schoolmasters, parish clerks, and others, whose influence is extended amongst the poor. Two large public meetings were held within a fortnight of each other at Leicester; and the Leamington Protestant Alliance has celebrated its anniversary. An excellent effect was produced in Tunbridge and its neighbourhood by a crowded public meeting, held by the Protestant Society of the town. The splendid success of the meeting held in Exeter Hall by the Protestant Alliance is a cheering token for good. The attention of the Legislature is now fairly attracted to the rabid ferocity of Popery abroad.* We observe that Lord Winchelsea has fixed his motion for an inquiry into Maynooth for the 12th of March, and we trust the debate will prove useful to Protestantism in this country, and that petitions will be poured into both Houses for the immediate abolition of the entire system. May the Lord, whose cause we are seeking to advance, rightly direct our judgments in adopting the best means for our purpose, and encourage us to zealous, earnest efforts, by crowning our humble endeavours with success.

* The President of the United States and Mr. Everett, the Minister, have each written most earnest letters to the Grand Duke of Tuscany, entreating him to release the Madiai, and offering to send a ship of war to fetch them to America. Even the Prime Minister of Tuscany, the Duc de Casigliano, has interceded with his master on behalf of the prisoners. As yet in vain.

WHY ARE THE MADIAl IMPRISONED ?

A VERY important and influential meeting was lately held in Exeter Hall, at which the case of the MadiAl was earnestly expounded ; and the same subject has since been discussed in the House of Commons, on the motion of the Hon. Member for Perth.

It is refreshing to discover, that the recent proceedings of Rome are beginning to open the eyes of some of our leading politicians. The *Edinburgh Reviewer* now feels like the man who was afraid to go to sleep lest he should awaken and find that after all old Lord Eldon was right. Mr. Macaulay, who spoke of the "bray of Exeter Hall," has at length discovered, what every old woman with her Bible knew all along, that Rome is still "insolent and intolerant as in the days of Hildebrand ;" and Lord Carlisle, whose amiable spirit was slow to suspect the rancorous depths of Popish malignity, has at length been staggered by the evident connivance of British Papists in the atrocious case of the MadiAl. He has published a letter, demanding an explanation of the affair ; and the whole Romish camp has been seized with consternation. Mr. Langdale has come forth with some irrelevant trifling about the Ecclesiastical Titles' Bill. Dr. Cahill, as usual, has boldly misrepresented the question, at the same time indicating, however, that he is prepared for any amount of persecution, if only against Protestants, and under the pretence of "law,"—the pretence, indeed, under which all persecution has been carried on. He says, with evident approbation,—

"In the year 1786, the Tuscan Government enacted a law against 'private conventicles,' which prohibited any one to hold a meeting in his own house, or to form a meeting in the house of a third party, under any pretext whatever—even of religion, without the sanction and the written legal license of the civil authorities."

At the same time, he denies the notorious fact, that the MadiAl are punished for a religious crime. The Rev. S. Minton of Liverpool has published an admirable letter in reply to this unscrupulous emissary of Rome, in which, after exposing his character and his cowardice, he says,—

"While labouring to convince the Earl of Carlisle that the MadiAl are punished for a civil instead of a religious offence, he must needs indulge in a little of his usual egotistical grandiloquence, by saying, 'As I hold in my hand the indictment of the Tuscan Attorney-General, I can command your lordship's attention whilst I instruct you.' And this is what exhibits him to such perfection. For any one who reads that same indictment, (not one word of which does the Dr. quote,) together with the Attorney-General's speech, will see that not the slightest charge of revolutionary conduct is made against them, but solely that of proselytism. Witness the following extracts from the 'Act of Accusation.' 'The Chamber of Accusation has ordered that Francesco and Rosa MadiAl be accused of the crime of impiety.'

"It is likewise ascertained that they lent their dwellings for the convenience of meetings, both for religious exercises, and the instruction of the members. . . . And that the MadiAl even out of this meeting profited by every favourable occasion to exercise Proselytism, preaching and insinuating, among other things, maxims contrary to the sacrament of confession, to the real presence in the Holy Eucharist, to the sacrifice of the mass, to the doctrine of Purgatory, to the worship of the Sacred Image, to the intercession of the blessed Virgin and the Saints, to the Priesthood, to the Pontificate, to the observance of certain feast days, to the forbidding of certain food,' &c. Observe, they are not accused of even 'insinuating maxims contrary to' loyalty or civil obedience. 'In consequence Francesco and Rosa MadiAl are accused of impiety, committed by them in the course of last year, by means of a Propaganda and Proselytism to the so-called Evangelical Confession, or the Religion of the Pure Gospel, not so much by teaching, as by the distribution of books and tracts, to the prejudice and insult of the Catholic religion predominating in the Grand Duchy ; a crime foreseen and punishable by the 60th article of the law of Nov. 30, 1786, and by judicial observance.' Yet this is the very law which Dr. Cahill calls 'a prudent and essential enactment,' which, he says, 'had no reference whatever, either directly or indirectly, to forbidding the circulation of the Word of God,' which 'was framed, not against religion of any kind, but against blasphemy ; not against

liberty, either civil or religious; but to protect God and man from a scene of blood and devastation.⁷

"The speech of the Attorney-General, which may be found, together with other most interesting information upon the subject, in the 'Prisoners of Hope,' follows the tone of the indictment. Not a hint is thrown out of the Madiai being 'incipient revolutionists.' On the contrary, he confesses that 'the acts of goodness, natural probity, and benevolence, that Madame Madiai wished to urge in arrest of judgment, may cause one to grieve more over her separation from Catholicism, but cannot free her from the present crime.'

"Now, Sir, the whole of Dr. Cahill's letter, from beginning to end, is grounded on the assumption, that the Madiai were charged with revolutionary intrigue. The 'indictment' itself, which he says he 'held in his hand,' distinctly proves that they were not. Therefore, unless he plead guilty to a pretty strong Liguori, by admitting that he had not read the document which he held in his hand, it is somewhat difficult to see how he can escape from the charge of having wilfully slandered the Madiai, and deliberately attempted to deceive the Earl of Carlisle.

"One great good that can scarcely fail to result from this agitation, is the dragging to light Rome's true character."

Two documents more, however, are conclusive against Dr. Cahill and Rome. In the letter addressed to Lord Roden by the Tuscan Minister for Foreign Affairs, on the 25th of October last, this passage occurs:—

"The Madiai have been condemned to five years' imprisonment by the ordinary tribunals, for the crime of propagating Protestantism; which is prescribed by our laws as an attack upon the religion of the State. Their punishment is the application of these laws; and their appeal for a reversion of their sentence has been rejected by the Court of Cassation."

And if any doubt remained, it is completely cleared away by an outspoken Papist, who disposes at once of the lying mystification of Jesuitism, by a plain statement. In a letter to the editor of the *Daily News*, Mr. Chisholm Anstey, referring to Lord Carlisle's letter on the case of the Madiai, observes:—

"No one who has conversed much with English Catholics, at least upon the case of the Madiai, can have failed to see that amongst them the friends of religious freedom are miserably few, and that nearly every member of the body is persuaded that, in countries professing the Roman Catholic faith, it is the bounden duty of the State to coerce heretics by temporal penalties, and, if need be, to extirpate them by the sword. A minority amongst us have at all times stood up to protest against these monstrous opinions, and to assert the inalienable right of man to worship God in what way his conscience tells him is the most pleasing to the great object of worship. But it is now at least a much diminished and still diminishing minority; and for some time past our orthodoxy has been publicly aspersed for belonging to it. Why does not Cardinal Wiseman in 1853 do that for the Madiai of Florence, which in 1838 he wished Mr. O'Connell to do for Clement Augustus of Cologne? The answer is obvious. The Prelate was a Roman Catholic; the lay prisoners are Protestants. Under these circumstances, Sir, Lord Carlisle will see how hopeless it is to expect a Roman Catholic demonstration against the contemptible and cruel bigotry of the Tuscan despot. Were we to attempt it, we should not be able to fill a meeting, and our speeches would be delivered to bare walls. On the other hand, we are excluded from the Protestant gatherings which are being held, by the narrow and sectarian spirit of the conveners. We are *not* 'friends and supporters of the Protestant Alliance.' We have, therefore, no right to intrude upon assemblies of persons meeting under that title in Exeter Hall."

On this latter remark we have one observation to make. If liberal Papists are few, their position in one sense is all the more honourable. But to mix them with Protestants would only be to foster a gross delusion. Persecution is of the very essence of Popery; and it is a pure hallucination on the part of Mr. Anstey to think otherwise. If he wishes to be on the side of liberty, he must abandon his present position altogether. But Protestants must not compromise their position by countenancing any form, however apparently mild, of the Romish system.

To Dr. Cahill's refusal to meet Mr. Macguire of Islington, after throwing down a challenge, we shall refer in next Number.



MAKING ROOM FOR THE PRIEST.

MAKING ROOM FOR THE PRIEST.

THE following occurrence, which took place last summer, is communicated by a gentleman in Manchester :—“A friend of mine was travelling in Ireland; when at Killarney, and starting thence for some other place in his route, he went to the coach office some time before the time for the starting of the coach, and, as is customary in England, placed his coat on the box-seat to secure it, and shortly took possession of the seat himself. A group of idle Irishmen were standing near the coach, and presently hints were given to him that he must come down, and ultimately he was told, that he would be pulled down by force if he did not vacate his seat. As numbers were much against him, and thinking discretion the better part of valour in this instance, he did come down, and had the mortification to see his place immediately occupied by a smooth-faced, sleek-haired, Jesuitical looking priest, who emerged from behind the half-clad group, amidst their genuflexions and numerous grimaces, and quietly and comfortably ensconced himself in the box-seat, evidently much to the delight of the lookers-on, and equally to the discomfiture of my poor friend.

“Throughout the most of his tour, he was much struck with the power which these Jesuitical priests have over their victims.”

The increasing intercourse with Ireland will aid in opening men’s eyes to the nature of Popery. After all, the Pope is just doing the same thing on a great scale—getting the continental despots to act as his “bullies,” that he may resume the “box-seat” of Europe.

PETER NO POPE, AND THE POPE NOT PETER’S SUCCESSOR.

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”
—**Matt. xvi. 16-19.**

SECTION FIRST.—PETER’S CONFESSION—ON WHAT IS THE CHURCH BUILT?

THE appropriation of these verses, and especially the last two, to the support of Popery, seems something so fanciful and legendary, that it is surprising it was ever attempted, and still more, that the attempt has ever succeeded. Indeed, in the darkness of the Middle Ages, when fancy and feeling led the judgment, and men’s minds had hardly begun to search for the sense of words behind the sound, there is less wonder that it did succeed, but that it should survive till the middle of the nineteenth century is a thing passing strange. Still it does survive among even educated Papists, and the passage is often quoted and pled. This renders it imperative that the reading public should see what is the real meaning of the passage, and they will assuredly perceive that it does not make Peter a Pope, or the Pope his successor. For obvious reasons, we take under review the 16th and 17th verses, as well as the 18th and 19th; and the whole passage contains four things: 1st, Peter’s confession; 2d, The Lord’s account of the origin of it; 3d, The vast importance of that which is embodied in the confession, and Peter’s relation to it; 4th, The gracious and honoured position in which Peter was to stand to it.

1st, The 16th verse contains Peter’s confession. This was elicited by Jesus asking, “Whom do men say that I the Son of man am?” When, on hearing the answers that were returned, He put the pointed question, “But whom

say ye that I am?" then Peter, always fervent, and sometimes forward, answered, "Thou art the Christ, the Son of the living God." A more appropriate and comprehensive confession could not have been made. From the beginning, under such designations as "the Seed of the Woman," "the Seed of Abraham," "the Seed of David," "the Messiah," and the like, Christ, the Divine Redeemer, had been revealed to men and his coming foretold, and now Peter saw Him in the flesh before his eyes, and knew it was He, and said it was He,—“Thou art the Christ, the Son of the living God.” If we penetrate a little beyond the mere vocables, into the principles of truth that gave rise to them, we see that the appointment and revelation of the Messiah unfold the infinite love and grace of God toward men. It unfolds, at the very least, that there is forgiveness with Him—that He had found a ransom—that He had found out a method of saving sinners by free grace, and that this method was to send his Divine Son into the world as God made manifest in the flesh, through whose perfect righteousness sinners might be saved, on the principle of free grace. All this seems summarily comprehended in Peter's confession. Says he, "Thou art the Christ, the Son of the living God,"—an agent well fitted for the work, and fully qualified to bring it to a successful consummation. It is God's great scheme of salvation to men, by free grace through Christ, that is embodied in Peter's confession.

2d, We see next the Lord's account of the origin of that confession. "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." We need not dwell on the deep satisfaction that Jesus displays at the words of his apostle, or on the hearty blessing which He pronounced upon him, but notice what He says concerning that which called it forth, "flesh and blood hath not revealed it unto thee, but my Father who is in heaven." By "flesh and blood" is just meant mere human nature, or mere human nature in its best condition. Now it is palpably evident that human nature, or human powers in their best estate, can never make any revelation. They may advance from stage to stage in the knowledge of natural things, or may rise from step to step in reaching the successive developments of science, but of the things embosomed in the purposes of God they can reveal nothing. Human nature may possess powers of apprehending, and understanding, and believing what is revealed, but it can reveal nothing itself. As "no one knoweth the things of a man save the spirit of a man which is in him, even so the things of God knoweth no man but the Spirit of God;" so none but God can make a revelation of them. It follows, that of all that is embodied in the plan of God's saving grace, neither Popes nor councils can reveal anything, but God alone is himself the revealer. By his own divine means He had taught Peter, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

3d, The vast importance of that which is embodied in the confession, and Peter's relation to it, are expressed in the 18th verse—"And I say unto thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." In the initial words of this verse, Jesus recalls to Peter's mind what passed when his brother Andrew first introduced him to Jesus. It is said of Andrew, (John i. 41, 42,) "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone." He now recalls this to Peter's recollection, in token of satisfaction with his present confession, and to indicate Peter's fitness for what was yet before him. To make the im-

port of the name clear to the less instructed reader, we may say that the Greek word *πέτρος*, (*Petros*.) which we have adopted into our language and pronounce Peter, just signifies "a stone;" and Simon the son of Jona was called "a stone," apparently on account of his prompt, bold, and firm character. In the display of this character, when Peter made his illustrious confession, the Lord reminds him of the interview at which he got this name, as being well pleased with the way in which he had verified it. When the Lord goes on to say, "and upon this rock I will build my Church, and the gates of hell shall not prevail against it," the Papists take it for granted that the "rock" named is just the "stone" mentioned before, and that Jesus is saying he will build his Church upon Peter. They gratuitously assume that, as the word *πέτρος*, (a stone,) is formed from *πέτρα*, (a rock,) so they are identical in meaning, and that Peter the "stone" is the "rock." But they forget that, though the words are of the same origin and closely allied, yet before they assume their identity, they should give philological proof that they are used interchangeably. This they can never do, for *πέτρος* properly and natively just signifies a *detached* stone, and *πέτρα* never signifies this. In a number of instances Homer uses the word *πέτρος* to express the stone which one warrior hurled at another on the plains of Troy. Again, when *πέτρος* does not signify a *detached* stone, but an *undetached* portion of a rock, it does not signify the great mass of the rock, but some overhanging or projecting piece of it, and has an epithet to this effect joined with it, as *κατηγεφής πέτρος*, or some other adjective, as the case may be, preserving the analogy to the stone, and never identifying it with the general rock, (*πέτρα*.)

Besides all this, evincing sufficiently that Jesus did not mean to teach that the "stone" was the "rock," it is plain that if he had held the Popish principle of interpretation, he would not have changed the word at all, if indeed he should have thought of repeating it. From the full-hearted complacency with which he responds to Peter's confession, had He meant that He was to build his Church upon Peter, He could hardly have failed to say, "And I say unto thee that thou art Peter, and upon *thee* I will build my Church;" or, if for the sake of emphasis or some other cause, He chose to repeat the word in conferring the dignity upon the forementioned "stone," He would not have said, *ἐπι ταύτη τῇ πέτρῃ*, (upon this rock,) but *ἐπ' ἐκείνῃ τῇ πέτρῃ*, (upon that stone,) I will build my Church. But as He does not say what could be construed after the fashion of the Popish gloss, it is plain that it must be rejected, and that the Lord does not here teach that His Church was to be built upon Peter. Thus the foundation of the Popish system sinks in the mire and vanishes.

Since it is plain from the words themselves that Peter was not the "rock" upon which Christ was to build His Church, I need not go into other Scripture evidence to disprove it. The whole apostolical history is incompatible with the notion that Peter was the prince of the apostles and the foundation of the Church which they built. I shall not prosecute this argument, but simply endeavour to ascertain what "this rock" is. The opinion that Jesus, in uttering the words "upon this rock," pointed to himself, though theologically unobjectionable, is too refined and fanciful to be satisfactory. In looking simply at the case, we cannot but see that the views then before Christ's mind were those touched by the confession of Peter. We cannot help seeing that his gracious mind was so complacently full of what was brought up by that confession, that this, in all that fulness with which his Divine intelligence invested it, is the subject of which He speaks. Peter had said, "Thou art the Christ, the Son of the living God;" and the mind of Jesus, penetrating into

the grand scheme of free grace laid in the purposes, and plans, and counsels of Jehovah, as summarily comprehended in this confession, fastens upon *that* as the sure foundation on which the Church had been built from the beginning, and on which the Gospel Church was to be emphatically built, and says, "and upon this rock I will build my Church."

This very natural view of the case harmonizes well with the instances in which the Church is set forth under the figure of a building. When Paul says, (Eph. ii. 19, 20,) "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;" the foundation he mentions seems simply God's well-ordered and sure plan of grace. It is designated "the foundation of the apostles and prophets" in the sense of *it* being *theirs*, not in the sense of *them* being *it*. It is their foundation as themselves were built upon it, and as they used it as that to which they brought sinners when they were labouring to build up the living temple with lively stones. They were not the foundation, but that was the foundation *upon which they built*. This view is corroborated by what the same apostle says, (1 Cor. iii. 10,) "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon." The foundation which this "wise master-builder laid" was obviously not the *substantive person* of Christ, but the scheme of free-grace,—salvation meritoriously procured by Christ. And when he adds, (verse 11,) "Other foundation can no man lay than that is laid, which is Jesus Christ," he plainly does not mean Jesus Christ as a substantive object, or in the substance of his person to be laid down as a foundation, but he means Jesus Christ in the virtue of his work as the grand development, embodiment, and channel of the Godhead's purpose and plan of salvation by free grace. We need not stop to go through other passages. They are all instinct with the same life, and governed by the same principle, shewing that the "rock" upon which Christ builds his Church is just that good and well-ordered scheme of wisdom, and love, and grace, and equity which flows to men through "the Christ, the Son of the living God," and is far from being the Apostle Peter, as Papists so blindly feign.

SECTION SECOND.—AGAINST WHAT THE GATES OF HELL SHALL NOT PREVAIL,—
THE POWER OF THE KEYS.

ON the concluding clause, "the gates of hell shall not prevail against it," very little need be said. In former times it was in the gates of cities or castles that kings and councillors met to judge parties and causes, and to concert their plans of war and other public matters. It was from these "gates" that the counsels and forces went forth, to invade and overthrow the territories and parties around them. Hence, "the gates of hell" is just a name for the combined plottings and machinations of all the powers of darkness, comprehending the Devil and his angels, and all his agents among men, whose plans and operations are aimed at the overthrow of the Church of Christ. Paganism was the earliest combined emanation from "the gates of hell" against the Church. Popery shot off from the Church itself, and then became an emanation from "the gates of hell" for the same hostile purpose. "The gates of hell" have sent forth others besides these, such as infidelity and all forms of unscriptural religion; but these have been the most powerful expeditions that "the gates of hell" have ever sent forth. Still the Church made progress in spite of Paganism, and the Church was preserved and propagated,

as in the valleys of Piedmont, in spite of Popery; and this preservation and progress, as also the Reformation of the Church under Luther and others, are just the accomplishments of Christ's promise, "the gates of hell shall not prevail against it." It is *sad* indeed that the Papists would make Peter a prime dictator in "the gates of hell," and a principal leader in the crusades which have sought "to prevail against" the Church which Christ has built upon God's counsels of free grace!

We come now, in the last place, to the important and honoured position in which Peter was to stand to this,—“And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” Without stopping to expose the childish fancy of Papists who represent Peter as the door-keeper of the celestial mansions, who, when persons come to knock at the gate of the third heavens, takes his keys and opens the gate to some and shuts it against others, (a legend fit only to amuse the fancy of children,) I shall endeavour shortly to exhibit the meaning of the verse. The simple sense of the language will be enough to put to flight the Papistical construction. In the words of Jesus before us, “the kingdom of heaven” clearly means the same thing as in the frequent passages where it is said, “the kingdom of heaven is at hand.” By “the kingdom of heaven” is undoubtedly meant the Gospel Church, or the New Testament Church, and not the celestial regions. It is called by such names as “the kingdom of heaven,” or “the kingdom of God,” because it is a community separated from the world, and is constituted or governed by institutes and laws that come directly from God himself. Other parts of his universal empire are governed by Him and made subject to his natural laws, but the members of this community place themselves voluntarily under his revealed laws and obey them intentionally. His word and will constitute their whole code of institutes and rules. Such organized communities sprung up after Pentecost, and have continued ever since; and these constitute the Church which Christ was to build upon the “rock” of the Divine counsels, and which is here designated “the kingdom of heaven.” While such are the constitution and laws of this kingdom, there must be principles and authority regulating admission and exclusion. The use of keys is to open and shut gates and doors, and the change in the language from the metaphor of “keys” to that of “binding” and “loosing,” shews that it was the disclosing and application of the principles and authority regulating admission and exclusion that Jesus was to give to Peter. He does not intimate that He would station Peter as a sentinel at the gates of the upper mansions, but He would convey to him *that* by which or according to which persons should be admitted into his kingdom on earth or excluded from it. It means not that Peter was to admit or exclude according to the dictates of his own personal will, but that Christ was to furnish him with “the keys,” according to which admission or exclusion was to be regulated, and Peter was really himself in due time to use them. These “keys” simply mean the *matter of inspired knowledge* that was to be given to Peter. Not the inspired state, but the matter of truth and duty that became known through means of that inspiration. This Peter did not yet possess; but he was to get it. He had already witnessed a good confession; but there was much included in the very words he used, or rather in that indicated by them, as to God's plan of grace, as to the relations of his Lord to that plan, and as to the relations of both his Lord and that plan to the Church, which Peter did not yet understand, and was not qualified to apply. This he was not to have till the day of Pentecost was fully come, and when that came

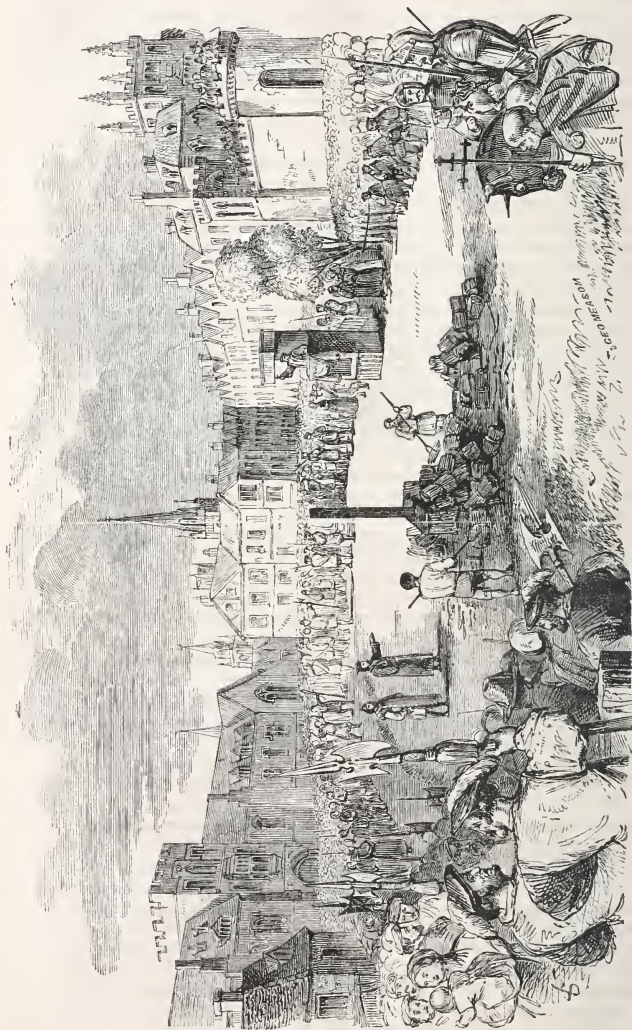
Peter was to get "the keys of the kingdom of heaven," consisting of the full development of the Gospel plan, constituting that perfect system of truth and duty, for individuals and communities, that was revealed to him and other inspired men, and through them made known to their fellow-mortals. It was the full truth of the Gospel, and the law in relation to the Gospel, as revealed at the Pentecostal period, that constituted "the keys of the kingdom of heaven" committed to Peter. When on the day of Pentecost (Acts ii.) he opened the door of the kingdom to the Jews, and subsequently (Acts x.) opened the same door to the Gentiles, these processes did not constitute the giving of "the keys" to him, but merely the commencement of the use of them. "The keys" do not consist in *that*, but in the Gospel system now made known to him. It was not by virtue of any principedom conferred upon him, or of any power inherent in him, but by the plain and honest application of the Gospel truth, that Peter was to admit into the kingdom or exclude from it. That truth in all its perfection, in respect to both the articles of faith and rules of practice, was to be brought to light by the plenary inspiration of Peter and his brother apostles; and when Peter himself or any other one applied this truth faithfully, he acted in accordance with the will of God, actually copied the mind of God, and God sanctioned what he did. Of this we have an instance, Acts viii. 20-24. It was in the view of administration of this kind, and not as a result of personal status, that Jesus said to him, "Whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven." As the sanction in heaven of the "binding and loosing" on earth depends entirely upon the right application of God's revealed laws, and as the apostles were all secured against mistake in this matter by their plenary inspiration, so we find, as was natural to be expected, that the same power that was here guaranteed to Peter was extended to the rest of the apostles. When Jesus was risen from the dead and appeared to them, we are told, (John xx. 21-23,) "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Not only so, but as was to be expected, too, the very same power of "the keys," and of "binding and loosing," which He extended beyond Peter to the other apostles, is extended beyond all the apostles to wholly uninspired men; and when these, possessing a scriptural status in the Church, do scripturally understand and apply God's laws, the same "binding and loosing" in heaven is awarded as in the case of the apostles themselves. It is to a simple Church of Christ, without an inspired office-bearer amongst them, but who apply faithfully his revealed rules of discipline, that He says, (Matt. xviii. 18,) "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

Thus the pretensions of the Popedom, that "the keys of the kingdom of heaven," and the power of "binding and loosing," are lodged in the hands of the Pope, dissolve into thin air. They are seen to be the figment of an untutored imagination. Papists not only arrogate, with gratuitous absurdity, the same power to the Pope that Peter, the inspired apostle, possessed, but they claim for Peter a status and prerogative which Christ never gave him. The power of "the keys," given indeed to him, and first used by him, was equally given to all his brother apostles, and is still given to the scripturally qualified office-bearers of any scripturally organized Church. The power of "binding and loosing" belongs equally to them all. Nothing to the contrary

can be inferred from the fact that Jesus addresses Peter individually in these verses. We cannot see how it could have been otherwise. Though Peter was no Pope and no prince of the apostles, yet he was one of great prominence and eminence among them. He, moreover, was the only one who at this time witnessed the good confession to the honour of his Lord; and in these circumstances it was befitting that his Lord should address him personally, but at the same time not in a way to exclude from participation in what He said those who were of like character with Peter. Had Jesus not done as He did, but addressed the company of the disciples collectively, His words would not have been true. Judas was amongst them, and therefore the holy Jesus could not have addressed these verses to the disciples in general; but when Judas was dead and gone to his place, and the Lord appeared to the eleven after His resurrection, He specifically extended to all the disciples the same prerogatives which He had announced to Peter, and by implication awarded to them. This plainly proves that Peter, though indeed an eminent apostle, and distinguished among his brethren, was yet no prince of the apostles, no Pope, but stood with them in the same parity of office. If Peter was no Pope, most certain is it the Pope of Rome is no successor of his; and the attempt to base this Popish legend upon the verses we have reviewed is one of the most singular specimens on record of human ignorance sacrificing the sense to the sound. When a prejudice is up, and the judgment is not seeking to reach the solid sense of the verses, but the untutored imagination is surrendered to the mere tinkle of sounds, the superstitious soul may mould them into the Popish shape; but no sooner does the judgment come to understand what is taught in the verses, than that legendary shape vanishes like the baseless fabric of a vision.

DR. WISEMAN AT LEEDS.

THE public prints have sufficiently exposed the exquisite effrontery of Wiseman in claiming the glory of science for Italy, chiefly on the ground that it is the land of Galileo—the man whom Popery tortured. Dr. Wiseman's lecturing on science at all, is a mere adaptation to the public taste of Britain. Witness the conduct of Rome in regard to the Irish Colleges. When do any of the Italian cardinals become peripatetic lecturers? But Wiseman's explanation of the tortures of Galileo is really characteristic. He says, "Then sentence was pronounced upon him—then his theory was condemned, but only was it condemned because it came into collision with theology. Therefore Galileo was never imprisoned for any of his discoveries, or anything he did for science, but for thrusting a theory, not proved, upon the Church." "Into collision with theology!" Be it so. The infallible theology, therefore, of Rome, at that time, was *false*, and instead of helping science, was a great hinderance to it! But this ignorant meddling Popish theology comes into opposition to science in every way, and at all times, by laying a general arrest on the human mind, and bending every understanding where it has the power into degrading servility at the feet of priests. Gas could not, till lately, be admitted into Rome, because it might interfere with the donations of wax candles! It might interfere "with theology." In fact, Italy was more advanced in all physical respects under the old heathens. Popery has done little else than carry it back into deeper barbarism. Popish countries are all notorious for the blight which rests upon them; and Popery is like the lean kine of Pharaoh, "it eats up all the fat, and yet is never itself the fatter."



PREPARATIONS FOR BURNING BISHOPS LATIMER AND RIDLEY.

PREPARATIONS FOR BURNING BISHOPS LATIMER AND RIDLEY AT OXFORD.

OUR woodcut is a copy of an old picture representing the preaching of the sermon, previous to the martyrdom of the famous Bishops Latimer and Ridley at Oxford, in the days of the Bloody Mary—days to which all Papists look back with enthusiastic admiration. The present Tuscan cruelties, however gratifying to them, fall considerably short of what the high claims of the Vatican demand; whilst Gardiner and Bonner are always regarded as Popish saints of the highest order. The idea, at the same time, of preaching a sermon on such occasions, is peculiarly Romish, inasmuch as murder, as in the case of the Thugs, is part of the Popish religion. Other murderers have some shame, and court the darkness; but Popery has got over all such weakness, and attempts to sanctify her most atrocious wickedness by sermons and prayers. Hume, the infidel, tells us in regard to that period, that

“The crime for which almost all the Protestants were condemned, was their refusal to acknowledge the real presence. Gardiner, who had vainly expected that a few examples would strike a terror into the Reformers, finding the work daily multiplying upon him, devolved the invidious office on others, chiefly on Bonner, a man of profligate manners, and of a brutal character, who seemed to rejoice in the torments of the unhappy sufferers. He sometimes whipped the prisoners with his own hands, till he was tired with the violence of the exercise. He tore out the beard of a weaver who refused to relinquish his religion; and that he might give him a specimen of burning, he held his hand to a candle till the sinews and veins shrank and burst. It is needless to be particular in enumerating all the cruelties practised in England during the course of three years that these persecutions lasted; the savage barbarity on the one hand, and the patient constancy on the other, are so similar in all those martyrdoms, that the narrative, little agreeable in itself, would never be relieved by any variety. Human nature appears not, on any occasion, so detestable, and at the same time so absurd, as in these religious persecutions, which sink men below infernal spirits in wickedness, and below the beasts in folly.”—*Hume's England*, vol. iv. pp. 413-14.

The following affecting account of the martyrdom itself, should be engraven on the hearts of all the people of Britain, as Rome is eagerly thirsting for a renewal of similar tragedies.

“On the morning of October 16, 1555, Latimer and Ridley were led to the place prepared for their burning, in the front of Baliol College, at Oxford. They knelt down and prayed separately, and afterwards conversed together. A sermon was then preached, in which their doctrines and their characters were aspersed, but they were not suffered to reply. ‘Well,’ said Latimer, ‘there is nothing hid but it shall be opened.’ The jailor then took off their upper clothes, to prepare them for the stake, when it was seen that Latimer had put on a shroud as his under-garment; and although he had appeared a withered old man, his body crazed and bent under the weight of years, he now ‘stood upright, as comely a father as one might anywhere behold.’

“All being prepared, a lighted fagot was brought and laid at Ridley’s feet. Latimer then turned and addressed his fellow-sufferer in these memorable and emphatic words: ‘Be of good comfort, Master Ridley, and play the man: WE SHALL THIS DAY LIGHT SUCH A CANDLE, BY GOD’S GRACE, IN ENGLAND, AS I TRUST SHALL NEVER BE PUT OUT.’ The fire burned fiercely; Ridley suffered much with great constancy, but Latimer was soon delivered. He exclaimed aloud, ‘O Father of heaven, receive my soul.’ Bending towards the flames, he seemed to embrace them, and bathe his hands therein, and speedily departed. When the fire was burned low, the spectators crowded round the dying embers; they beheld his heart unconsumed, and a quantity of blood gushed from it, reminding them of his prayer already mentioned. He had indeed shed his heart’s blood as a testimony to the truth of the doctrines he preached.”*

THE THREATENED INVASION—THE UNION FOR PRAYER.

THE Union for Prayer begins on the 6th curt.,† when we trust many ministers will preach on the subject. Much has lately been said on the defenceless state of Britain and the probability of an invasion by the French, whilst on

* Lives of the British Reformers. London: Tract Society. 1836. Pp. 214-15.

† See *Bulwark* for January, p. 171.

the other hand every such idea has been as vehemently scouted by certain pretended friends of economy and peace. The question has an immediate bearing on the subject to which our pages are devoted, inasmuch as if an invasion is attempted, it will be like the old Spanish Armada, sent in name and with the blessing of the Pope, to whom Napoleon III. has become henchman; and it will come for the express purpose of extinguishing the Protestant liberties of Britain. The late ravings which have been allowed to issue from the French press, and for which the Government must be held responsible, are all in this strain; and it is rather suspicious, that Messrs. Cobden and Bright, who profess to despise these threatenings, are at the same time strong abettors of our Popish home conspiracy.

History proves that there are cycles of absurdity as well as cycles of weather. Old Dr. Robert Baillie, two centuries ago, tells us, amongst other graphic things, that he heard a man in London "make a confused harangue about peace, without duly distinguishing between the peace of God and the peace of the devil." If he had lately been reading in the newspapers through his spectacles in the old manse of Kilwinning, an account of the Manchester conference, he might have repeated his observation. Peace is one of the greatest blessings of God; and there has no doubt been much improper expenditure by our country on wars of aggression; but that man must know nothing of history, or human nature, who imagines that the present alarm is visionary, and nothing of Christianity, who expects secure peace till the millennium comes. The whole Papists of the world are anxious to put down the power of Protestant Britain. In our last Number we gave an account of an old invasion of our country by the French, at the bidding of the Pope. We know that another Pope excommunicated Henry VIII., and stirred up his subjects to rebellion; that another excommunicated Queen Elizabeth, and encouraged Philip of Spain to attempt to subdue this country by means of the celebrated Armada. An invasion now, therefore, would be only in keeping with past experience; and the following sentences from Hume about Philip of Spain at that time, would apply equally to Napoleon III.:—"The point on which he (Philip) rested his highest glory, the perpetual object of his policy, was to support orthodoxy and exterminate heresy; and as the power and credit of Elizabeth were the chief bulwark of the Protestants, he hoped, if he could subdue that princess, to acquire the eternal renown of reuniting the whole Christian world in the Catholic communion. . . . After an enemy had once obtained entrance, the difficulty seemed to be over, as it was neither fortified by art nor nature; a long peace had deprived it of all military discipline and experience, and the Catholics, in which it still abounded, would be ready it was hoped to join any invader. . . . The fate of England must be decided in one battle at sea and another at land."^{*}

When we consider how deeply sinful the nation is, in many ways, and especially in giving pecuniary support to this accursed system of Popery, and that war is one of the righteous judgments of God, by which nations are scourged for sin—when we think how daring and unscrupulous the present Emperor of the French is, who has an old grudge to revenge, and 500,000 troops at his command all eager for war—when we consider that multitudes of Papists in this country and in Ireland openly boast of their admiration of Continental despotism, and would eagerly welcome a French invasion, that we are miserably prepared for such a serious contingency, and that it may

* Hume's History, vol. v. p. 331.

come upon us suddenly—it is the height of folly to contemplate the present state of matters without alarm.

It is of course the duty of our rulers in these circumstances to adopt suitable measures of national defence. This is alike the dictate of reason and Scripture; although it is singular that two classes of men, of very different principles, have united in making light of this. One class have always confounded the duties of private individuals with those of magistrates, forgetting that whilst individuals are to be gentle and forgiving, magistrates have received from God a “sword,” and are bound to use it as “a terror to evil-doers” within and without. A soldier is the mere executive of the magistrate; and it is noticeable, that those who would abolish the soldier, would generally abolish the hangman. When John the Baptist was asked by the soldiers in his day, what they must do, he did not tell them to lay down their arms, but said, “Do violence to no man, neither accuse any falsely, and be content with your wages.” Besides, if it be lawful to put a murderer to death, what is an invading army but a company of public murderers? Aggressive war may be admitted to be indefensible; but that a band of French Papists should be tamely suffered to land on our shores to please the Pope, with the express object of destroying truth and liberty, and in the language of Dr. Cahill, to “bury their eager swords into the inmost hearts of every man bearing the hated name of Englishman,” is eminently repugnant, both to reason and Christianity. The ancient proclamation was a noble one, on which in a time of trial we once heard an admirable sermon: “Be of good courage, and let us play the man for our people and the cities of our God; and the Lord do what seemeth to him good.” The other class of friends of peace, no doubt, include well-meaning men, but some of them who, amidst pretended liberalism, dare to eulogize the despotism of France, and to urge their silly arguments about economy, at the very time when they screen the large grant to Maynooth, and patronize Wiseman, deserve, and we believe receive, the cordial scorn of every true patriot. But let us above all things remember, that “except the Lord keep the city, the watchman watcheth in vain.” The very infatuation of our rulers may itself be a judgment of God and a token of approaching evil. Let us turn to the Lord with deep humiliation and earnest prayer. Let us put away all evil from the midst of us, and seek to bring forth fruits meet for repentance, otherwise God will certainly punish us for our sin. The convulsions amidst which Babylon is to be overthrown are approaching, and if our nation does not shake off her connexion with the “beast,” she may expect to be sucked into the whirlpool.

In the case of Queen Elizabeth, there were the most elaborate military and naval preparations. But the strength of the nation consisted in a firm adherence to Protestant truth, and in the prayers of many earnest men of God; and the Armada was scattered and destroyed, mainly by the power of God, and without the hand of man. It was like the overthrow of the Egyptians in the Red Sea, when God looked out upon them in anger, and the Israelites were only called upon to “stand still and see the salvation of God.” Britain, then comparatively insignificant, has risen, by the Divine blessing and the light of truth, to be the glory of kingdoms, whilst Spain has sunk, and become despicable under the power of superstition. “If a man’s ways please the Lord, he will make even his enemies to be at peace with him.” The same thing is true of nations. “Them that honour me I will honour; they that despise me shall be lightly esteemed.”

WHAT IS TO BE DONE?

WHAT Demosthenes is said to have regarded as the first, second, and third rule of oratory, viz., "action, action, action," holds an equally important place in all temporal efforts, and especially in our great battle with Rome. General speculations, however important, will avail little in our struggle with the most unscrupulous, practical, and persevering enemy that the Church of Christ and the civil governments of the world have ever encountered. Many, however, who fully admit this are at a loss to know what to do. There must be a painful consciousness on the part of Protestants that they are making little progress at present, whilst Popery, as a political element, is making stealthy and steady advances toward power. There is a great want of unity in Protestant effort, and an immense amount of ignorant and torpid indifference. Two things would be very important. It would be important were a meeting of all the more zealous and prominent Protestants of the empire held for prayer, and to devise common measures of resistance and aggression against the enslaving plans of a wily and united priesthood. Many eminent men in Britain, who are one in heart, and zealous in the same cause, have never seen each other, and are acting without concert, whilst one spirit animates the entire army of Rome. Let our readers think of this seriously. It would also be most important were more men set apart to devote their entire time and energy to the maintenance of this great struggle. In no other way will the work be effectually done. Popery, besides many supernumeraries, has a multitude of idle men; saying mass, in truth, requires no study, and every Popish priest may be said to be a busy emissary of evil. We understand that, in Scotland, it is proposed to devote at least one eminent man to the work of resisting Popery. It would be well if at least six men were set apart for the same purpose in England. Meantime, we have much pleasure in submitting two examples most worthy of imitation: the first, that of an eminent minister of the Church of England, who thoroughly understands the question; and the other, that of an active and zealous Association. We have thus an illustration of duty, both in an individual and collective form. Here is an extract of a letter to the Secretary of the London Protestant Alliance:—

"The great difficulty that always presses on me is the painful fact that the masses—the great and dense masses of our population, are as ignorant of the nature and character of Popery as they are of the system of Mahometanism; and in consequence of this perfect ignorance they are liable to be led astray by any and every subtle or plausible person who may lay himself out for it.

"Some years ago all classes were in this state. Then the controversy with Rome was raised. Immediately some one or two hundred gentlemen and clergymen became converts to Rome. They were *unprepared* for the controversy, and they have fallen at the first assault. My present fear is, that as soon as the same question is raised among our artisans, the same sad results will follow, owing to the fact that they are entirely *unprepared*.

"The question therefore arises, as to how we can meet this and be prepared.

"The Romanists have, in every part of England, young men, generally *artisans*, who are trained to this controversy, and can speak in public meetings, or in private, on the subject. They know the popular arguments and the popular answers to arguments, and at times urge them with considerable talent. Mingling with their fellow-workmen, they know their feelings and minds, and have constant opportunities of extending their principles. I fear lest, with such an organization against us, our raising the controversy may be turned against us.

"The course which I should propose is as follows:—That our several Scripture readers, schoolmasters, pupil-teachers, &c., with such intelligent and zealous artisans and young women as might be disposed, should be formed into a large class, to meet once a-week, in order to be schooled and trained to a knowledge of the controversy. I have myself proposed to instruct them in all the requisite details of the arguments and answers, so as

to give them such a practical knowledge of the subject as to enable them to defend themselves, and also to defend others, when assailed by the missionaries of Rome. What we want is, a body of artisans, and persons of that class, who can manage the controversy in a manner suited to their own class.

“Our learned arguments, our patriotic theology, our critical disquisitions, our fine drawn distinctions, are all so much loss, thrown away and worse than useless, with those classes among whom we desire to act, and who are most in danger from the enemy. A more ‘rough and ready’ method of controversy is requisite.

“I hope, in ten days or so, to have organized a class of some two or three hundred persons; after training them, I hope they will render effectual any course of public lectures that might afterwards be delivered.

“Such are my views on this subject. I tremble for the result, unless some such measures be generally adopted. It is the only way of checking either Popery or Tractarianism, and I am resolved to try it here, and can only rest on the Great Bishop of souls for a blessing.”

There cannot be a doubt that the true source of our danger is indicated in this letter, namely, abounding, torpid, and sometimes ludicrously conceited ignorance of the real nature and designs of Popery on the part of the masses of Britain. And yet by a little well-directed effort on the part of the ministers of the Gospel, this evil could soon be greatly abated, if not removed. The Papists are all taught as much controversy as to enable them to puzzle ignorant Protestants. They are generally very ready to argue, and if all our servants, artisans, and people in shops and warehouses, were only thoroughly indoctrinated with sound views and sufficient knowledge of the points at issue, this very peculiarity of aggressive Popery might be made the means of resisting its progress. We do not see why every minister should not take pains to instruct his own people, since an open attempt is now made to overturn the Reformation itself, and why even the children in the schools should not, by means of pictures and simple stories, be taught to cherish a “heart-hatred” of Popery. Here, again, is the example of an efficient Association,

BATH PROTESTANT ALLIANCE.

“PRIOR PARK ROAD, BATH, *January 25, 1853.*

“MY DEAR SIR,—Intending as I do, to leave home for four days, I take this *early* opportunity of supplying you, as requested, with information respecting the operations of this Alliance during the present month.

“Already you have been apprized, by the circular transmitted you on the 5th inst., of an aggressive Romish movement in this city, by the opening of schools, and also of a chapel to which a tract and book depository was about to be attached.

“These facts have engaged the earnest attention of the managing committee, and the result may be thus summarily stated.

“1. Evening schools for persons of both sexes, and of various ranks in life, have lately been opened in the lower part of Bath, both generally to convey religious and secular instruction, and especially to counteract the influence of the new schools above referred to.

“2. A course of twelve weekly lectures on Romanism, intended especially to instruct persons in positions of religious influence, and of various religious denominations, such as city missionaries, lay readers, parish clerks, schoolmasters and schoolmistresses, pupil-teachers of both sexes, and Sunday-school teachers, in the best mode of carrying on the Romish controversy, as opportunity may occur, in conversation or otherwise, among persons of their own rank of life, is about to be delivered, by the special request of the Bath Protestant Alliance, in a central schoolroom in the city.

“3. Weekly meetings are now held in two schoolrooms here, to promote inquiry among Romanists, and to give information on the deadly errors of Popery to Protestants, which have been attended by individual Roman Catholics; and discussions, at which the Protestant and the Romish advocates have severally spoken in turn, each for a quarter of an hour, have been carried on in a most friendly spirit. It is humbly hoped that, under the divine blessing, much good is being produced through this instrumentality, especially in shewing unwary Protestants the true character of Popery.

“4. The committee have a pledge from the Rev. Hugh Stowell of Manchester, to lecture here upon Romanism, on Wednesday the 16th February, and they are now in correspondence with him as to details.

“5. A proposal is before the committee, from Mr. Wilbraham Taylor, to deliver a lecture in Bath on the persecutions in Italy, with a view to obtain support for an institution formed at Geneva for the reception of exiled converts from that country.

“6. The committee have devoted a certain sum for the purchase of Numbers of the

Bulwark for free distribution in Bath, in the hope of thus promoting the permanent circulation of that periodical in this city.—I remain, my dear Sir, cordially yours,
 “GEO. WOOD, *Act. Hon. Sec.*”

This is an example most worthy of universal imitation. It is one of the flagrant evils of our time that Associations are formed, long lists of names published, and all the formalities adopted of an apparent organization, whilst in reality little or nothing is done. The result of this is most mischievous: men are lulled asleep by the idea that others are doing the work, whilst in reality the enemy have all the field to themselves. Such organizations, on the other hand, if instinct with life and energy, and spread over the entire three kingdoms, could not fail, by the blessing of God, in producing speedily the most salutary results.

PROTESTANT EFFORTS IN GLASGOW.

It is singularly encouraging to mark the increase of Protestant, or rather Anti-Popish missions in the leading towns of the empire, and the palpable success with which their efforts are accompanied. Protestant zeal is beginning to be manifested by Christians of different denominations, and most of our leading cities are now becoming the scenes of active and successful missions. We shall give an account in a future Number of the interesting proceedings of the Glasgow laymen in opposition to Rome. Let all join with increasing energy in this good work. We directed attention in a former Number to the mission lately established in Glasgow under the charge of the Rev. Mr. Gault. We observe that Dr. Henderson has now laid before his Presbytery a report of the operations of this active agency, which has been cordially approved, and is at once gratifying and instructive. After giving an account of Mr. Gault's proceedings, similar to that contained in a late Number of this Journal, the report proceeds:—

“Since April last, Mr. Gault has been assisted in his work by Mr. George Keegan and Mr. John Mathieson, the latter a Free Church student, who has command both of the Gaelic and Irish tongues; and the former a native of Ireland, brought up in the Church of Rome till his fifteenth year, speaking the Irish language, and an approved licentiate of this Presbytery. Both have proved able helpers to Mr. Gault. Both visit stately among Roman Catholic families. They assist in teaching a weekly class of between 300 and 400 young men and women, who are there regularly indoctrinated in Bible truth as opposed to Popish error, and they hold meetings more or less frequently, as they find opportunity, in private houses, suiting their instructions to the circumstances of their hearers, and the object of their mission. More recently Mr. Keegan has begun to extend his labours, holding a public meeting every Sabbath-day in Moodie's Court, in a hall generously granted for the use of this mission by the Protestant Laymen's Association; and another on a week evening in any district where he can find an open door. So many as from 500 to 600 attend his meeting on the Sabbath, and the attendance on the week evening is measured by the capacity of the Church or hall in which the meeting is held. It is due to Mr. Gault to mention here, that he meets with Messrs. Keegan and Mathieson for an hour daily, to read with them on the Popish controversy, an exercise which obviously will increase the qualifications of them all for their good work.

“In addition to these multifarious personal services, the agents of the Presbytery's mission have put in operation various accessory means of promoting its object.

“There are ten Sabbath-schools connected with the mission, attended by 336 pupils—many of them children of Papists—and taught by no fewer than 36 teachers, trained in and gathered out of the weekly class before mentioned.

“A library has been formed for the use of the adult class, which contains 213 books and 193 pamphlets; and finally, tracts, in part prepared, or in part carefully selected, on the errors of Popery are distributed at all the public meetings on a very large scale, amounting, in the course of the year, to about 186,284, or above 3500 weekly; and as no one receives on any occasion more than a single tract, the weekly number of distributions, 3500, may be taken to represent the general average of the weekly attendance on the instructions of your missionaries.

“It will be gratifying to the Presbytery to learn that the Sabbath schools, the library, and tracts, have been provided altogether free of charge to the funds of the mission. The accommodation for the schools and the services of the teachers are all gratuitous, and the cost of books and tracts, representing a value, at cost price, of £200, has been supplied from the collections made at the meetings of our missionaries. These collections have amounted to the large sum of £117, and as the London Tract Society liberally supply publications at half cost price to the mission, that sum is sufficient to meet the expense of this part of the operations of your mission.

“It is not yet time that we might expect to have much to tell of the fruits of the mission. These are not ordinarily of sudden or rapid growth. The husbandman must have long patience for the harvest. Your missionaries have found an open door set before them. A deep and wide-spread interest has been awakened in their work, both among Protestants and Papists; and of the thousands who attend their meetings, a very considerable proportion, especially on week evenings, are of the class whom they desired to reach.”

IMPLEMENTS OF TORTURE USED BY THE INQUISITION.

THERE is in Venice a chamber in which you may see the engines which have been invented by earthly devilry for the persecution of truth. It must resemble the private inquisition in which that diabolical monster, Cardinal Caraffa, found the delectation of his soul. The rack, the horse, the boot, the cord, the wheel, the strangling-chair, screws for the thumbs and arms, machines to crush, or compress, or dislocate, or stretch the human frame, are collected as ghastly memorials of those regretted days when Europe gave her idolatry to Rome. There are bottles and vessels once full of strange and subtle, slow or rapid, poisons; scented boxes, with concealed knives to leap out and gash the woman's cheek who used them; jewel cases, from which long sharp needles darted forth, or a pungent, detonating powder exploded, to blind her who bent over to admire the contents. There are necklaces made to contract and strangle the wearer; bracelets to lacerate the arm; helmets, gauntlets, breast-plates—all forms of fiendish ingenuity—the relics of a time when the sunken-eyed, shaven-crowned familiars of the Holy Office could gloat over the sudden horror and agony of some young girl whose snowy form they extended and racked to conquer her modesty, her piety, or her virtue; or some faithful martyr, refusing to sanction the tyranny of a corrupted Church.—*The Biographical Magazine—Life of Torquato Tasso.*

THE MADIAI AND OTHER MARTYRS.

Jesus! thy saints are taunted,
Imprison'd, tortured, slain,
And Antichrist hath vaunted,
That all their hopes are vain.

But we behold thy finger
On the horizon's edge;
We would not have thee linger,
O haste! redeem thy pledge.

O while thou yet shalt lengthen
The ills thy saints endure—
Accord them faith to strengthen,
And make their lives more pure.

Prepare them for the trial
Thy righteous will ordains,
While pouring out the vial
That of thy wrath remains.

The Church, thy bride, awaits thee,
And mourns thy long delay;
And he who scorns and hates thee,
Would scare her hopes away.

But, saints of God, O hearken,
His promises are sure;
The clouds that lower and darken,
Shall but a while endure.

His Holy Word assures us
Our prospects are sublime;
The dungeon that immures us
Lasts but a given time.

O Jesus, come! we wonder
When will the discord cease;
Make void the Papal thunder,
And give its victims peace.

Their tears shall soon be changing,
For a happier time than this—
They know thou art arranging
For their eternal bliss.

And O, that word—Eternal!
'Tis as a living spring,
'Midst all that is infernal,
We hail thy name and sing.



POPISH AND HEATHEN CHILDREN RECLAIMED.

IN our last Number we presented a family group in the state in which Popery leaves its votaries in Ireland. Heathenism has the same result. Similar results of these systems are witnessed on the Continent, in South America, and in the lower districts of all our large cities. The modern plan of industrial training in "Ragged Schools," in which, besides giving the children food and work, they are instructed in the principles of Divine truth, has been powerfully instrumental, by the Divine blessing, in reclaiming the sunken and neglected children of ignorant and superstitious parents. If this system were only carried out upon a large scale, in defiance of the outcries of the priests against Bible instruction, the most happy results might be anticipated. The figures above were in both cases drawn from the life. Protestantism ought ever to be the prominent friend of men both in their temporal and spiritual interests.

POPERY ATTEMPTING TO SEIZE THE PARISHES OF ENGLAND.

A STRANGE SCENE AT GATESHEAD.

POPISSH aggression still advances ; and as no attempt is made to enforce the recent Statute, and little energy is manifested by Protestants, there seems to be no bounds to the impudent presumption of Popish priests. Our readers are aware, that in the Popish Directory, the entire population of England is now included in each Romish diocese as belonging to Popery. In virtue of the late act of the Pope, the Papists thus boldly claim the entire people of England as under their dominion ; and it is well known that they assert a right to compel them all, by force of arms, to submit to their sway. What has thus been asserted comprehensively, is now being claimed in detail. Mr. Betham, a pervert, and now Popish priest at Gateshead, concerning whom one of our correspondents remarks, that "if sacerdotal pride is any recommendation, he has that to the full," has boldly claimed to be the "parish priest of

Gateshead ;” and a very instructive public meeting was held on the evening of Wednesday the 2d of February, for the purpose of inaugurating his singular claim.

We have seen several reports of this meeting, of which we give the substance. The *Gateshead Observer* says :—

“The walls were decorated with evergreens, and every here and there an inscription presented itself. In the place of honour—in front of the organ—there was ‘Au Bon Père—To the Good Father Pius IX.’; with, on the right, ‘to our Queen and Merrie England,’ and on the left, ‘To our Metropolitan, Nicholas, Cardinal-Archbishop of Westminster.’ Elsewhere we read,—‘To Louis Napoleon, Emperor, the Peacemaker and Restorer.’ ‘Aux Français, les fils de Saint Leu de Troyes et de Saint Germain d’Auxerre, les Catholiques Bretoniques.’ (To the French, sons of St. Lupus of Troyes, and of St. Germain of Auxerre: the British Catholics.)”

This is pretty plain. The Pope is placed above all. As to our beloved Queen, she is degraded to a level with his impudence, Dr. Wiseman, whilst the new tyrant of France is ostentatiously lauded, as well as the French themselves, although, with the usual cunning of Popery, the sedition is partly wrapped up in an unknown tongue. Mr. Betham, the hero of the evening, and introduced as “parish priest,” took the chair, and if the mottoes were significant, his commentary was no less so. We quote from the *Tablet*, Feb. 12, in an abridged form.

“The Chairman, who had been moving easily about amongst the various groups, came to the front of the platform to propose the first toast. As loyal Catholics, he said, they should give their homage where homage was due. If they looked on that which formed the centre point of the sentiments thus inscribed, they would see that as loyal Catholics we saluted the head of our religion, the Vicar of Christ upon earth, in the language of our Norman ancestors, *Au bon père*. (Cheers.) We next saluted our temporal head, our Queen and Merrie England, mindful of the ancient times. The Roman empire no longer existed, but, as in some sort representing its ancient glories, he looked to Europe, and saluted the youthful Emperor Francis Joseph, and the future of Germany; so acknowledging the powerful part the neighbouring country, France, had been called on to play in the destinies of nations, he looked with gratitude to that extraordinary prince who had restored social order to France—(cheers)—and thereby to Europe, the peace-maker and restorer. (Loud applause.) (The mention of the Emperor called forth long-continued cheers.) After adverting to the many excellent qualities which adorn the present illustrious occupant of the Chair of Peter, the reverend gentleman concluded his address by proposing three times three for the Pope, to the good Father Pius IX., which was responded to with thunders of applause.”

Yes, the Pope receives the centre place, and is greeted with “thunders of applause,” the Emperor of France with “long-continued cheers.” These two foreign tyrants are uppermost in the minds of our aspiring Papists, and only after they are duly honoured, is our beloved Queen mentioned at all, and then as coldly as possible, as follows. Let readers of sense judge how far such men would be deserving of the slightest confidence in the event of a French Popish invasion.

“The Chairman again rose to propose the health of the Sovereign of that other kingdom which was of this world. Catholics had bled for the principle of loyalty under most discouraging circumstances; and, after some interesting allusions by the reverend gentleman to the sufferings of Catholics in their adherence to the principle of duty they owed to the temporal sovereign, proposed ‘The health of the Queen,’ which was received with the usual honours and affectionate respect.”

But this is not the full measure of their insolence. The notorious Bamber, whose speeches we formerly exposed, was peculiarly brazen. The *Tablet* says, that in proposing “Religious Equality,” forsooth!—(the equality of Tuscany, Spain, and the Inquisition,) he exclaimed in triumph,—

“Thanks to the Catholics of Ireland, they had gained that emancipation which was denied to justice, and conceded to menace and fear. (Cheers.) Too powerful to be kept longer in chains, the Catholics, who formed one-third of the population of these islands, were allowed to cast aside their fetters and go free.”

The credulous Protestants of England get no “thanks” for their conces-

sions; and in reference to the future, although the fact is wisely suppressed by the *Tablet*, the *Gateshead Observer* reports Bamber as using the following significant language,—

“His friend in the chair had made complimentary allusion to the Emperor of France. He (Mr. Bamber) rejoiced to think that so powerful a potentate and people existed so near our shores, who would not consent that two-thirds of our population should tyrannize over the remainder.”

Let our readers ponder these words, and ask themselves their meaning. It is well to find conspirators so frank. Who is attempting to tyrannize over the Papists! It is they who are boldly aiming at supremacy, and seeking to trample down the confiding people of Britain; and it is plain that they are quite ready to secure their object, if possible, even by force of arms. When will the Protestants of Britain awaken to a sense of the true nature of this struggle? It is perfectly evident that if they do not soon shake off their lethargy, and act a part worthy of their fathers, they may only be aroused when it is too late. It does not seem too much to regard every Popish priest as not only a deliberate traitor to plain dealing, but to every interest of our beloved country. And yet these are the men we are training at the public expense.

THE TRACTARIAN HERESY.

THE subjoined is a concise and authentic exhibition of the perjured, foul, and deceptive heresy which is disturbing the peace of the Church of England, and pioneering the way for Popery:—

“WHAT IS PUSEYISM?”

It is to “utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects, or denominations;”¹ “to hate the Reformation and the Reformers more and more;”² to mourn under “the miserable and soul-sickening feeling of being cut off from Christendom;”³ to hold that by the abandonment of Popery “our Church is *Ichabod*, the glory is departed;”⁴ indulging merely a faint hope, “should the pure light of the gospel be ever, by God’s grace, restored to this benighted land.”⁵

It is to denounce “the present Church system (by which the pretensions of the Pope are rejected) as an *incubus* upon the country;”⁶ to declare that “the Church is in captivity;”⁷ that it is “in bondage,” and “working in chains;”⁸ that “the English Church is incomplete in its formal doctrine and discipline;”⁹ that “at the *Rebellion* of 1688 she threw, as it were, out of her pale, the doctrine of Christ crucified;”¹⁰ that “the mark of being Christ’s kingdom is obscured, and but faintly traced on the English Church;”¹¹ and that “we must recede more and more from the principles of the English Reformation.”¹²

It is to declare that “our Articles are the offspring of an uncatholic age;”¹³ and that the communion service is “a judgment upon the Church;”¹⁴ it is to teach that “the Romish ritual was a precious possession;”¹⁵ that the mass book is “a sacred and most precious monument of the Apostles;”¹⁶ that

¹ Palmer’s Letter to Golightly, p. 9.

² Froude’s Remains, vol. i. p. 389.

³ British Critic, vol. xxix. p. 357.

⁴ Tracts for the Times, No. 31, p. 2.

⁵ British Critic, Oct. 1841, p. 340.

⁶ Froude’s Remains, vol. i. p. 405.

⁷ Tracts for the Times, No. 71, p. 31.

⁸ Tracts for the Times, No. 90, p. 4.

⁹ Tracts for the Times, No. 71, p. 27.

¹⁰ Tracts for the Times, No. 80, p. 76.

¹¹ Ward’s few more Words, p. 90.

¹² British Critic, July 1841, p. 45.

¹³ Tracts for the Times, No. 90, p. 4.

¹⁴ Froude’s Remains, vol. i. p. 410.

¹⁵ Tracts for the Times, No. 34, p. 7.

¹⁶ Newman’s Letter to Fausset, p. 46.

“Rome has preserved in her services, that ‘beauty of holiness,’ of which we had lost sight;”¹⁷ and that the discarding of the mass by our Reformers, gives rise to “a feeling of indignation and impatient sorrow.”¹⁸

It is to assert that “Scripture, it is plain, is not, on Anglican principles, the rule of faith;”¹⁹ that “the tradition of the Church Catholic is the legitimate interpreter of Scripture;”²⁰ and that “we must demand the ascertainment and teaching of the whole body of Catholic tradition.”²¹

It is to teach that “baptism and not faith is the primary instrument of justification;”²² and that “the prevailing notion of bringing forward the doctrine of the atonement, explicitly and prominently on all occasions, is evidently quite opposed to the teaching of Scripture.”²³

It is to assert that, in the Lord’s Supper, “the bread and wine are changed by the consecration of the priest, and the operation of the Holy Ghost, and become the very body and very blood of our Lord;”²⁴ “that the power of making the body and blood of Christ is vested in the successors of the Apostles;”²⁵ that the table is properly an altar, and that “altars presume a propitiatory sacrifice.”²⁶

It is to assert “the cleansing efficacy of suffering;”²⁷ and “that a person may believe that there is a purgatory; that relics may be venerated; that saints may be invoked; that there are seven sacraments; that the mass is an offering for the quick and dead for the remission of sins; and that he may yet with a good conscience subscribe the Thirty-nine Articles of the Church of England.”²⁸

It is to speak of the English Reformers as “persons not to be trusted on ecclesiastical and theological questions;”²⁹ but of Pope Hildebrand as “that celebrated man, who reigns in the Church without vestige of a rival;”³⁰ of Thomas-à-Becket, as “one of the blessed saints and martyrs of the Most High;”³¹ and of “Hildebrand, Becket, and Innocent,” as “the lights of the Church in the middle ages;”³² to hold that “divine providence mercifully interposed, by cutting short the life of King Edward VI.,” and that “the accession and reign of Queen Mary were great and positive advantages to the Church of England.”³³

Finally, it is to maintain, that “Rome was our mother, through whom we were born to Christ;”³⁴ that “the Reformation was a limb badly set, it must be *broken again*, in order to be righted;”³⁵ that in “lacking visible union with the Church of Rome, we forego a great privilege;”³⁶ that Rome “has been, even in her worst times, on most points, a firm and consistent witness in act and word for orthodox doctrine;”³⁷ and, “that the Prayer-book has no claim on a layman’s deference, as the teaching of the Church, which the Breviary and the Missal have not *in a far greater degree*,”³⁸ hence Puseyism, “as on the one hand it begins with the utter repudiation of Protestantism, so on the other it will stop at nothing short of the restoration of unity throughout Catholic Christendom.”³⁹

¹⁷ British Critic, July 1841, p. 158.

¹⁸ Newman’s Letter to Fausset, p. 47.

¹⁹ Tracts for the Times, No. 90, p. 11.

²⁰ Tracts for the Times, No. 71, p. 15.

²¹ Palmer’s Aids to Reflection, p. 115.

²² Newman on Justification, p. 260.

²³ Tracts for the Times, No. 80, p. 73.

²⁴ Palmer’s Letters to a Protestant Catholic, p. 30.

²⁵ Froude’s Remains, vol. i. p. 326.

²⁶ British Critic, July 1841, p. 24.

²⁷ Ward’s few more Words, p. 84.

²⁸ Tracts for the Times, No. 90, pp. 25, 31, 36.

²⁹ Froude’s Remains, Pref., vol. iii. p. 19.

³⁰ British Magazine, vol. x. p. 359.

³¹ British Critic, July 1841, p. 42.

³² British Critic, July 1841, p. 15.

³³ Paget’s Mitford Malvoisin, pp. 58, 59.

³⁴ Tracts for the Times, No. 77, p. 33.

³⁵ Froude’s Remains, vol. i. p. 433.

³⁶ British Critic, July 1841, p. 3.

³⁷ Ward’s few more Words, p. 80.

³⁸ Froude’s Remains, vol. i. p. 402.

³⁹ Palmer’s Aids to Reflection, p. 57.

HOW POPEY ADAPTS HER UNCHANGEABLE DOCTRINES TO CIRCUMSTANCES.

THE following vivid and most amusing description of the unscrupulous way in which Popery adapts itself to human nature is from Dr. Anderson's able new work on "Penance."*

"Without baptism the eternal ruin of young and old is certain. Listen to the Catechism—the Catechism of the Council, remember, ratified by the Pope: 'When the knowledge of all the other things which have hitherto been explained, should be regarded as being of great utility to the faithful; yet nothing can appear more necessary than that they be instructed, that the law of baptism has been prescribed by the Lord to all men, in such a manner, that, unless they are regenerated to God by the grace of baptism, they have been procreated to eternal misery and damnation by their parents, whether these parents be infidel or Christian.'—(P. II. c. ii. Q. 39.)

"The consequences of this doctrine, in an absolute form, would be so dreadful, that, independently of the heart of Popery itself, hard and cruel as it is, shrinking and relenting, ten thousand mothers, whose infants had died unbaptized, would have raised an insurrection throughout Christendom, in defiance of both Pope and Councils. They were, therefore, obliged to make large qualifications. We have already seen in what one of these qualifications consists, viz., that, in circumstances of necessity, the *desire of the Sacrament*, whether on the part of the parent for his child, I suppose, or on the part of the adult for himself, is sufficient. After the explanation which has been made of the *ex opere operato* hydrodynamics, you will perceive more clearly the absurdity of representing the *desire* of the operation as equivalent to the enjoyment of the operation itself. We can easily comprehend how, in the case of a prescribed duty, the Lord should accept of the will for the deed, when the performance is impracticable; but how the desire of being operated upon, in such a case as the present, should be of equal efficacy as the operation itself, exceeds all imagination. The priests might as well tell us that the desire of an apple is as nourishing as the apple itself. Try them: Give them the *desire* for their share, and let us have the apple.

"So unsatisfactory was the reply about the sufficiency of the *desire*, that the mothers would not be put off with it. Observe, therefore, how after all their gasconade about their being the successors of the Apostles, to whom as the only depositaries and distributors of God's mercy He had committed the grace-giving, life-giving, miracle-working sacraments—observe, I say, how the mother-women humbled their pride. 'No monopoly, your reverences,' they cried, and demanded that the baptism of the good handy *midwives* should be acknowledged as potent as their own. There was no help for the priests: the insurrection was imminent; and they were obliged to seek about for an apology with which they might surrender as gracefully as possible:—'We find you are right, venerable ladies, and that your demand is most pious—Zipporah circumcised her own son.' A theologian! Bab! Set a woman on the Jesuits, with a mother's heart in her.

"You might think that the matrons had humbled the Apostolical succession low enough, when they had levelled them with the midwives. But they were fated to undergo a still greater indignity. A number of weak-minded women had been proselytized from other faiths by Jesuit flatteries; but the woman-judgment may be weak when the mother-heart is strong. These mothers began to inquire about the state of those children who had died when they belonged to the alleged heretical communions, within which they had been baptized. 'All damned,' said the priests, 'the Pope himself could not save a soul of them.' See the mothers! 'Bachelor villains!' they cried, and were up and after them. The priests shut themselves up in council, and to propitiate their rage, not only published a decree, but launched the thunderbolt of an anathema against whosoever might presume to insult a mother's love of her child. Council of Trent, session seventh, canon fourth, on baptism,—'If any one saith that the baptism which is given even by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church doth, is not true baptism, let him be accursed.' The baptism of heretics as potent, after all, as that of the legitimate priesthood! The prerogative surrendered! The monopoly abolished! Not only the sisterly midwives, but the hated heretics admitted to equal honours! And that too, observe, in respect of the administration of the most important of the sacraments: far more important even than that of the mass: that on which all the rest are dependent, but which of itself effects salvation independently of them! It is very remarkable; and notwithstanding the illustration, somewhat parablewise, which I have made of the manner in which the priesthood have been compelled to accommodate their dogma to the *parental feeling*, we may be certain that the accommodation was facilitated, at least, by other considerations. It is in virtue of this admission of the validity of the baptism of heretics, that Wiseman sits on his throne at Westminster, and claims all the baptized of whatever denomination as *his*—the Satyr—being deputed to receive their submission by the Mother Church. The Lord reward both the harlot and her son."

* Penance, by William Anderson, LL.D. Glasgow: Jackson, St. Enoch Square.

LORD CHARLES THYNNE'S APOSTASY.

"It will be recollected," says the *Times*, (Feb. 12,) "that at the latter end of last October, Lord Charles Thynne, son-in-law of the Bishop of Bath and Wells, a canon of Canterbury Cathedral, and rector of Longbridge, Deverill, seceded to the Church of Rome, and has since been followed by his wife; but the formal announcement has only just been made by his Lordship to his late parishioners, in an address of some length."

His Lordship is also brother to the Duchess of Buccleuch and the Countess of Cawdor, and therefore many may be anxious to know the grounds of his apostasy to Rome. It is deeply painful to read his address, and to think of a whole parish having been for fifteen years under the charge of one so palpably ignorant of the simplest principles of Divine truth. The wonder is, not that his Lordship has at length left the Church of England, but that he ever belonged to it. One is also struck with a deeper conviction of the baneful nature of the Tractarian heresy as the worst form of Popery in disguise. Listen, for example, to the following :—

"I believed that in order to obtain the remission of our sins by absolution, it was necessary to confess them to some one possessed of authority to receive confessions and to give absolution, I believe this to be necessary for all who have fallen into sin after baptism. But when I had recourse to the only means within my reach, I was pained by the very secret, stealthy way in which alone my necessities could be met. . . . *That blessed fountain for the remission of sins has been closed against the people of England for the last 300 years.*"

It would be interesting to discover a shadow of ground for this notion about the necessity of auricular confession—a Popish figment which the Scriptures manifestly repudiate; and as to the "fountain for the remission of sins having been closed against the people of England for 300 years," such an idea could only arise in the mind of a man given over to strong delusion, and utterly ignorant of the true fountain "opened in the house of David for sin and uncleanness." His Lordship complains that he had "no authority for his teaching" in the Church to which he belonged, because all the bishops and ministers did not agree about baptismal regeneration. The grand remedy for this was to have taken, as the Articles suggest, the Word of God for his infallible guide, in which this subject is clearly expounded. To rest on mere human authority, however unanimous, in a vital question of religion, is to incur the curse of God. "Cursed is the man that trusteth in man, and maketh flesh his arm." Again, as to the sacraments, his Lordship says that the Church of England has "mutilated them as to their number. Throughout Catholic Christendom there are seven sacraments. The Church of England acknowledges but two." Here again is the same palpable delusion. The authority of what he calls "Catholic Christendom," (although he misrepresents the fact,) is of no weight at all in such a question. The simple point is, Did Jesus Christ, our blessed Lord, ever institute any more than two sacraments? We defy the whole Papists of the world to prove that he did. And if he did not, what is it but the most blasphemous presumption in sinful creatures to pretend to add to his ordinances? It was indeed to be one of the marks of the great Antichrist, that he should "think to change times and laws," and it will be one of the grounds of his fearful destruction. The late parishioners of this deluded nobleman, and all true Christians, should earnestly pray that his eyes may be opened, and that he may yet be rescued out of the snare of the Romish fowler.

JESUITISM DELINEATED. By the Rev. John Bryson, LL.D., Wolverhampton. Nisbet & Co., London.

A VALUABLE collection of facts on a vital subject, and written in a pleasing and forcible style.

REASONS FOR ABJURING ALLEGIANCE TO THE SEE OF ROME. By Pierce Conelly, M.A. Seventeenth edition.

THE COMING STRUGGLE WITH ROME NOT RELIGIOUS BUT POLITICAL. By the same Author. Sixth edition. London: T. Hatchard.

WE rejoice to see the increasing circulation of these stirring and very powerful pamphlets. No works of the same size have been so effective.

LECTURES ON THE CATACOMBS AT ROME.

THIS useful little book contains the substance of four lectures, delivered for the Norwood Protestant Alliance, and intended specially to inform "working-men" of the valuable testimony borne to the truth of scriptural Protestantism by those ancient records of the primitive Christian Church, which have been so long buried in the catacombs. Dr. Maitland's standard work upon this subject is beyond the reach of many who would gladly listen to a summary of its contents, and the lectures we are now noticing are intended to supply this want. Mr. Scott, the author of this compendium, was enabled to illustrate the statements presented to his audience by the excellent and cheap diagrams prepared for the "Working-man's Educational Union," a society which has been lately originated and at once received a large measure of public support. The catacombs, or subterranean vaults, were the dwelling-places of the early Christians, and their only place of sepulture for several hundred years. On their simple gravestones are rudely chisel-

led their faith, their hopes, their sufferings, and their firm assurance of everlasting glory. No testimony except that of Scripture can be more authentic, and it is satisfactory to find that it is invariably antagonistic to the claims which Popery prefers to antiquity. There was a Protestantism centuries before Popery existed, and it is the same Protestantism which the Apostles taught, and which we desire to maintain and profess now. Mr. Scott has done good service in publishing the evidence of such a witness to the truth of our reformed Christianity.

GLEANINGS FROM ECCLESIASTICAL HISTORY. By the Hon. Barbara Bedford. Wertheim and Macintosh, London.

A BOOK of very considerable research, sound in principle, and abounding in interesting and valuable information. If the people of England would study such a book, they would be fortified against many snares.

A LETTER TO THE PARISHIONERS OF HARBORNE: from the Rev. W. J. Skilton, M.A., late Curate of that Parish, with reference to the Letter of the Hon. and Rev. W. T. Law. London: F. & J. Rivington.

WE have read this letter with much interest, although we do not of course agree with all the sentiments of its talented author. It examines very thoroughly, and in detail, the loose statements of the Romish convert to whom we formerly adverted, and exposes with much success the danger of his new position. Mr. Skilton having formerly been curate of the same parish, was naturally called upon to perform this duty; and his statements will no doubt be read with interest by his former people. The sophistry of Romanists should in all cases be instantly exposed.

IMPORTANT MOVEMENT OF THE SCOTTISH REFORMATION SOCIETY.

THE SCOTTISH REFORMATION SOCIETY have just held their annual meeting, and taken an important step in which the whole kingdom is interested. We refer to the appointment of the Rev. Dr. Dill, the eloquent author of "Ireland's Miseries, their Cause and Cure," and well known as a man of singular energy, experience, and discretion, to be their Acting Secretary. Dr. Dill, under a deep sense of the critical nature of the struggle in which we are now engaged, and that the battle of Ireland itself must now be decided in Britain, has abandoned an important situation in his own country, and resolved to devote his whole time to the work of rousing, concentrating, and directing the energies of Scotland against the common enemy. In particular, it will be his great object under the direction of the Scottish Reformation Society, and with the full concurrence of the "Glasgow Protestant Association,"—

1. To form Protestant Defence Associations in every town, village, and parish in Scotland. A large portion of Scotland is still in a state of unbroken torpor, and although the Members for Scotland divided 27 in favour to 11 against Mr. Spooner's motion, it is melancholy to find the Members for some of the most important counties, as, for example, East-Lothian, Perthshire, Selkirkshire, Banffshire, Kirkcudbright, Dumfriesshire, and Renfrewshire, nay, the Member for Leith, and one of the Members for Edinburgh, voting in favour of the Maynooth Endowment; in other words, voting in favour of Popery in the most offensive way. Nothing will cure this and other similar evils, humanly speaking, but an universal instruction and organization of the people. But

2. Dr. Dill will labour to establish Missions for the conversion of Romanists in every town and district where Papists prevail. These missions, however, will be supported and managed exclusively by local associations and churches, and not by the Reformation Society. Our zeal against Popery must ever be combined with the most fervent love for the souls of the votaries of that fatal system of delusion; and the success which has already attended efforts to reclaim Romanists in Ireland and in our leading towns, ought to encourage us to bring the means of grace to bear upon them universally. Missions of this kind ought immediately to be established in such towns as Perth, Dundee, Aberdeen, Dumfries, as well as in many of our manufacturing and mining districts, and in some portions of the Highlands into which the Reformation has never penetrated.

3. It is proposed by a decided effort to make the circulation of the *Bulwark* co-extensive with the kingdom. Its present circulation is large in England and in the large towns of Scotland; but in the smaller towns and country districts little or nothing has been done to promote its sale. Protestants are only beginning to understand the mighty power of the press, the vast influence not only of a living link of union amongst those labouring in the same cause, but of information, when dealt forth over a great surface of mind, and with steady regularity.

We must seek to ally more closely the friends of the Reformation in England, Ireland, Scotland, on the Continent, and in America; to combine, in a word, in one great alliance the Protestantism of the world.

A great drawback, however, has hitherto frustrated all our efforts, and if it

still continues will be fatal to our plans. We refer to the state of the funds of Protestant associations. With a few exceptions, the sums contributed have been so small, that Protestants have been prevented from embarking in many hopeful undertakings, simply by the dread of pecuniary embarrassment. It is impossible not to be struck with the contrast in this respect between Popery and Protestantism. Popery, besides being supplied with large resources from the Propaganda abroad, and from all her adherents at home, however poor, occasionally obtains immense sums from single individuals. The late Lord Shrewsbury, for example, is understood to have left about £50,000 for Popish purposes. And yet, although the Anti-Popish struggle embraces every other, and must decide the fate of all churches and missions, as well as of every private interest, it is painful to think how little has hitherto been contributed towards its support, and how many of its publications and enterprises have gone down or languished, simply from a total want of the necessary funds.

Let us not have our prayers for the downfall of Babylon turned into mockery, by being placed in contrast with paltry and inadequate contributions; but let us seek to cheer the hearts of all our friends, by such a demonstration, as shall at once prove a suitable acknowledgment of those great blessings which we enjoy as a people,—a proper indication that the spirit of our reforming ancestors is not extinct, and that, in the last great struggle with Antichrist, which is now commenced, Britain is determined, by the blessing of God, to be found in the van. We are glad to hear that a number of large subscriptions have already been received by the Scottish Reformation Society in support of their new movement, and that their whole plan is likely to be most effective. The special subscription now amounts to about £400; and a number of meetings have been already held. We can only hope and pray that a larger number of similar agents may be established in all parts of the United Kingdom.

THE ISLINGTON PROTESTANT INSTITUTE.

WE have before us another Report, abounding in interesting details of the labours of the Islington Protestant Institute. Such institutes are greatly needed everywhere, and the success which, by the blessing of God, has attended this one ought to be a great spur to exertion.

A review of the onward march of Popery during the last few years cannot fail to occasion surprise as to how much has been already effected, and to excite alarm as to what may be accomplished in future. In the interval between the passing of the Emancipation Act in 1829 and the Pope's decisive movement in 1850, their progress was rapid and unchecked. Each new encroachment was almost invited by the indifference of the Imperial Legislature, and the supineness of Protestants; until, at length, fancying that the time had arrived when all further disguise might be safely thrown aside, the Papists hesitated not to announce that their aim was not religious equality, but Papal supremacy.

Then, and not till then, men aroused themselves from their lethargy, and an awakened people both began to act and demanded at the hands of Parliament protection against the aggressors. After lengthened and mature deliberation, the Ecclesiastical Titles' Bill was passed; and the more superficial Protestants, satisfied with that abortive measure, and wearied with the labour it had cost to attain, retired to repose in fancied security.

2 Rome, however, although baffled for the time, relaxed not in her untiring

efforts, and now, it is startling to contemplate the further progress she has made even since 1850, when Pio Nono sent us his scarlet emissary, and parcelled out England into Popish dioceses. The funds of the Propaganda have been poured into Britain. Splendid mass-houses have sprung from the ground in all directions as if by magic, and a net-work of convents, colleges, and houses of religious men, so-called, overspread the land. A glance at the subjoined table, the statistics in which are taken from the Romanist Directories of 1850 and 1853, will shew this progress:—

In England and Wales.	Number in 1850.	Number in 1853.	Increase.
Convents,	51	75	24
Religious houses of men,*	11	17	6
Colleges,	10	10	0
Churches and chapels,	587	648	61
Priests,	783	876	88

The most marked increase has taken place in the number of convents and religious houses, the former having increased 49 per cent., and the latter 38 per cent., within three years. But it is not only an augmentation in the number of establishments of various kinds which ought to occasion alarm. Within the last few years Popery has assumed a totally different aspect. The former rate of progress, rapid though it might be, will not now satisfy, and there is a restless activity amongst the priests, which seems to indicate a determination at head quarters not to tolerate anything like inertness. Almost superhuman exertions are evidently expected and required from them, or else they must make way for men of the new school. Progress or removal is the order of the day. Their sphere of action is not confined now, as formerly, to ministrations amongst their own flocks, but active proselytism forms an all-important addition to their labours; to aid which, secular agents, taken from all classes, are everywhere employed.

Moreover, a chief object—evidently never lost sight of—is the acquisition of additional pecuniary means for the extension of the system. With this in view, unscrupulous intrigues are unceasingly carried on in Protestant as well as Popish families, and it may be truly said that whilst honest people are sleeping, the priests are plotting. The youth of both sexes, where the money-prize offers sufficient inducement, and the circumstances appear favourable, are made the objects of insidious and persevering attack, too often, unfortunately, with all the success the intriguers could desire. When the victims are entrapped, the convents or the so-called religious houses become their destination, their property being consigned to the coffers of the Church.

Wealth is also snatched from the relaxing hand of the moribund by priests, themselves adepts in the art and practice of will-making, or else in league with attorneys, whom they can call in at their beck to effect a legal conveyance of the goods of dying men. The evidence given before Parliamentary committees by Papists themselves fully attests the truth of this. Thus, if we turn to the Minutes of Evidence taken before the Select Committee on the Law of Mortmain, in 1851, Blue-book 483—a book by the by which should be in every Protestant's library, and in his head too, as it reveals the social workings of Popery in this and other lands—we find, at page 375, the process of wealth-getting roughly described by the Rev. R. Hogarth of Marton, Burton-Constable. He says,—

“I knew an individual who made me an offer of whatever he possessed. I, as it was my

* These houses are in direct contravention to the provisions of the Emancipation Act, and are, therefore, altogether illegal. What a farce, to make laws and allow them to be broken!

duty to do under the circumstances in which he was placed, advised him to make his will. He agreed to do so. I called in a lawyer in whom he had confidence : he made his will, and disposed of his property in the French funds to his relations in France, and he left the whole of the residue to me, without any let or hindrance whatever, and I disposed of every farthing of it in charitable purposes." Again, he says, 376th page,—“ I once saw a person for five minutes, forty-two years ago, an utter stranger : I called upon that person when I first came into Yorkshire, and that individual left me, without leaving me a single direction whatever, £3000,” &c.

In some parts of England the priests are themselves the will-makers, as before said ; thus the Rev. F. Trappes, Popish priest, being asked, page 283,—

“ Then, with regard to will-making, it has been mentioned in evidence to this Committee, that the clergy in different parts of England are recommended to take part in making wills for dying men, with the view of inducing them to leave property to the Church,—Do you know whether that is so ?” *Ans.* “ There is a rule to that effect in the Lancashire district.”

Immense amounts of property are acquired through these means, and the system is even now going on in all parts of the country, very frequently to the prejudice of near relations, who are deprived in secret of their rights, for the benefit of the Popish Church. Occasionally, however, at rare intervals, through the bungling of the priest or lawyer, or the inconvenient inquisitiveness of disappointed relatives, the disreputable transaction is brought to light, and a part of the plunder has to be disgorged. This occurred in several, now well-known cases, detailed at full length in the Parliamentary Report.

What the amount obtained through gifts, and also by means of the conventional system, and accumulated for Church purposes, may be, cannot be ascertained. The question was repeatedly asked by the Committee, but each and all refused to give any kind of information on the subject. Thus, Mr. Harting, Dr. Wiseman's solicitor, is asked, query 2722—“ Do you, on the part of Dr. Wiseman, refuse to state the amount of property in the hands, and at the sole disposal, directly or indirectly, of Dr. Wiseman ?” and he replies—“ If I were Cardinal Wiseman attending here, and such a question were put to me, I should feel it my duty to decline to answer that question.” The amount must be very large indeed ; in fact, it is stated that it is some hundreds of thousands of pounds in the London district alone, and it is doubtless augmenting yearly.

By means so polluted, a system of so-called religion is made to stand and even to progress, the doctrines of which are so full of error that they will not bear the light of Scripture truth. Whenever Romish dogmas are measured by the standard of the Bible, they are found wanting ; and this is the reason why, from the cardinal down to the monk, one and all most carefully avoid discussion, and refuse to give a reason of the hope that is in them.

This system, however, is gaining ground, and will continue to do so unless a great and united effort is made to check its onward progress. Protestants must now estimate their minor differences at their proper value, and banding together against the common foe, must quit themselves like men. They are in presence of an adversary who has not feared to announce that the struggle shall not cease until victory crown his efforts, or his complete defeat renders all further attempts hopeless. The time is fully come when the battle must commence in earnest in all parts of the kingdom. Protestants should fully understand that they have only themselves to depend upon ; that they stand alone ; and yet not alone, for God who made Luther triumphant is on their side.

In one or two localities a kind of guerilla warfare has been carried on, the

successes attending which have been so remarkable, that they invite to the general engagement we would fain see commenced. In these places the attention of the clergy has been directed to the controversy; they have made it their study, and qualified themselves to give battle. They have invited their lay friends to join them, and Protestant associations and Institutes have been formed. Scripture readers, well versed also in the controversy, have been engaged—lectures delivered—tracts on the subject of Popery distributed; and, by God's blessing, where these means have been employed the enemy is retreating. During the last year the Institute at Islington, which was established six years since, has made a remarkable step in advance. It has engaged the services of a missionary to the Papists in Islington, who has been duly licensed by the Bishop of London, agreeably with the tenor of the 60th Canon of the Church of England, which is as follows:—

“Every minister, being a preacher, and having any Popish recusant or recusants in his parish, and thought fit by the bishop of the diocese, shall labour diligently with them from time to time, thereby to reclaim them from their errors. And if he be no preacher, or not such a preacher, then he shall procure, if he can possibly, some that are preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the bishop of the diocese thereof, who shall not only appoint some neighbour preacher or preachers adjoining to take that labour upon them, but himself also, as his important affairs will permit him, shall use his best endeavour, by instruction, persuasion, and all good means he can devise, to reclaim both them and all others within his diocese so affected.”

Why should not other places where there are chapels, convents, colleges, or religious houses do likewise? We do hope to see the day, and that speedily, too, when there will not be a place in which a Popish establishment of any kind exists, without its Protestant association or Institute placed face to face to it, and a Protestant missionary actively engaged in rescuing the victims of Rome.

GROWTH OF POPERY IN LEITH.

THE following is from an intelligent correspondent:—

“In my youth we did not know of a single Papist in Leith. But when numbers of labourers were employed at the Docks, a priest was sent for, and got up a meeting in a small room which was used as a Mason Lodge. This was about the years 1827-8. The name of the priest was M'Kenzie, and he came from the North. The following anecdote is told, which shews the condition of the Romish Church at that time in Leith. — asked the priest to dine with him, and a gentleman present asked him what sort of a congregation he had. He said, ‘I will answer you in the words of Jacob, “Few and evil.”’ For some time they gave up the Leith congregation from the cessation of the works at the Docks. When I came from the Mediterranean in 1850, I was surprised to learn that the Papists had hired the Assembly Rooms as a church, and that considerable numbers attended.

“They have now bought a large house in Constitution Street, with ground in front, and are building a chapel, which will cost several thousand pounds. I hear also they have taken a large house and garden at Summerfield, said to be for a nunnery. They have a school where their church is building.”

A course of Lectures on Popery is being delivered in Leith in connexion with the Scottish Reformation Society; and arrangements are being made for the establishment of a branch of the Scottish Reformation Society. There is a very warm and enthusiastic spirit amongst the leading Protestants of different denominations; and we hope soon to report great progress. The lectures are very numerously attended.

1871



ST. ANTHONY'S DAY AT ROME. HORSES AND ASSES ASSEMBLING TO BE SPRINKLED WITH "HOLY WATER."

ST. ANTHONY.

ALL visitors to Rome go to see the Palazzo Borghese; and all visitors to the Palazzo Borghese stand for a while to laugh and admire before the celebrated painting of St. Anthony preaching to the fishes, by Paul Veronese. St. Anthony is the so-called patron saint of the whole brute creation. Without his blessing once a year, the poor Italians are taught by their lying priests to believe that no horse or mule could carry its rider safely; no ass, ox, or goat, could thrive. On the saint's day, if you chance to be in the quarter of the city where his church is situated, you would imagine you had got entangled in a cattle fair, such droves of horses, oxen, mules, sheep, and goats, are journeying along to the place of benediction, all decorated with bits of coloured ribbon and other finery. In front of the church stands a priest in his robes, with a great bucket of holy water beside him, and an *aspergillum*, or holy water mop, in his hand. The animals are filed past him, and each receives in rapid succession a spirt from the mop, while the Padre keeps muttering, "By the intercession of the blessed St. Anthony, these animals are delivered from evil, *in nomine . . . Amen!*" A piece of money is paid for each animal blessed. The priest has such hard work of it, that he is soon in the heated condition so elegantly described by Miss Carolina Wilhelmina Amelia Skeggs in the Vicar of Wakefield. Many handsome equipages, and sometimes a whole regiment of cavalry, come and receive the blessing. Scarcely anything can be more painful to a devout mind than to gaze on this enormous foolery.

A life of St. Anthony in Italian is sold in Rome; it gives the following account of his preaching to the fishes, together with a copy of the sermon itself, which we would really advise the reader not to skip. It illustrates the kind of husks on which the Romans are fed whilst they are debarred from reading the Word of the living God. We may remark, that St. Anthony's Chapel is conjectured to have been elevated on Arthur's Seat, near Edinburgh, that it might overlook the sea in the days of the former darkness and superstition of Scotland.

"When the heretics," says the biographer of St. Anthony, "would not regard his preaching, he betook himself to the sea-shore, where the river Marecchia disembogues itself into the Adriatic. He here called the fish together in the name of God, that they might hear his holy word. The fish came swimming towards him in such vast shoals, both from the sea and from the river, that the surface of the water was quite covered with their multitudes. They quickly ranged themselves according to their several species, into a very beautiful congregation, and, like so many rational creatures, presented themselves before him to hear the word of God. St. Antonio was so struck with the miraculous obedience and submission of these poor animals, that he found a secret sweetness distilling upon his soul, and at last addressed himself to them in the following words:—Although the infinite power and providence of God (my dearly beloved fish) discovers itself in all the works of his creation, as in the heavens, in the sun, in the moon, and in the stars, in this lower world, in man, and in other perfect creatures; nevertheless, the goodness of the Divine Majesty shines out in you more eminently, and appears after a more particular manner than in any other created beings. For notwithstanding you are comprehended under the name of *reptiles*, partaking of a middle nature between stones and beasts, and imprisoned in the deep abyss of waters; notwithstanding you are tossed among billows, thrown up and down by tempests, deaf to hearing, dumb to speech, and terrible to behold, notwithstanding, I say, these natural disadvantages, the divine greatness shews itself in you after a very wonderful manner. In you are seen the mighty mysteries of an infinite goodness. The holy Scripture has always made use of you as the types and shadows of some profound sacrament.

"Do you think that, without a mystery, the first present that God Almighty made to man, was of you, O ye fishes? Do you think that, without a mystery, among all creatures and animals which were appointed for sacrifices, you only were excepted, O ye fishes? Do you think there was nothing meant by our Saviour Christ, that next to the paschal lamb, he took so much pleasure in the food of you, O ye fishes? Do you think it was by

mere chance, that when the Redeemer of the world was to pay a tribute to Cæsar, he thought fit to find it in the mouth of a fish? These are all so many mysteries and sacraments, that oblige you in a more particular manner to the praises of your Creator

“All this, as I have already told you, ought to inspire you with gratitude and praise towards the Divine Majesty, that has done so great things for you, granted you such particular graces and privileges, and heaped upon you so many distinguishing favours. And since for all this you cannot employ your tongues in the praises of your benefactor, and are not provided with words to express your gratitude, make at least some sign of reverence; bow yourselves at his name, give some shew of gratitude, according to the best of your capacities; express your thanks in the most becoming manner that you are able, and be not unmindful of all the benefits he has bestowed upon you.”

“He had no sooner done speaking, but beheld a miracle! The fish, as though they had been endued with reason, bowed down their heads with all the marks of a profound humility and devotion, moving their bodies up and down with a kind of fondness, as approving what had been spoken by the blessed father, St. Antonio. The legend adds, that after many heretics, who were present at the miracle, had been converted by it, the saint gave his benediction to the fish, and dismissed them.”

The audience and the sermon, remarks the writer from whom we adopt this translation, are both “very extraordinary;” in which most just observation we are compelled to acquiesce. A more melancholy exhibition of impious and degrading absurdity one can scarcely imagine.

POPERY FOREDOOMED OF GOD.

“As for your Roman Church as it is now corrupted, wherein stands the hope of your victory, I no more doubt that it is the synagogue of Satan, and the head thereof, called the Pope, to be that Man of Sin of whom the Apostle speaks, than I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem.”—JOHN KNOX.

THE following passage from Bishop Hurd, which brings out forcibly the views of the Reformers regarding the Church of Rome, is true and vitally important,—

“This important work was begun, and prosecuted, on the common principle, that the Bishop of Rome was Antichrist; and the great separation from the Church of Rome was everywhere justified on the idea, that Rome was the Babylon of the Revelations; and that Christians were bound by an express command in these prophecies to ‘come out of her’ communion. Leo the Tenth was thunderstruck with this cry, which resounded on all sides; and in the last Lateran Council gave it in charge to all preachers, that none of them should presume to call the Pope, Antichrist, or to treat this obnoxious subject in their discourses to their people. But his edict came too late. The notion had taken deep root in the minds of men; and the name of Antichrist, as applied to the Pope, was current in all quarters.

“From this time to the present, the charge of Antichristian against the Church of Rome is to be regarded, not as the language of private men, or particular synods, but as THE COMMON VOICE OF THE WHOLE PROTESTANT WORLD.”

All Christians in this day of vague and shifting opinions, ought both to consider the immense strength of this position, and the immovable foundation of Divine authority on which it rests. The Word of God clearly indicates,—

1. The time when, and the place where, the great apostasy was to spring up. Daniel vii. describes, figuratively, four successive kingdoms, under images of four beasts. History has exactly answered his description in regard to them; and the last of them was no doubt the Roman empire, which, accordingly, was divided into “ten kingdoms.” It was then and there that the mystic apostasy was to arise, a “little horn,” or power in appearance, but having “eyes and a mouth that spoke great things, whose look was more stout than his fellows.” This power was to “make war with the saints, and to prevail against them.” This has been literally fulfilled by Papal Rome, and by no other power.

The Apostle Paul repeats this warning.* Only in his day the Roman empire had actually come into existence. The Babylonian, which existed in the days of Daniel, the Medo-Persian, and the Grecian, had successively appeared, and even the Roman was hastening to its overthrow. And, therefore, Paul in express terms tells us, in accordance with Daniel's prediction, that when that which then "let," or hindered, viz., the Roman empire, was taken out of the way, "the Man of Sin would be revealed." (2 Thess. ii.) The Apostle John saw the same bloody and blasphemous apparition under many forms, and was told expressly that the "seven heads were the seven mountains on which the woman sat," an exact description of Rome; and that the "ten horns were the ten kings" which had power with the beast; and that the woman was "that great city which reigneth over the kings of the earth." The description is in truth so exact and unmistakable, that even the Popish commentators are forced to admit its application to Rome, and only attempt to apply it to Rome Pagan. Thus, the Rhemish annotators say, "This great harlot sometimes signifies Rome especially, which when the Apostle wrote did persecute the Church of God. . . . Rome was Babylon when John wrote thus."

But if this is admitted, sophistry itself is completely baffled by the next point, viz:—

2. That the *nature* of this Antichrist is pointed out as clearly as its time and place. It was, no doubt, partly to be a temporal power, for it was to take the place of the Cæsars, and they must be taken "out of the way" to make room for it. But it was to be mainly a spiritual monster, for it was to "sit in the temple of God," and have on its forehead "the name of blasphemy;" it was to come "with all deceivableness of unrighteousness," "forbidding to marry, and commanding to abstain from meats,"—descriptions which literally apply to Papal Rome, and to nothing else. Let our readers, at the same time, study the Papal beast, as described in Rev. xiii., where it is said to rise "out of the sea," or the spiritual world with its "seven heads and ten horns;" and he will find that it is said to combine all the evils of the former Pagan kingdoms of Daniel at once. They were only like bears, or leopards, or lions; but this was to be like all these together, *i.e.*, alert, cruel, strong, and cunning at once, and this ominous clause is added, "the dragon gave him his power and his seat, and great authority."

The striking images employed in the Revelations are also deeply instructive. Popery is "Babylon," for pride, luxury, idolatry, and a furnace of persecution seven times heated. The overthrow of Babylon was of old the emancipation of God's people, as it shall be again. Babylon was overthrown by turning the stream of Euphrates from its channel, and marching the victorious army through its bed into the city. (Jer. li. 28, 31.) This is to be repeated again. The Euphrates is to be dried up on a great scale, Rev. xvi. 12; and immediately after, ver. 19, "great Babylon is to come up in the remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The witnesses for God against Babylon are to be slain in the street of the great city, "which spiritually is called Sodom and Egypt, where also our Lord was crucified;" in other words, the tyranny of Egypt, the impurity of Sodom, the impious blasphemy of Jerusalem, are all to be repeated under this new system of spiritual usurpation. All this has been true of Papal Rome,

* See a learned and able treatise just published on this subject by Rev. B. W. Savile, M.A. Nisbet: London.

as can be clearly proved. Nothing else comes up, or ever has come up to these descriptions. This fully does. And therefore every man who has the book of God in his hand must adopt one of three alternatives,—he must either admit these conclusions, or find another fulfilment of all these predictions, which we challenge the world to do, or impiously maintain that predictions have been uttered and are never to be fulfilled at all.* That infidels should hold this latter alternative is not wonderful, but that Christian men should shut their eyes to the security, warning, and comfort which the word of God imparts in our present struggle with the Papal Antichrist is passing strange. For Babylon is doomed. Her 1260 years are nearly expired; and already, as we hinted in our last, there are the hurrying tokens of her tremendous overthrow. It is interesting to find the amiable Earl of Carlisle, at the late Jubilee of the Bible Society, taking up the same idea, speaking beautifully thus:—

“Yes, while the waters of the mystic Euphrates seemed to be daily drying up—and they could scarcely read a leading article of our intelligent, though on this point apparently unconscious press, which might not serve as an illustration and a text-book to the views of the chief commentators upon Bible prophecy—while upon her old seat of western empire, Rome seemed to be redoubling, though with somewhat of a spasmodic energy, the efforts of her prince, and refurbishing the weapons of her ancient armory, while infidelity scarcely ever before exhibited such bold malignity, or superstition such shameless effrontery, or priestcraft such subtle ambition; while through all these, above all these, conquering and to conquer all, there pealed the gospel summons—even the jubilee strain of triumph, gathering strength from resistance, and exultation from depression, mingling the prayers of earth with the hallelujahs of heaven—it was impossible not to think but that prophecy might be touching upon its fulfilment; the mysteries of time heaving to their completion, and even the intenser gloom which they now witnessed and shuddered at, fringed with the uprising rays of the coming glory.”

AN OLD POPE IN A NEW LIGHT.

It is a very common artifice of Papists to represent their leading and more prominent ecclesiastics as men of wonderful piety and holiness. They do this systematically as a piece of policy, because they know that it is fitted to produce an impression upon the popular mind. Dr. Wiseman has celebrated (*Lectures*, vol. i. p. 296) “the simple habits, the cheerful piety, and the unaffected cordiality” of his late master, Pope Gregory XVI., though it was quite well known in Rome, and could scarcely be unknown to Dr. Wiseman, that the late “Head of the Church” was much addicted to drunkenness and other sins of the flesh. Not a few of the Popes in past times have been infamous miscreants, and some of the more ingenious Popish controversialists, being unable to dispute the well established facts upon this subject, have dexterously turned them into an argument in favour of Popery, by alleging, that *since* such monsters have been permitted to ascend the chair of Peter, it could be only by the special gracious interposition of God that the Church was preserved from ruin.

We propose giving occasionally, in the *Bulwark*, notices of the lives and characters of some of the Popes and other eminent champions and representatives of Popery, and we begin with one whose true character has only very recently been for the first time made known to the world.

In the ordinary lists of the Popes appears St. Callistus I., who is said to have filled the chair of Peter for a period of five years in the early part of the third

* The theory of those who are called “Futurists,” we reckon scarcely worthy of serious notice.

century, about the year 220. In the most voluminous Popish Church histories, such as those of Fleury and Natalis Alexander, no further information is given concerning him except that he is supposed to have suffered martyrdom. Some old Popish writers have represented him as the first person who dedicated a church to the mother of our Lord. But this, of course, is a mere fable. Callistus is one of the saints of the Roman Calendar, and is, therefore, entitled to be worshipped by all the faithful, as now reigning with Christ in heaven. In 1851, there was published at Oxford, for the first time, a lately-discovered work of an author of the third century, at first supposed by some to be the production of Origen, but now generally ascribed by learned men to Hippolytus, who is also a canonized saint, and who, during the Popedom of Callistus, was at once a presbyter of the Church of Rome and bishop of the harbour of Rome. This newly discovered work of Hippolytus throws a good deal of light upon the condition of the Church during the early part of the third century, and not a little of the new information we derive from it is opposed to the ordinary claims and representations of Romanists. From this work we learn, for the first time, the true history and character of St. Callistus, and ascertain upon evidence, the truth of which there is no reason to doubt, that he was not only a thorough knave, but also, what is still more perplexing to the Papists, a heretic, a favourer of the Noetian or the Sabellian heresy, and that, like many of his successors in the Popedom, he regulated his doctrinal profession not by the Word of God and the dictates of his conscience, but by a regard to his own temporal and selfish interests. The substance of the new information given us by St. Hippolytus concerning St. Callistus, is presented in the following extract from the Chevalier Bunsen's recently published, curious, and interesting, but in many respects unsound and dangerous book, entitled "Hippolytus and his Age; or, the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus."—(Vol. i. pp. 127-134.)

"There was under Commodus, when Victor was bishop of Rome, a good Christian soul called Carpophorus, who had a Christian slave, of the name of Callistus. To help him on, he gave him the administration of a bank, which he kept in that celebrated quarter of Rome called the *Piscina Publica*. Many brethren and widows trusted their money to this bank, having great faith in the Christian character of Carpophorus. But Callistus turned out a rogue: he made away with the sums intrusted to him; and when the depositors wanted their money, it was gone. Their complaints came before Carpophorus; he asked for the accounts; and when the fraud could no longer be concealed, Callistus made his escape. He ran down to the harbour, Portus, some twenty miles from Rome, found a ship ready to start, and embarked. Carpophorus was not slow to follow him, and found the ship moored in the middle of the harbour. He took a boat to claim the criminal. Callistus, seeing no escape, threw himself into the sea, and was with difficulty saved, and delivered up to his master, who, taking the matter into his own hands, gave him the domestic treadmill of the Roman slave-owners, the *pistrinum*. Some time passed, and, as is wont to happen, (says Hippolytus,) some brethren came to Carpophorus, and said he ought to give poor Callistus a fair chance of regaining his character, or at least his money. He pretended he had money outstanding, and that, if he could only go about, he should recover it. 'Well,' said good Carpophorus, 'let him go and try what he can recover: I do not care much for my own money, but I mind that of the poor widows.' So Callistus went out on a Sabbath, (Saturday,) pretending he had to recover some money from the Jews, but in fact having resolved to do something desperate, which might put an end to his life, or give a turn to his case. He went into a synagogue and raised a great riot there, saying he was a Christian, and interrupting their service. The Jews were of course enraged at this insult, fell upon him, beat him, and then carried him before Fuscianus, the prefect of Rome. When this judge, a very severe man, was hearing the cause, somebody recognised Callistus, and ran to tell Carpophorus what was going on. Carpophorus went immediately to the court, and said: 'This fellow is no Christian, but wants to get rid of his life, having robbed me of much money, as I will prove.' The Jews, thinking this was a Christian stratagem to save Callistus, insisted upon having him punished for disturbing them in the lawful exercise of their worship. Fuscianus therefore sentenced him to be scourged, and then transported to the unwholesome parts of Sardinia, so fatal to life in summer.

"Some time after, says Hippolytus, Marcia, wishing to do a good work, sent for Bishop Victor, and asked what Christians had been transported to Sardinia; adding, she would beg the emperor to release them. The bishop made out a list of them; but, being a judicious and righteous man, omitted the name of Callistus, knowing the offence he had committed.

"Marcia obtained the letter of pardon; and Hyacinthus, a eunuch (of the service of the palace undoubtedly) and a presbyter (of the Church), was despatched to the governor of the island to claim and bring back the martyrs. Hyacinthus delivered his list: and Callistus, finding his name was not upon it, began to lament and entreat, and at last moved Hyacinthus to demand his liberation also. Here the text is somewhat obscure; but thus much is clear, that his liberation was obtained by bringing the name of Marcia into play.

"When Callistus made his appearance, Victor was very much vexed; the scandal had not been forgotten, and Carpophorus (his lawful master) was still alive. So he sent him off to Antium (Porto d'Anzo,) and gave him a certain sum a month. Whether it was here Callistus fell in with Zephyrinus, or at Rome itself, no sooner was Carpophorus dead, than Zephyrinus, now become bishop of Rome, made him his coadjutor to keep his clergy in order, and gave himself up to him so entirely, that Callistus did with him what he liked. Unfortunately, says Hippolytus, Zephyrinus was not only very stupid and ignorant, but, loving money very much, took bribes. Things went on in this way until Zephyrinus died, when Callistus was elected to the eminent post he had coveted all the time. He became Bishop of Rome, and the theological disputes in that Church began to be envenomed.

"Noetus' sect was already spreading in Rome. Sabellius was a rising man, and began his speculations. Hippolytus gives us clearly to understand that, backed by others of the presbytery, he had already remonstrated against some of Sabellius' speculations on the Trinity, in the time of Zephyrinus. 'Now,' he adds, (p. 285.) 'Sabellius was softened by these our remonstrances; but, when he was alone with Callistus,' (who then protected and favoured the Noetian Theological College established at Rome, and at that time presided over by Cleomenes, the disciple of Noetus' ancient deacon or minister,) 'Callistus excited him to turn towards the system of Cleomenes, pretending that they agreed. He did not, however, side openly with Sabellius, but in private told each party that he was favourable to their views, setting them as much as he could against each other.' Now Sabellius, says Hippolytus, did not at that time see through the roguery of Callistus; but he afterwards knew it.

"For, when Callistus had been made Bishop of Rome, he threw off Sabellius as not orthodox. 'He did so,' continues Hippolytus, 'because he was afraid of me, and thought he might in this manner wash off the accusation which lay against him before the Church, shewing himself not to be heterodox.' But now the question arose how he could set himself right with Hippolytus and his party. For they, under Zephyrinus, had resisted Sabellius, then favoured by the episcopal influence; and Callistus, having at that time the bishop and most of the presbyters with him, had insulted Hippolytus and his friends by saying to them in the open presbytery, 'You are ditheists.' Now Callistus, says Hippolytus, thought he must make good those insulting words; and therefore, instead of giving honour to the truth, and saying, 'As Sabellius is wrong, you are right,' he gave the Noetian heresy that turn, the formula of which I have placed opposite to that of Noetus (or Cleomenes) himself. He established a school, in which that doctrine was taught, as Hippolytus says, in opposition to the Church.

"But he did worse as to practical Christianity, adds our father. To the satisfaction of a great many who, for misconduct, had been removed from the communion of the Church, and now flocked to that school, he set up the doctrine 'that he forgave the sins of all.' In order to screen himself, he further laid down the principle: 'If a bishop commits a sin, be it even a sin unto death, he must not be deposed (or obliged to abdicate) for all that.' . . .

"Now, what was the consequence? Bishops, presbyters, and deacons were received into orders, after having been married twice, or even thrice. Even he who married, when already in orders, might do so undisturbed. 'Did not our Saviour say, Let the tares grow with the wheat? Were there not unclean beasts in the Ark? Such, therefore, must also be in the Church.' These and like scriptural arguments were brought forward by Callistus. No wonder his party increased wonderfully. He particularly favoured single ladies of rank, who wished to have a substitute for a husband in the humble form of a slave, or of a low-born freeman, and who might prefer having no children, so as not to displease their relations: for these would not be so severe if their large property remained in the family. In short, Callistus must have preached, according to Hippolytus, something like Molière's Tartuffe:

'Il y a avec le ciel des accommodemens.'

"Such was Callistus' conduct, according to Hippolytus; his school was still flourishing, and its followers and abettors were called from their founder Callistians.

"This is the substance of Hippolytus' account. In fact, we find the name of Callistians mentioned by Theodoret, under the head of the Noetians."

OPERATIONS AMONG ROMANISTS IN ST. GILES'S, LONDON.

OPERATIONS among Romanists have been carried on in Trinity District, St. Giles's, from November 1851 to May 1852; and from November 1852 to the present time. Last year, the plan was for a Protestant clergyman to deliver a lecture in the schoolroom on one Thursday evening on some subject of controversy between the Church of Rome and Protestants, and on the following Thursday there has been a discussion on the same subject. The Popish advocate is allowed half an hour to reply to the lecture, and then each speaks in turn for ten minutes. Although the meetings have sometimes been noisy, good humour has hitherto been maintained; and repeated testimony has been borne by Romanists to the perfect fairness and Christian spirit in which the Protestant side of the argument has been conducted. The priests have been repeatedly invited, urged, and challenged to appear; but they have resolutely persisted in declining to come forth in defence of their Church. Not that they are indifferent to what passes. The Popish advocates who come are tutored by the priests for the discussion; they, in fact, only bring forth the arguments which the priests have supplied them with, or which they have previously submitted for the approval of their reverend directors. One Popish disputant spoke often of his intimacy with Dr. Wiseman; and openly avowed that he acted under clerical direction. But the reverend gentlemen themselves are silent. Every effort has been made to keep their people away from the room. The Doctor himself has visited the neighbourhood to deliver a warning against the proselytizers. But to meet them in open discussion, with fair argument, is a course which has not yet been adopted by the reverend fathers.

And why is it that they will not adventure into the field of theological argument? The priests of Rome everywhere shrink from fair and open discussion. Let the fact be proclaimed in all parts of the country. They can denounce from the altar; they can vilify; they can preach sedition and abuse our Protestant laws and liberties: they can goad on a furious mob to violence and bloodshed; they can creep into houses and entangle the unwary in their web of sophistry;—but they will not manfully meet a Protestant opponent; they will not maintain “the doctrines of Holy Mother Church” against the power of Scripture and truth. For this they have “no time!” No time! How is their time engaged? They are so busy reading the old wives’ fables of the Breviary; so taken up with the filthy obscenities of the confessional; so occupied with praying people out of purgatory who never were in it; or, perhaps, so intent on reaching the perfection of their patron, St. Philips Neri, who could discern saints by their smell, that these reverend fathers of the Oratory have “no time” to imitate the great Apostle, who, though he had the care of all the Churches, yet found time for “disputing daily in the school of one Tyrannus” for two years together.

But whatever their plea, we call attention to the fact: the priests of Rome shrink from discussion! Surely, then, wherever in any part of the country the emissaries of Rome are at work, the ministers of the gospel of Jesus Christ should be bold to assail them with the word of God, and oblige them either to stand upon the defensive in open argument, as Englishmen have a right to expect they should, or else to run away, as these priests of the Oratory have done at St. Giles'; and by their ignominious flight to confess that they feel their Romish doctrines to be utterly untenable against the Word of God.



REV. ROBERT MAGUIRE'S INTERVIEW WITH DR. CAHILL.

THE REJECTED CHALLENGE.

WE adverted formerly to the notorious cowardice of Dr. Cahill—to the challenge given him by the Rev. Robert Maguire of Islington, and to which that priest had given no answer. It is more convenient to address noblemen who scorn to answer, than to deal with Protestant divines. It appears that Mr. Maguire has since had an interview with Dr. Cahill, which he graphically describes in "An Address to the Roman Catholics of London;" and which presents the braggart in a very characteristic light. Dr. Cahill had, it seems, asked a gentleman known to Mr. Maguire, to call upon him to receive some explanations of a gross misrepresentation in one of Dr. Cahill's lectures, in regard to the practices of the Church of England, and Mr. Maguire went with his friend. Here is the account of the interview, which is very instructive.

"We were, however, introduced together, each with a friend, to the Doctor's presence. On hearing my name, Dr. Cahill said to me, 'I am sorry, sir, that you have come with these gentlemen. I always pay attention to Protestant clergymen, and I should have preferred seeing you alone!' I accordingly said that I should at once retire, and begged that Dr. Cahill would name his own time, when I should make it my business to come: he, however, objected; whereupon I stated that my business was very brief—that I had called to remind him of two letters which I had addressed to him; but at once Dr. Cahill stopped me by saying, 'I will not hear a word upon that subject.' I replied that 'I could not consent to such an arrangement—that the matter was now beyond my individual power, that two hundred gentlemen had signed a requisition, which —' 'Not a word about that matter (said Dr. Cahill)—I will not enter on that subject.' I took the liberty of still urging upon the Doctor the importance of the topic; whereupon he hastily arose from his reclining posture, and angrily said, 'Either you or I, sir, must leave this room.' I then stood up and said, that 'if so, I should withdraw, and not further occupy his attention.' Dr. Cahill, however, proceeded to say, that he would not accept my challenge, because, as he said, he had received some discourteous treatment from certain clergymen in Liverpool, and especially mentioned the name of the Rev. Josiah Lowe. Dr. Cahill spoke of a certain challenge which was presented to him in Liverpool from the above excellent clergyman and others, and said that these clergymen asked him certain questions regarding 'civil and religious liberty,' &c., which he answered, &c. I remarked to Dr. Cahill, that the conduct of others (even admitting the discourtesy, which I do not) ought not to be charged upon me; and that if he would not accept my proposals, he ought not to have expressed himself as on the 26th of December, in Soho Chapel—viz., 'I offer a premium to the man that will meet me,' &c. To this Dr. Cahill replied that he had never uttered such words! I doubt not but that many of his hearers will be surprised to hear this denial: to my own knowledge, not only Protestants, but Roman Catholics also, have borne witness that such expression was used by Dr. Cahill. Thus Dr. Cahill goes back of his promise.

"Having thus received from Dr. Cahill's own lips the answer, and mark you, Roman Catholics, his *only* answer to my letters, and the requisition of two hundred gentlemen, I withdrew, leaving my friend and his companion, as I expected, to enter upon the subject of their visit—namely, the question of the rubric and Dr. Cahill's misrepresentation. To this interview Dr. Cahill had invited these gentlemen. My companion and myself accordingly withdrew; but what was my surprise and astonishment to find, just as we were in the street, our two friends rushing in all haste out of Dr. Cahill's residence, apparently somewhat excited and alarmed. 'What is the meaning of all this? (I said). You surely have not so soon settled this matter of the rubric?' 'No (said the gentleman); but when you left the room I stood up and said, 'Now, doctor, will you hear my objection on which you invited me?' Whereupon Dr. Cahill, standing up, said very angrily indeed, 'No, sir, I will not hear one word from you—and if you remain a moment longer in this room, I will call in a policeman to remove you.'"

The people of England will soon come to understand this pompous pretender. For this purpose we would strongly recommend the universal circulation of a tract entitled "Dr. Cahill and the Priests," by the Rev. S. Minton of Liverpool, advertised in this Number, as well as Mr. Maguire's letter to the Roman Catholics of London. The Papists, it seems, have put a copy of one of Cahill's letters into every house in York. So much for their activity. Why should these exposures of him not be circulated with equal zeal, especially as Wiseman has now openly accredited him as one of his emissaries?

PROTESTANTISM IN BERMONDSEY.

WE referred in a former Number with high approbation to the zealous and successful efforts of the Rev. Dr. Armstrong, to reclaim the Papists in his district of Bermondsey. We have now before us a printed report of these operations, which is deeply interesting; while we understand that even since this report was issued, sixty-three more Romanists have openly abandoned their errors. This is really a matter of great thankfulness to God. In proportion as this object is secured, not only will precious souls be saved, but the whole cause will be gained. At a late meeting at Brighton, (where the Protestants are very zealous,) reported in the *Brighton Gazette*, Feb. 17, Dr. Armstrong gave a most interesting account of his operations in London, and of the frantic attempts made by the Papists to resist him. This account presents the whole matter in so vivid a light, that we cannot forbear giving a portion of it. The following is Dr. Armstrong's account of the origin of this movement in Bermondsey, with some astounding particulars about the late trial of Priest Donovan, for assaulting a poor woman with his umbrella. The latter description is like a scene in Tipperary, and might have furnished a subject for Hogarth.

“He would now call attention to his ministry in St. Paul's, Bermondsey. More than twelve months ago, he had a visit from the Rev. Mr. Freeman, one of the agents of the Irish Society; and being struck with the instrument which that Society had found so effectual in the work of conversion, the use of the Irish language, and remembering that the first miracle after the ascension of the Redeemer was to enable the Apostles to speak to all hearers in their own tongue, he determined to try the same thing in his locality, among the Irish Romanists with whom it abounded. Accordingly, he set about learning the Irish language; and, having somewhat of facility in acquiring languages, he succeeded in six weeks after commencing the letters, in having a service in the Irish language. This attracted the poor Irish; and in a few weeks twenty-five publicly declared themselves Protestants. A few weeks afterwards twenty-seven more did the same; and so party after party followed their example, till the total number of converts now amounted to three hundred, and fifty more would come over on his return home. And what was the cause of his success among the Roman Catholics? He spared no trouble; he had devoted himself to this particular point, and he had determined, by God's grace, not to cease so long as God gave him health and strength. But he was not alone in the matter; for the Rev. Mr. Garrett, the Rev. Mr. Maguire, and the Rev. Mr. Bickersteth, were all working to the same end. Now, we were not to count the number of souls who had actually renounced the Church of Rome, as anything more than an index of the effect produced in London; because to his certain knowledge, there were great numbers of Roman Catholics whose hearts were with Protestants. Many had come to his house, and assured him that they would become Protestants, if they dared. Popery was so organized, there was such a system of intimidation among the Papists, that unless a person possessed a great deal of courage, he or she would not be ready to renounce Popery. ‘We can understand that this may be so in Ireland,’ it might be said, ‘but how can it be in London?’ Doubtless many present had read in the newspapers an account of a priest who beat one of the converts with his umbrella, shortly after her confinement. The priest called at her lodgings, and asked where she had had her child baptized? She replied, ‘At Dr. Armstrong's.’ ‘Do you know,’ said the priest, ‘you have sold your soul to the devil!’ She said she didn't think she had; and the priest struck her with his umbrella till she cried out for mercy. By his desire, she summoned the priest before the magistrates; and, as she was not much hurt, he was not sorry for what had happened, as it gave him an opportunity of exposing the wickedness of Popery, through the whole of London, and the whole of England. Well, the priest was convicted of the assault, after a great deal of difficulty; for, from the issuing of the summons, he had to keep his eye on her. And why? Every effort was made by the priest and his party to get the woman not to speak against him, and knowing as he did, what efforts they would make to prevent an exposure, and that they would, if necessary, have recourse to foul means for preventing her appearing, he, after they had tried their best to intimidate her and to cajole her in every possible way, not to appear against the priest, took a cab and carried the poor woman and her husband into the country, and procured a lodging for them. At this there were no bounds to the rage of the priest and his myrmidons. On the day of hearing he conveyed her to the Court House, when, by some manœuvring of the priest's legal advisers, the case was put off till the next day. And then the question was, how to take care of the poor woman, for he

knew they would be watched ! and, accordingly, no sooner were they in the cab than it was followed by fifty or sixty women and others, some with knives in their hands. He directed the flyman to drive as fast as possible, and he did so ; but one young man, fleet of foot, kept pace with the cab. He much feared that the woman might be got hold of, and he was rather puzzled to know what to do. He told the flyman to drive thirty miles, if necessary. However, it was not necessary, for seeing a halfpenny hatch in the way, and imagining that his pursuer might not have a halfpenny in his pocket, he told the driver to drive through it. He did so ; and, sure enough, the man had not a halfpenny, and there he stood gaping after the cab, with his mouth open. Well, as he had said, the next morning the priest was convicted. But the husband was hustled in the borough, and jumped upon, by a gang of thirty or forty ; and whenever he and his wife appeared in the streets, they were assailed with a cry of ‘ There goes the man and the woman who tried to hang Father Donovan.’ They begged of him to remove them from this persecution, and he accordingly made a subscription for them, and sent them to America.”

It is high time that Protestants were considering how this riotous spirit of Popery is to be met in our large towns. The very police will often be found doing the bidding of the priest ; and as the overseers of public works are sometimes Papists, they use their power most unscrupulously to turn all converts adrift. Is this state of matters to be tolerated, whilst Wiseman is allowed to insult our laws with impunity, and whilst the very semblance of liberty is denied to Protestants in all Popish countries ? The wealthy Protestants of London should surely come liberally to the help of those excellent ministers of Christ, who are struggling in this great and all-important warfare. The following is a little more of Dr. Armstrong’s experience, and it is the experience of all who are similarly engaged.

“ Another instance was where a family of ten had all become converts ; and the priest offered to send them out to America, if they would only abjure the Church of England before they went. They, however, stood firm ; and he himself then raised a subscription to send them out. The priest was furious, and he cursed them, and sent word that the ship would go to the bottom. Accustomed from infancy to regard the curse of the priest as the heaviest calamity, it was difficult for the poor man to throw it off. Although his better judgment rejected the curse as of no avail, an instinctive fear of it remained. And the family came to him and said, ‘ The priest has cursed us, will you bless us ?’ And they all knelt down, and he prayed to God to bless them and bring them to their journey’s end ; and they were much cheered. They embarked ; and the next he heard of them was, that they made a most rapid voyage, without one of them being sick, that the man at once obtained employment, the woman set up a small shop, and all were doing well. And didn’t he blaze this abroad among the Papists ? . . . All along the water side, Irish labourers were employed. Many of these were among his converts, and to be known as such involved a discharge ; for although, in most cases, the masters were Protestants, they would not interfere with their foremen, and these were chiefly Romanists.”

CAPTAIN TROTTER’S MEETINGS.

CAPTAIN TROTTER has been holding most interesting and crowded meetings in all parts of the kingdom on the subject of the Tuscan persecutions. His addresses have been full of interesting information, and characterized by deep-toned piety. Nothing, perhaps, has been so overruled by God as a means of awakening the British Christians as what the Popish Archbishop of New York calls a “ police case in a petty State of Europe.” We trust that prayer without ceasing will continue to be made in behalf of the martyrs of Jesus in Tuscany. For although the Madiari are released and banished from their native land, hundreds more are still the victims of this dreadful system of tyranny.

FEMALE PROTESTANT SOCIETIES.

A VERY influential meeting of ladies was held in Edinburgh on the 17th of last month, for the purpose of forming a female association in connexion with

the Scottish Reformation Society. The meeting was addressed in short stirring speeches by the Rev. William Robertson (who occupied the chair), Dr. Dill, Rev. Mr. M'Brair, Dr. Begg, Dr. Hetherington, and Rev. Mr. Aikman, and a provisional committee was formed. The objects aimed at are:—

1. To circulate monthly information by means of tracts, and especially of the *Bulwark*, as a monthly vehicle of intelligence and link of connexion amongst the Protestants of the empire.
2. To form libraries for the especial instruction of females in the Popish controversy and struggle.
3. To open up all convents to public inspection.
4. To counter-work and expose the efforts of female Jesuits.
5. To raise funds for all these objects, and for the Scottish Reformation Society.

We understand that similar associations, as well as associations of young men, and branches of the Scottish Reformation Society, will be established now in every town and district of Scotland. We trust that similar agencies will soon exist over the entire three kingdoms.

WHY SHOULD WE HAVE CONVENTS ?

You bid them fling their portals wide, before the gaze of day,
And let the sunshine and the air through cell and cloister play ;—
You bid them draw their dungeon bolts, lead forth their victims pale,
And from their hideous mysteries uplift the darksome veil.

And think you that the wily priest will heed your just demand,
Or loose his grasp upon the prey, clutched by his lawless hand ?
Go, bid the sea restore its dead, the snake uncoil its fold,
The pirate or assassin fling the plunder from his hold !

Oh, sweep away from our fatherland those "refuges of lies !"
And rend from mystic Babylon her fair but false disguise ;
Why should the convent here in scorn uprear its guilty wall,
And proudly British laws defy, its slaves to disenthral ?

Are we the daughters of a land, where gospel light is found ?
And shall we bear those dens of shame our English homes around ?
No ! let our mingled voices blend in one indignant cry,
"Raze, raze to their foundation-stones, these homes of infamy."

THE GREAT POPISSH CHURCH IN LONDON.

The *Giornale di Roma*, the Pope's own newspaper, contains an announcement in regard to the progress of the new central church, with priests of all languages, about to be erected in Holborn, London—of course as a great centre of operations for the United Kingdom. The Pope, it would appear, is a large subscriber himself to the undertaking. Again, we ask, what has become of the counter-plan in reference to Rome? Now that the Americans are stirring, why should we not proceed jointly, and with determination, to demand liberty to erect Protestant churches in every Italian city, the same liberty to ourselves and to converts which exists in Britain? The struggle for this would probably do more to open the eyes of Protestants to the real nature of the Popish system than anything else. Here is an extract from the Pope's announcement in regard to London:—

"The congregation founded in Rome by the servant of God, D. Vincenzo Pallotti, after having met with opposition and difficulties for the space of six years, has finally achieved

in London, through one of its priests, D. Raphael Melia, the purchase of ground in a central part of the city, sufficient to erect a vast church, especially for the benefit of Italians, with a cloister annexed for the priests of the congregation. On the 16th of December last the contract was stipulated and the deed executed, the ground being paid for at the price of £7500, that is about 37,500 scudi. Many princes and many dioceses, especially of Italy, have aided by their alms this work, so useful for the Catholic religion. *The reigning Sovereign Pontiff Pius IX.*, besides having contributed abundant alms, has manifested his will that the church be officiated in the Roman manner, (*al modo Romano*), and that it be dedicated to St. Peter, the Prince of the Apostles; and in the audience of the 18th of June 1848, through the Sacred Congregation of Propaganda Fide, on the favourable information and wish of the most Eminent Cardinal Wiseman, Ordinary of London, he granted to the above-mentioned servant of God, D. Vincenzo Pallotti, then living, and to the priests of his congregation, the property and direction of the church, the right of administering its funds, and celebrating ecclesiastical rights in it. Signor Francesco Gualandi of Bologna, will be the architect of the new edifice, assisted by another English architect."

POPERY IN HOLLAND.

It is alarming to find Popery establishing itself in Holland, apparently without a struggle, and to find the influence of France unscrupulously exerted for its promotion. The following letter is extracted from an American Popish journal by the *Tablet* of March 12. Let our readers especially mark the two last sentences, and see the workings of Jesuitism. At the same time, the account itself is Popish, and to be taken therefore with limitations:—

"We (*Western Tablet*, Chicago paper) have been shewn a letter written by a distinguished gentleman, now in Europe, to a friend in this city, from which we have taken the following on the affairs of the Church in Holland:—

"I have just returned from Holland, where our holy religion is in a very flourishing condition, in spite of past opposition. The government is now equitable to the Catholics, and the *Hierarchy is soon to be organized there with the consent of the King's ministers*. On the 20th December the decree for its re-establishment was unanimously passed in the Congregation of the Propaganda, and on the following day it received the Pope's approval. I subjoin some facts regarding the present condition of Catholicity in Holland, taken from the Dutch Catholic *Hand Bockie* for 1853.

"The Catholics constitute about two-fifths of the entire population of the kingdom. Their number is estimated at 1,164,142, while that of the Protestants is set down at 1,827,170. The latter are, of course, divided into numerous sects; but far the larger portion belong to the denomination called the Dutch Reformed. There are Calvinists, and their number is reckoned at 1,668,443. The old divisions, extending back to the days of the Synod of Dordrecht, still continue rife in the bosom of this restless denomination, in which German rationalism has also made sad havoc; while a large body of "separate Christians"—42,619—has been likewise organized. The Remonstrants number 5002; and the Anabaptists or Baptists, 38,735. The Jews are still more numerous, 55,333; and they are generally wealthy. The Jansenists number 5427; they have two bishops at Haarlem and Deventer, and an archbishop at Utrecht. Many persons of respectable families have been misled by these misguided sectarists, who still pretend to be Catholics. Several have lately been heard to say, that they will cheerfully return to the bosom of the Church, so soon as the Catholics of Holland will have a regularly organized Hierarchy. The impulse which this important measure is likely to give to religion in this kingdom, is almost incalculable.

"These are the principal facts, and they exhibit the state of things even better than I had anticipated. The King of Holland has learned a lesson in the successful revolt of Belgium, which has not been lost on the Catholics remaining in the smaller half of the dominions still left to him. Besides, the influence of the new Emperor of the French is strongly felt; he might, in case of a general war in Europe, or under circumstances of over provocation, be induced to claim the Dutch crown in right of his father, King Louis Bonaparte."

IRISH MONKERY.

WE had occasion some time ago to refer to the monks of Partry, county Mayo, and their Bible-burning propensities. The Rev. H. Townsend, Rector of Ballyovee, has lately published a letter in answer to one by Dr. M'Hale, in

which he exposes the state of matters as follows. His facts are well fitted to illustrate the Papal system, and to encourage the friends of truth.

“What has been the result of these exertions of the monks? The facts are exactly the reverse of what you suggest. The monks *had* two schools—now they have but one. No inducement of ‘support’ could ever induce the inhabitants of that district to commit the education of their children to the monks. Of this fact I will adduce a testimony that *you* have no reason to discredit. It is a letter of the Rev. Peter Ward, P.P., Partry, Ballinrobe, which was published in a Roman Catholic journal called the *Lamp*, Dec. 4, 1852. He says, ‘Six years ago (the monks had not then come to Partry), I had nine schools attended by 1300 children; *now only two schools are open, having an attendance of only fifteen or twenty.*’ Under all the inducements contained in the fact of their being ‘supported’ who attend those schools, your own parish priest tells you that only fifteen or twenty can be induced to attend. Again, we have a large number receiving scriptural instruction. And is this what you call the success of the monks, that, under their exertions, the schools have been reduced from nine to one, and the scholars from 1300 to fifteen or twenty; and that while the monastic institutes, with the aid of bribery, cannot muster more, according to the parish priest, than fifteen or twenty, the scriptural schools, without any inducement but truth and the rising spirit of distrust in the priests, and disregard for their instruction, are well attended? . . . Sir, you should remember and reflect that I live neither in Rome nor Tuscany, where the crushing despotism of the Papacy has trodden down the sacred rights of conscience and of liberty; but I live in a country where I am allowed the right to differ from you, and where that difference is not an insult—where the Queen differs from you, and swore it in words of great solemnity and strength. Does she insult you?”

“From this letter of yours there cannot be any longer a doubt regarding your opinion of the conduct of the monks of Partry. You give a special approbation of these individuals. Your praise of them as ‘teachers of morality and religion’ has reference to the past. Now, what has been the behaviour of these monks of Partry? They have repeatedly burned, on the public roads, copies of the Holy Scriptures. One of them was convicted in the town of Castlebar for this daring blasphemy. Another of those monks was fined at the petty sessions of Ballinrobe, for an assault on a Protestant clergyman, the Rev. R. Mollan. This individual was the teacher of the school for the support of which you commission two monks to ask money from ‘the faithful.’ The pupils who have enjoyed the blessing of such ‘moral and religious teaching,’ have been in the habit of running out of their schoolhouse when they would see a Protestant clergyman pass, and pelting him with stones. The wives, servants, and others connected with Protestant ministers, have been repeatedly hooted and stoned on passing that monastery. I have seldom passed it without being insulted and assaulted. The Hon. Mrs. Cooper, the wife of a member of the present Administration, was insulted and stoned at that monastery. Is this, sir, what you have the hardihood, in the face of this civilized and Christian country, to call ‘religion and morality!’ Are Bible-burning, assaulting clergymen, and convictions thereupon, stoning Scripture-readers, and insulting ladies, the kind of conduct that wins your special commendation? I will not add a word more, but leave your approval of such infamous proceedings, your notions of what is ‘religious and moral teaching,’ to the sure and stern verdict of public reprobation.”

THE GRAND DUKE OF TUSCANY AND QUEEN ANNE.

THE Grand Dukes of Tuscany seem often to have been obsequious creatures of the Pope, and Oliver Cromwell seems not to have been the only ruler of this country who knew how to deal with such cases. Our excellent cotemporary, the *Christian Treasury*, inserts the following from the *Gentleman's Magazine*. The royal letter is most notable and pithy.

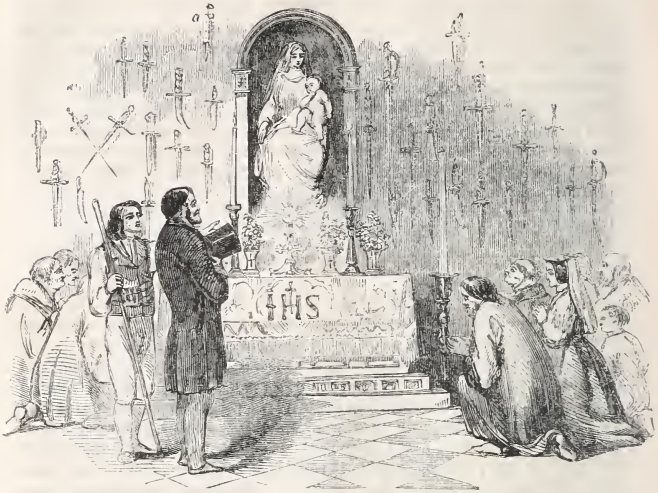
“While the Rev. Basil Kennet was chaplain to the English factory at Leghorn, though they exercised their religion with the utmost caution and privacy, he met with great opposition from the Papists, and was in great danger of the Inquisition. They had given secret orders to apprehend him, and hurry him away to Pisa, and to dispose of him in the severest manner. Upon notice of this design, Dr. Newton, the English envoy at Florence, interposed his offices at that court, but could obtain no other answer than that he might send for the English preacher, and keep him in his own family as his domestic chaplain, otherwise he must take the consequence; for, in *religious matters*, the court of the Inquisition was superior to all civil powers. The envoy communicated this answer to the Earl of Sunderland, then Principal Secretary of State for our ever-to-be-remembered Queen Anne the Great. In her Majesty's name, he immediately returned the following directions:—

“SIR,—Yours of the 16th and 24th I received. In answer to which, I have laid the whole affair before her Majesty, who has commanded me to order you to tell the Great Duke and his Ministers, in her Majesty’s name, that, if there be any molestation given to her chaplain residing at Leghorn, she shall look upon it as an affront done to herself and the nation, a breach of the peace, and a violation of the law of nations ; and shall, by her fleets and armies, which will be all the year in the Mediterranean Sea, not only demand, but take, satisfaction for any such injury offered ; and that the priest of the Great Duke’s Minister here, and all frequenters of his chapel, must expect the same treatment. And if they talk any more of the Pope or court of Rome, you must cut the matter short by telling them, her Majesty has nothing to do with that Court, but shall treat with the Great Duke as with other independent princes and states. And this you must do in the most forcible manner possible. SUNDERLAND.”

“As soon as this letter was communicated by the envoy to the Great Duke, the contents were immediately imparted to the Pope and his cardinals, who so well understood the argument of fleets and armies, that Mr. Kennet escaped their intended fury, and continued for several years to officiate as a minister of the Church of England, in a large room set apart for a chapel, in the consul’s house, with public prayers, and a course of sermons since published to the world.”

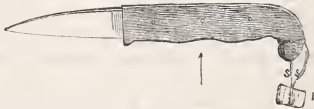
THE LATE DEBATES ON MAYNOOTH AND TUSCANY.

THE late debates in Parliament have been fully commented on by the public press, and it seems fully admitted on all hands that the Protestant cause has made decided progress. The debate on Mr. Kinnaird’s motion was, in truth, highly gratifying, both from the obvious cowardice of the Romish emissaries in propounding their principles, and the eloquence and power with which Lord John Russell and Lord Palmerston tore any shreds of argument which they did advance to pieces. The Maynooth division also indicated decided progress, although, with the exception of Mr. Spooner’s own speech, there was certainly little strength on the Protestant side on the debate. The silence of leading men, however, is a hopeful symptom in one respect, and may even be regarded as a preliminary to their turning round as soon as the whirlwind of awakened public opinion is strong enough to create a political expediency on the side of truth. But we trust that the constituencies will call to a strict account both those members who were absent from such an important division, and those who openly broke their pledges and betrayed their trust. Our senators must be taught that on this subject the earnest convictions of the people are no longer to be trifled with—that there is a growing impression of the monstrous folly and wickedness of the present system. As a speaker at a late meeting justly remarked, when noxious gases are manufactured in Britain, the manufacturers are forced to enclose their works and build tall chimneys to carry off high into the air the pestiferous vapours. But what should we think of a plan for not only making deadly vapour at the public expense, but carrying it by pipes into every street and house in the city ; and yet this is but a faint picture of what is actually done in not only tolerating such a nursing process of blasphemy, treason, and impurity as Maynooth, but in actually endowing it with £30,000 a-year, and permitting it, by means of these large funds, to spread its poison through the entire community at the public expense. We have seen a rumour that the Papists speak of resigning this endowment, and establishing a college in Paris. Too good news to be true. A mere *ruse*, more probably to frighten our weaker statesmen and throw Protestants off their guard. The battle, we may rest assured, must still be fought with determined and increasing energy ; and, by the blessing of God, it shall be fought with success.



THE VOTIVE KNIFE.

Our woodcut represents a scene lately described in Mrs. Ponsonby's excellent journal, "the Christian and Family Advocate."* A gentleman travelling in Italy, found a church in which were hung up a number of knives, &c. He discovered, by inquiry at the guide, that these knives had each murdered a man, and were hung up there by the murderers as donations to the Virgin Mary. He succeeded in getting one of them which had killed two individuals, and he has it now in his possession. The following is a fac-simile of it:—



The gentleman who has the knife has given us the following additional particulars in regard to it and its inscription:—

"It is small in size, and very coarse in workmanship. The spring which opens it is very loose, and hardly holds the knife open properly. The steel of the blade appears to be of a wretched description; and in short, it just appears to be an ordinary continental pocket knife of the rudest make and cheapest price. The round marks on the handle are brass rivets in the original. The blade was blunt in the extreme when I got the knife, and the point alone was sharp enough to pierce in committing murder. The handle is of a dirty battered-looking black horn. To the knob at the extremity of the handle was tied a piece of pack-thread, which was tied also at the other end round a folded piece of dingy-looking paper [containing the inscription to the Virgin] already described. There is in the hollow where the arrow point is directed, into which the blade goes when closed, a very considerable coagulation, evidently, in my opinion, of blood, which is slightly seen about the hinge also."

* Edinburgh: William Whyte and Co.

This is surely a singular way of honouring the mother of our Lord, by making her a kind of *particeps criminis* of murderers; making her, like Saul of Tarsus, hold the clothes of bloodthirsty villains as a pretended mark of respect. But it is quite in keeping with the Popish system. For it is notorious that many of the most abandoned characters of both sexes, in all Popish countries, often pretend at the same time to be great devotees of Rome; and by a periodical whitewashing in the confessional, and the payment of some of the gains of their iniquity to the priest, contrive to administer an opiate to their seared consciences. Truly Popery is the "Man of Sin," and the "mother of harlots."

THE PAPISTS OF AMERICA DEFENDING THE TUSCAN PERSECUCTIONS.

THE enormities of Tuscan Popery have naturally startled the freeborn Americans, and they have begun a series of meetings of sympathy on behalf of the poor Madiai, with an overflowing and enthusiastic assemblage in the Metropolitan Hall, New York. General Cass has at the same time proposed to demand the same liberty for Americans in Italy which Papists are allowed in America. These movements have evidently greatly annoyed the American Papists, who, conspirators in disguise, were quietly passing themselves off as the friends of liberty. The notorious "John Hughes," Popish Archbishop of New York, has published a letter in the *Freeman's Journal*, which has since been exultingly reprinted by the Papists of England, and in which the cloven foot is openly exhibited. The letter begins with some soft words, in the usual style, about the evil of "religious excitement." Popery, we all know, is the most restless agitator in the world, when she has a purpose to serve; but in connexion with such an atrocious case as that of Tuscany, she has more to gain at present in America by silence. Hence the Pope's emissary in New York prates in the following oily style about peace, and at the same time hints, as usual, that the Papists may turn rebels in the day of need, if the enormities of the Papal "beast" are exposed.

"The wisdom and expediency of giving any encouragement to religious excitements in connexion with civil and social rights, appear to me extremely doubtful. The Catholics of this country have had nothing to do with the trial and the imprisonment of the Madiai in Florence. What good effect, therefore, will be produced by an attempt, through the medium of public meetings, to denounce them for an act which they had no power either to accomplish or prevent? Is it wise to encourage strifes among the various denominations of which the people of the United States are composed? Would it not be wiser to recognise the rights of each denomination and of each individual, fully and frankly, as they are recognised by the constitution of the country? Some have the same right to be Catholics as others have to be Protestants. All have the right to profess what religion they please. And since this is the condition of all the people of the United States, is it wise or just to denounce any portion of them for the offences, real or imaginary, committed by their brethren of the same creed in foreign countries? The time may come, and perhaps sooner than is expected by our wisest public men, when the United States will have need of the support of all her citizens."

The burden of the letter consists, as usual, in a shameless denial of the notorious and proved facts of the case. To that part of it we need not refer; but what evidently alarms the bishop, is the practical turn which the matter is likely to take in America in connexion with the movement of General Cass. Here is the description of the new policy, in which we ought cordially to join, and which we have no doubt will be greatly promoted by the eloquence of Gavazzi now in America.

"Connected with the case of the Madiai, a new national policy has been broached in the Senate of the United States, by no less distinguished a senator than General Cass.

This policy, with which the gentlemen at Metropolitan Hall appeared to be very familiar, purports to be a vindication of the rights of conscience, to be secured to all American citizens in whatever countries they may choose to travel or sojourn. The ground on which this policy is advanced is, that in this country strangers of every nation are allowed to exercise their religion as their conscience may dictate, and therefore in all countries Americans have the right to claim and exercise a similar privilege."

Such a policy as this is eminently fitted to bring Popery to the test. It is a sort of Ithuriel's spear to disenchant the monster, and hence Dr. Hughes employs all his jesuitical resources to denounce it, and in doing so lets out broadly his hatred of civil and religious liberty, *in all cases in which Popery has nothing to gain by it*, and his thorough concurrence in the persecution of the Madiai. Listen to the following :—

"This arrangement, in regard to liberty of conscience, suited the policy of the country, and was absolutely indispensable after the revolutionary war. Does General Cass mean to say, that because it suited us, all other nations must adopt it, whether it suit them or not? As well might England say, that because it suited her finances to adopt free trade, she will insist upon it that all other nations shall do the same. General Cass knows as well as any man living, that until this country becomes vastly stronger, and foreign states much weaker than they are, all pleadings on this subject will be treated as drivelling by foreign states. Oh! if you have a mind to arrange the constitutions and laws of European states by the power of armies and navies, that indeed is another matter. But the United States will expose themselves to ridicule if they drag in such a question into their diplomatic intercourse with foreign governments. . . . I would say, with all respect, that the policy in regard to this subject which General Cass advocates in the Senate, is calculated to have no practical effect, either at home or abroad, except to stir up sectarian animosities against his Catholic fellow-citizens, and this is hardly worthy of his patriotic services, advanced age, or accumulated honours.

"Indeed, I am quite persuaded that the country has lowered itself in dignity, if it be true, as the newspapers have stated, that the President, through Secretary Everett, has become a petitioner side by side with Lord Roden, and taken his place of expectation and hope in the ante-chamber of the Grand Duke of Tuscany. The supreme government of this country ought not to stoop to an investigation, however sacred may be the occasion, of a *police trial in the petty states of Italy*. In doing so it exposes itself to humiliation and rebuke without redress."

This is plain enough; but there is at the same time an attempt to argue on the subject, on the ground that practically there is a want of liberty in the United States as well as in Tuscany. As the same argument is often used in this country, let us hear it. After mentioning some instances of Protestant riots in America, probably as the result of Popish violence, he says,—

"Other violations of liberty of conscience in different parts of the country are by no means rare in our history. They occurred in Philadelphia, where churches and convents were burned to ashes by the intolerance of the mob. There is this, however, to be said in extenuation, that at least if the civil authorities of Pennsylvania did not protect its citizens from these outrages, it allowed compensation for the damage done to their property. I fear much that social intolerance is not to be ascribed so much to the principles of any religion, as to the diseased moral nature, which is the common inheritance of us all."

Now, here is the whole question. Protestantism not only gives liberty to Papists, but when that liberty is accidentally violated, not by law, but even by mobs, it not only denounces this, but gives legal compensation to the sufferers. Popery not only refuses liberty, but as in the case of the poor Madiai, it destroys the goods and health, and endangers the lives of its victims without remorse, and this conduct is applauded by all the Papists in the world. It is the fruit, quoth the Bishop, of a "diseased moral nature." Yes, no doubt it is, but then Protestant law denounces the evil, and protects its victims: Popish law not only protects, but is an embodiment of this very depravity, turns the wickedness of man into a virtue, and boldly "establishes iniquity by law." This is the invincible proof of its malignant nature; and this new voice from America only proves what we knew before, that Popery is everywhere the same, "a woman drunk with the blood of saints." After this outpouring of jesuitism, our crested serpent glides and rolls from the

stage amidst the following shallow verbiage, which of course our American friends will fully appreciate.

"I have offered these remarks, not in any spirit of controversy, but in the spirit of peace and truth. There are moments when every citizen who feels that he can say something, promotive of the welfare of his countrymen, and of advantage to his country, is authorized to give public utterance to his sentiments, how humble soever he may be. With such a feeling I offer the foregoing reflections to the consideration of my fellow-citizens for what they are worth—no more."

The same Popish American journal contains the following paragraph, in which the designs of Rome towards America are clearly exhibited, and if by means of such blasphemy, or by any other means the object is gained, American Popery will soon illustrate what it means by "civil and religious liberty." At present it is "not expedient" to say very much; but the following ought to rouse our American friends to renewed energy, and we and they ought to unite in one great Protestant world-league against this all-grasping and tyrannical system.

"The *Shepherd of the Valley* publishes a letter from a priest exhorting the Catholic press to stir up a crusade of prayers for the conversion of our country to the Catholic faith. A holy and admirable thought; but why leave it to the editors of Catholic papers? Why does not this priest engage in the work, and use the Catholic press, which will be open to him therefor, to propagate the inspiration that he has had to advance this work. Our country needs churches and priests; but it needs prayers more than either. Prayers will build churches and multiply priests. Let, then, the pious and devoted clergy of the land stir up Catholics here and in Europe, to pray daily and systematically for the speedy conversion of this great country, which has no other hope, politically or morally, except in the vast and controlling extension of the Catholic religion. Let Catholics be exhorted to meet in confraternities and elsewhere, and daily to pray for the extension of the Church and the conversion of sinners."

EDINBURGH YOUNG MEN'S PROTESTANT SOCIETY.

WE trust, for many reasons, that Young Men's Protestant Societies will soon be established everywhere throughout the kingdom. The Edinburgh society is an excellent specimen, and is worked with wisdom, energy, and success. From its Annual Report now before us, we rejoice to observe not only that it has accomplished much during the past year, but that it is determined to commence another year, by the blessing of God, with renewed energy, and especially with the resolution of coming into direct contact with the Popery of the city, with a view of emancipating its victims. We trust its numbers will be greatly augmented, and that its efforts will be attended with growing success.

THE MADIAI.

ANOTHER powerful and eloquent pamphlet* from the pen of the Rev. Pierce Connelly has just appeared. Liberty, humanity, and religion, have indeed found a bold and fearless champion in our talented American brother. A happy presage for the future, when America, it is hoped, will be united with England in the conflict which is now beginning with the apostate Church of Rome. Aply does Mr. Connelly satirize the lukewarm and feeble opposition which Popery meets with at the hands of milk-and-water Protestants. With

* A Letter to the Earl of Aberdeen, by the Rev. Pierce Connelly. London: Hatchard, Piccadilly.

pointed irony he exposes the absurdity of the idea that the persecution of the Madiæi "is at variance with the civilisation of modern times." He shews that nothing can improve the demon-spirit of the Church of Rome while she claims infallibility for her every doctrine and her every act, however opposed they may be to the laws of God and man, and glories in her shame, declaring, by the mouth of one of her doctors, with Satanic impiety, "No laws of God can bind the vicar of God." In language at once terrible and sublime, he denounces the folly and wickedness of supporting (as, alas! England has done) that stupendous polity which has been reared up in defiance of the Almighty Ruler of the universe, and can alone maintain its ground by deceit and falsehood, by oppression, tyranny, and cruelty. He defends the position and conduct of the Grand Duke of Tuscany from the unjust attacks which have been made upon him by ignorant men, as if he were a monster, whom even the Romish Church would repudiate. His intolerance of Protestantism is but the intolerance of every true son of that Church, and his treatment of our fellow-Protestants must recommend him to the favour of his "Lord God the Pope," and obtain for him, perhaps, at last, that canonization which was conferred on Ferdinand of Spain, for his zeal in persecuting and burning heretics!

Mr. Connelly proves that the Jesuits, whose principles, as set forth in the Moral Theology of Liguori, have been sanctioned by the highest authority, are now the ruling power in the Church of Rome, and that Leopold is but a puppet in their hands! Protestants! read the "Madiæi," and you will cry with a louder voice than ever, "Down with Maynooth and all State support of Popery!"

And, oh, may God of his mercy grant that a voice may soon be heard throughout Europe and the world, "Perish the Church of Rome, and live the liberty to be men and Christians!"

POPISH CONTROVERSY AT CAMPSIE, NEAR GLASGOW.

THE Rev. Mr. Munro of Campsie has been most laudably, and with much temper and ability, exposing Popery in his own district. A horde of Papists have settled there in connexion with the public works, and with them a most unscrupulous Maynooth priest of the name of Gillon. Mark! a Maynooth priest! as he himself boasts. Another proof this of the truth of what Dr. McNeile so powerfully stated in a late letter, that Maynooth is a Propaganda for the three kingdoms, and another evidence of the superlative folly and wickedness of our rulers. This same priest Gillon, after withdrawing his ignorant people from some Bible classes, kindly originated and conducted by one of their employers, has illustrated his own disingenuous shallowness in his controversy with the parish minister. Our space will not allow us to enter into this controversy,* but we may say that all who read the documents without prejudice must admit that Mr. Munro has effectually silenced the priest. We should like to see a similar course pursued in every neighbourhood in which Papists prevail. It is high time that all our ministers were instructing themselves and their people in what will more and more become the controversy of the day.

* The tracts are published by Mr. McMillan, bookseller, Kirkintilloch.

THE BIBLE, THE MISSAL, AND THE BREVIARY; or, Ritualism self-illustrated in the Liturgical Books of Rome; containing the Text of the entire Roman Missal, Rubrics, and Prefaces. Translated from the Latin, with Preliminary Dissertations, &c. By Rev. George Lewis, Ormiston. 2 vols. 8vo. Clark: Edinburgh.

WE should have liked much, if it had been practicable, to have given a full review of Mr. Lewis's work. It is a book of great value and importance, and throws much interesting light upon some departments of the Popish system, which are little known to the generality either of Protestants or Papists. Ritualism, as including both Romanism and Puseyism, and Pantheistic Rationalism, are the great adversaries with which Christianity has to contend in the present day. Ritualism is most fully developed in the liturgical books of the Church of Rome, and the chief of these are the Missal and the Breviary,—the first being the authorized service-book for the celebration of the Mass, that great idol of Popery, and of all the public feasts or festivals of the Church,—and the second, the prescribed prayer-book, to be used daily by all priests, and by all the religious, as they call them, that is, all persons bound by monastic vows. These books bring out most fully the formal provision which the Church of Rome has made for impressing the mind, and forming the character, of those who represent her and wield her influence. They thus afford us materials for penetrating into the inmost recesses of the system, and for estimating the nature and the sources of the extraordinary power which the Church of Rome exerts over the best portion of her adherents. The second and larger of Mr. Lewis's two volumes, is occupied with a translation into English of the whole of the Missal, accompanied with many interesting illustrative notes, derived chiefly from the

Breviary, but partly also from the Pontifical and other sources. The first volume consists of original matter, in fourteen chapters, giving a full view of the character and contents of the principal liturgical books of the Church of Rome, especially the Missal, the Ritual, and the Pontifical, as contrasted with what the Bible teaches or indicates, upon the various subjects which these books present for consideration. The exposition of these matters is conducted by Mr. Lewis with great success, in a manner extremely creditable to his talents, judgment, and knowledge of the subject, and well fitted to be useful. The work is well adapted to convey to intelligent and reflecting readers, accurate and enlarged conceptions of the tendencies and bearings of Popery; while, at the same time, by the sound and comprehensive views it presents of practical Christianity, it is fitted to be very useful in promoting the interests of enlightened personal piety and universal holiness. We regard Mr. Lewis's work as rendering a very important service to the cause of Protestant and Christian truth; and we may probably take future opportunities of laying before our readers some specimens of the interesting and valuable materials it contains.

THE TRUE BRITON. Wertheim and Macintosh, London.

THIS is a well-known and excellent weekly publication, copiously illustrated, well printed, and written in a cheerful style, with considerable variety. We are glad to see that the efforts lately put forth in aid of this and similar periodicals, have resulted in a great improvement in the literature of the working-classes. The immoral and infidel trash which flooded the land two years ago, has been undoubtedly modified in its obtrusive obscenity, and a good deal chastened in its tone. A stream, also, of purer literature has gradually found a channel, and is increasing every day. Protestantism

is intimately connected with a moral as it is with a free press; and we therefore refer to the publication now before us with great pleasure, as a specimen of the lively and instructive papers, which should be the weekly visitor of many a happy home.

SCENES AND IMPRESSIONS OF SWITZERLAND AND THE NORTH OF ITALY.

By the Rev. D. T. K. Drummond. Edinburgh: W. P. Kennedy, St. Andrew Street.

A VERY pleasing and instructive volume, breathing, as might have been anticipated, a fine spirit. The three last chapters are peculiarly valuable, as illustrative of the present state of the Papacy, and the most effectual mode of advancing the cause of Christ in Italy. On this subject Mr. Drummond urges a number of wise and weighty considerations on the Christians of England, which we trust will have due effect. A most momentous breathing time is now afforded in some parts of that interesting country, which the servants of Christ should improve to the uttermost.

THE MADIAI CASE. By the Hon. Secretary of the Protestant Alliance. Seeley: London.

A COLLECTION of all the documents connected with a case which has done more to open the eyes of Protestants than all the events of modern times: therefore most valuable for reference. The work is very cheap, and all should procure it. The publication of it is an important service to the cause of truth.

THE LENTIAD; or Peter the Pope, and his Pioneers the Puseymen Pommelled and Pounded with a Hudibrastic Cudgel. By a Bee-feater. London: R. Theobald. 1853.

A PIECE of sharp ridicule in the form of a piscatorial dialogue. The special object is to expose the Lenten cere-

monies of the Popish Church, but the present aspects both of Popery and Puseyism are energetically dealt with.

PRISONS AND PRISONERS. Second Edition. MISSIONS AND MISSIONARIES. By Joseph Kingswell, M.A., Chaplain of Pentonville Prison. London: Longman, Brown, &c.

Two singularly interesting and valuable works by an able and Catholic spirited man. His information in regard to Popish prisons and Jesuit missions, is peculiarly valuable to those who are studying the Popish controversy.

THE ANTAGONISM OF VARIOUS POPISH DOCTRINES AND USAGES TO THE HONOUR OF GOD AND TO HIS HOLY WORD. By the Rev. Henry Walter, B.D., F.R.S., Rector of Halisbury, Bryan. London: Wertheim & Macintosh.

THIS is a most learned and powerful treatise, indicating a very minute acquaintance both with Popery and the Word of God. We have scarcely seen in modern times so thorough an exhibition in short compass, of the contrast between Rome and the Gospel of Divine grace.

POPERY THE MAN OF SIN. By the Rev. Robert Gault. Glasgow: W. R. M'Phun.

THIS essay received the second prize of the Evangelical Alliance, Mr. Wylie's well-known treatise on "the Papacy" having obtained the first. It is a very full and well arranged exhibition and refutation of the Popish system of falsehood and delusion. The historical exhibition is peculiarly valuable; and the only desideratum, which we hope will be supplied in a second edition, is in the matter of references, inasmuch as Papists deny everything, and therefore it is necessary in such a work to have always authorities at hand.

POPERY AT HOME—ITS ALARMING PROGRESS.

It has of late been the fashion with some to underrate the efforts of Popery amongst us, and decry as "alarmists" the best friends of Protestantism. In all seriousness, we do entreat such persons to pause and ponder the following facts and statistics.*

In *Scotland* 70 years ago there were not more than 20 priests between the Tweed and the Solway, nor was there a Popish chapel save two small ones in Edinburgh and Glasgow. Now, in Glasgow alone, there are 2 bishops, 3 convents, and 20 priests; while in Scotland there are no less than 141 priests, and 150 chapels and stations. In *England* Rome's progress is still more wonderful. Fifty years ago it contained but four vicars apostolic, with one or two hundred priests. Now it has a "cardinal prince," 12 bishops, and 1200 clergy, secular and regular, from the mitred abbot to the fathers of the Oratory. And what is yet more striking is the fact, that this progress is increasing at a fearfully accelerated rate. Even since the Aggression of 1850 there has been in England alone an addition of no fewer than 44 convents, 61 chapels, and 88 priests to the army of Rome; and thus, so far from suffering the least check from all the excitement which that step created, with its numerous lectures, meetings, publications, and petitions, it only seems to have nerved her with the firmer determination to let England see that as she had parcelled out the kingdom, so would she possess it.

Again, fifty years ago Rome's congregations in Britain were weak and struggling; its chapels few and rude, and generally found in some back lane; while a case of perversion to Popery was scarcely ever heard of. But now you see its magnificent temples rising in all directions, and generally in the most public thoroughfares and commanding positions; you are struck with their gorgeous decorations, pealing organs, troops of priests, and immense congregations; and scarcely a week passes but you hear of perversions from every rank and profession. Nobility and gentry have been perverted by the score, and clergymen themselves by the hundred. Rome now boasts 80,000 adherents in Manchester alone, nearly 100,000 in Glasgow, and numbers proportionally great in many other towns. You meet her priests in every quarter—in London and its vicinity alone there are no fewer than 120. While her power and influence are now such that her most fiery zealots are fast filling up our places of trust in all parts of the empire. Some of them are members of the Government itself; and the Irish Brigade, pledged to do the Pope's bidding, and *only* that, can now sway the votes on many questions in the House of Commons, and therefore to some extent rule the country.

Farther, it is well known that Rome has long had her deadly eye upon Britain. For this end the propagauda annually pours enormous sums into this country. Societies have been formed in France, Belgium, Spain, and other lands, for the sole purpose of praying for its conversion. There is a network of Jesuit spies spread over the whole land communicating with each other and with Rome. There is scarce a Protestant meeting at which some of them are not present; and so bold have they grown that they had persons

* The facts here stated in regard to the progress of Popery in Britain, are generally taken from the Popish Almanacs for the year 1853.

employed distributing Popish tracts at the door of Captain Trotter's late meeting on behalf of the Madiai in Edinburgh. We have even heard of cases in which they have taken the covers off religious tracts, put them on Popish ones, and then sent them abroad under this disguise. Their "Jesuit Servant Societies," for sending spies into Protestant families, in the guise of servants, are now well known. One such was lately detected in the house of an eminent minister. It has long been suspected that many of the Tractarians are Jesuits in disguise, and it is certain that Jesuits have in some cases actually been ordained as Protestant ministers. Not long since a gentleman recognised in a Protestant curate the very man who had some time before shewn him over a Jesuit college at Rome. Yet these are mere samples of the many cases we could adduce to prove that the country swarms with Rome's emissaries—and that these, in their fearful work, exhibit a restless energy and unscrupulous treachery which it is really frightful to contemplate.

And now what is to be thought of those Protestants who still sleep while such an enemy is not only sowing tares all around them, but springing mines beneath their feet? Let but a distant rumour arise of a French invasion, and all Britain is astir; a militia is mustered, batteries are mounted, and war-ships are manned. Yet here is a foe in the very midst of us, more dangerous far—bound by no laws of war nor feelings of honour—never once known to give quarter nor to keep faith. Yet some still smile and cry, "No danger!" Fellow-Christians, is this judicial blindness? How many gracious warnings has God been giving this land that a fearful struggle is near; and we are daily startled by some portentous angury. As if he would leave us wholly without excuse, he has been of late bringing to light on our own soil a series of startling cases, such as that of Miss Talbot, Miss Sellon, and the Jesuit Gawthorne; nay, he has been making Popery exhibit its worst atrocities before our eyes in every land on earth. Yet our nation sleeps on; Parliament continues in various ways to nurse the viper, which no longer takes pains to conceal its deadly designs. A country which would answer by a fleet or army an insult from the greatest power on earth, submits to be treated with contempt by the Pope alone. His insolent aggression she meets by a feeble bill, which has never once been enforced; and even this legislative abortion the Brigade now insist on having repealed.

Fellow-Christians! to you we turn in this our country's crisis. Shall we tell you that we have much cause to be ashamed when we contrast Rome's efforts, ay, and triumphs, with our own? In 1850, what did we not undertake to do? Alas, how short-lived and spasmodic the excitement of that year! Save that poor Aggression Bill, which our lukewarmness has already put in jeopardy, we have not gained one object we then set before us; while Popery is on all hands triumphant. Maynooth was to fall; it still stands, and has since been enlarged and beautified. The convents were to be opened; they still are closed; and, as if in derision, Rome has since almost doubled their numbers. We proposed to have a Protestant church in Rome; the proposal has been treated with scorn; and, as if in taunting defiance, they are now rearing a gorgeous cathedral in London. Such has been our success; and we have detailed the enemy's.

Beloved fellow-Christians, let us at length arise; and while we talk in glowing strains of our Cranmers and Knoxes, prove that we really breathe their hallowed spirit. We have the finest materials for vigorous action. In piety, wisdom, energy, and wealth, our country is unequalled. Oh, what a pity such vast resources should at a moment so critical be going to waste, and

that, from want of thorough organization, our best efforts hitherto should have proved like the confused movements of a crowd against a well-disciplined army. Then, British Protestants, organize associations, distribute information, pour in contributions, and give, above all, your prayers and exertions. If we remain inactive now, we shall deserve Heaven's judgments, and we may expect them. But if now we go forth in right earnest to the conflict, in the spirit of humble faith and prayer, our victory is as sure as God's promise can make it, and Rome's legions will as certainly melt before us as did the Midianite host before Gideon's three hundred.

MEETING OF PROTESTANT DELEGATES AT BIRMINGHAM.

(FROM THE OFFICIAL LETTER OF THE LONDON PROTESTANT ALLIANCE.)

On Friday the 8th April a conference took place at Birmingham, of the gentlemen deputed by the Protestant Alliances of Britain. There were thirty-four delegates present; twenty of the more important associations were efficiently represented. The conference continued for five hours; and, after most of the members had dined together, the deliberations were resumed. The most perfect harmony prevailed throughout, and a great deal of practical good was effected by the consideration, in concert, of the suggestions and plans proposed by individuals. The Rev. Dr. Begg presided at the morning meeting, and Mr. Alderman Meek (of York) in the evening. A cordial spirit of Christian fellowship, and a zealous earnestness of purpose, characterized the whole proceedings. It is hoped that, with the blessing of God upon this meeting, it will be made useful to the cause, and promote increased energy in the work.

The subjects which principally occupied attention during the ten hours spent in these deliberations were as follows:—

1. Modes of enlightening public opinion—as meetings, lectures, sermons, the press, publications, &c.
2. Means of influencing the legislature—as petitions, letters, deputations, &c.
3. Direct efforts with individuals—as missions, schools, &c.

The meeting was strictly private, and therefore among the topics handled on the occasion were some delicate questions, which, with the suggestions respecting them, it may not be advisable to publish in this circular; but the following hints may be acted upon by those who desire to apply them:—

1. To prevent disorder, meetings may be held at first by ticket; a better attendance, however, may be looked for when they are perfectly free. Collections may be made at meetings and lectures, to be applied to succeeding occasions of the same sort. Persons who contribute to a cause generally feel themselves more distinctly pledged to future operations in its behalf. It is found to be an excellent plan to send agents to Popish meetings and lectures, to take down in writing the precise expressions used, and to announce that they will be replied to on a succeeding day.

2. Controversial sermons have been found very successful. Several cases of recantation of Popish error, induced thereby, were recounted. In Scotland there are few ministers who have not preached such sermons. Notices of courses of such sermons should be given to Papists as well as to congregations.

3. Cards of membership increase the interest of those who join local alliances. If work is found for each member to do, it is better than to trust to general activity. Addresses on Protestant subjects should be given to schools and to young persons, whenever strangers capable of giving them visit a town. Placards printed with short sentences from Popish works and from the Bible ought to be distributed. The *Bulwark* is generally acceptable, and its circulation is increasing. To further this still more, copies should be furnished by local alliances to hotels, reading-rooms, railway stations, steam-boats, and even left in railway carriages, or sold with tracts by hired tract-distributors as colporteurs from village to village.

4. The press in all places can be acted upon by letters from readers. News selected from the monthly letters should be sent to local newspapers. Extracts collected from publications may be pasted into a blank book to be kept by each alliance. The monthly letter should be sent round to every member of each committee, with a request to "pass it on" to some one else. Activity on the part of Protestants invariably checks the advance of Romanists in every locality. A multiplication of individual efforts is the chief means of producing great effects upon the country. Each Protestant should therefore labour earnestly, encouraged by the assurances that many thousands are fellow-workers, and that the cause is one which God will make victorious.

THE IMPORTANCE OF FEMALE PROTESTANT ASSOCIATIONS.

TO THE EDITOR OF THE BULWARK.

DEAR SIR,—I have observed with much pleasure your announcement of the formation of a Female Protestant Association in Edinburgh, and your suggestion that similar societies should be formed throughout the empire.

In the course of a very extensive correspondence with ladies, in all parts of the United Kingdom, on the subject of nunneries, I was greatly delighted with the warmth and earnestness of their Protestant spirit; but it seemed to me that that spirit wanted a channel in which to run profitably, and, especially, that some sort of concert or organization was greatly required on the part of those who were willing to work at all.

For instance, in proposing to the ladies of a particular town or district, to petition for the opening of convents, there was extreme difficulty in finding any one to *lead* the movement, while there were great numbers ready cordially to join in it; the natural and proper reserve of the female character disinclining many from putting themselves prominently forward, notwithstanding their fitness and ability to do all that was requisite. How easy would it have been to deluge Parliament with petitions, if in each large town there had been a Female Protestant Association, whose proper business it would have been to take up the matter.

Then, as to distributing information among the poor, and dissuading them from sending their children to Popish and semi-Popish schools, as alas! they now frequently do,—instead of one or two earnest individuals labouring in solitude, and amidst discouragement, and perhaps with a slender purse, that can ill supply the means of enlightenment, were a whole committee working and cheering one another; pouring tracts, and handbills, and pictures, into the cottages of the peasantry, and supplying the penny or twopence per week

requisite to send the poorest of the children to a Protestant industrial school, instead of allowing them to go gratis to a Popish one, what a change by God's blessing would come over the minds of a portion of our population, at present sunk in ignorance and apathy on this important question!

Again, were this organized and authorized body to keep watch over the general instructors of the young, and especially over the domestics of their own households, how much of insidious Romish teaching might be prevented. Why, a Jesuit music-master with his hymns to the Virgin, or teacher of drawing with pictures of saints, and legends to match, would be afraid to shew his face in the town, on pain of immediate exposure—not that gossip or meddling, or unjust suspicions ought to be indulged in; but the foolish passion for continental teachers and foreign domestics, which has been productive of such fatal results, might in this manner be checked.

It is well known that few of the aristocratic families of England are without a Jesuit domesticated in them, in one capacity or another. Aware of this fact, an excellent and laborious friend of mine, who visits much in a ducal castle, set herself to discover the offender there. The work was a difficult one, but she succeeded at length.—“By their fruits ye shall know them.”

A Female Protestant Association might be a sort of book club in a small way, at least in the lesser towns where there are not good libraries. Individuals cannot keep pace with the Anti-Popish literature of the day; but such an association might at small expense possess itself of the best works as issued, for the perusal of the members first, and then for general distribution in the way of loan.

And, above all, the members might unite in prayer, either privately by concert, or at their meetings, or both, for the overthrow of the Man of Sin, and the exaltation of Christ's kingdom, and for any special object that may from time to time be presented. The release of the Madiai forms a new and striking example of the power with which it has pleased God to invest prayer. All efforts seemed in vain till united supplication was tried; and then, as in the case of Peter, though not by a visible angel, yet by a super-human operation, the prison doors were unbolted, and the captives were free.

Why should not the women of Great Britain unite in prayer for the opening of the convent doors, and for the preservation of their families from the blight of Popery?

THE SECRETARY OF THE NUNNERY MOVEMENT.

THE MADI AI.

ARRANGEMENTS are being made to enable Francesco and Rosa Madi ai to reside in some suitable locality in England, where they may enjoy that peace and liberty which have been so long denied them. We understand that, to accomplish this satisfactorily, and in some degree to replace the property which these two prisoners have unjustly been deprived of, a special fund will be collected by the Protestant Alliance. Contributions for this purpose should be sent for the “Madi ai Fund,” to the Secretary of the Protestant Alliance, 9, Serjeant's Inn, Fleet Street, London.

FRANCIS & TAYLOR



A SABBATH IN SPAIN.

A POPIISH SABBATH.

POPERY is the greatest Sabbath-breaker in the world, and we have no doubt the Papists in London have been doing their utmost to promote the opening of the Crystal Palace on the Lord's day—an attempt which we trust will now be signally defeated. If one may judge from the history of Popery throughout the world, God's holy word and his blessed Sabbath seem to be special objects of Romish hatred.

Our woodcut represents a scene with which all travellers in Spain are familiar. And we take the case of Spain, because no other religion than Popery is *tolerated* there, and, therefore, that system must be held responsible for all that takes place. The same power which prohibits the Bible, could secure the rest of the Sabbath, if it chose. But hear the Rev. F. Meyrick, one of the most recent travellers in Spain:—

“Sunday is in Spain a regular day of toil, the poor man has no day of rest. All the in-door trades are carried on. . . . Masons, carpenters, and labourers may be seen commonly engaged at work on Sunday. . . . The amusements of the Sunday are the most objectionable and often shucking, such as the bull-fights. It is the great day for the theatre.”

We are glad to see the working-men of Britain taking up this question as peculiarly their own, and that Mr. Mayhew's attempt to impose upon them has in the meantime failed. It is quite certain that wherever the Sabbath is a day of amusement, it is also a day of toil, and thus all workmen are made to suffer for abandoning the rest which God has given them. The following is part of a recent letter from Paris, where, under the influence of Popery, the same system prevails; it is from an intelligent workman:—

“To copy the Paris Commercial Almanac, column after column, would, I fear, be giving the correct reply to Mr. Seeley's request; very small is the number of those men of business who *do not* employ their subordinates on Sunday. Now, I regard the desecration of the *morning* of the Lord's day by labour, as the direct natural result of desecrating the *afternoon* by worldly pleasure. Coaches and horses, jewels and dresses, toys and refreshments, *must* be in readiness for the afternoon's fête; the work-people are therefore kept toiling and hurrying all the Sunday morning to finish the expected article, and apprentices are sent off in all haste to carry it home at the last moment. So invariable is the practice, that whenever we order anything of the kind towards the end of the week, we are obliged to stipulate expressly, that it is *not* to be brought home on Sunday.

“I have known workmen discharged for not complying with this slavery.

“Again, I have found many workmen reasoning thus: ‘They say there is no harm in taking pleasure on the Sunday afternoon; riding, dancing, playing, feasting, is, they say, allowable. There is nothing of religion or of rest in all that. Surely there is no less of religion in working; and, if I gain a little money for my family by working, doubtless I am a wiser and a better man than if I spent the same sum in amusements!’ What can the pleasure-takers answer to such reasoning?”

“This universal employment until one or two, P.M., renders church-attendance impossible until the hour when the whirl of gaiety is at its height. Into this the working-men rush; sometimes with their wives and families, who have spent the morning in washing, ironing, and making up the articles of adornment or cleanliness, necessary for the afternoon's merry-making.

“Jaded and weakened in mind and body, even when the man has not added intoxication to the weight of the curse of the Paris Sunday,—they get home late, cross, harassed; and, on plea of fatigue, the Monday, and often part of Tuesday, is spent in getting over the Sunday's exertions. Though, in fact, it is but a somewhat weakened renewal of the Sunday's ‘pleasures.’

“This is the origin of almost all cases of distress. The temptation to squander the week's earnings in Sunday dissipation is immense. Every resort of our population on the Lord's day is naturally surrounded by guinguettes, or drinking and eating-houses. The people are not naturally giving to intemperance, and were it not for the Sabbath desecration, disgraceful scenes of intoxication, the drunkard's song, the stupid brawl, the savage fight, ending in the soldiers being called out to carry off the parties to the guard-house, would scarcely be known amongst us. As it is, however, every Paris Barriere resounds with them every Sunday and Monday. On other days all is tranquil.

“This universal pleasure-seeking causes new pleasure-trades being invented every week. Now, who can wonder at the infidelity and total want of principle, and moral strength in the population of Paris and France?”

The following is from an elder in one of the French Protestant Churches, who has had twenty years' experience of the system:—

“I have been a constant resident in Paris for twenty years, sixteen of which I have been employed as clerk in a mercantile house, where I have always had my liberty on the Sabbath-day, although almost all the other clerks and people employed in the establishment have been called upon to attend to business regularly on Sundays, until about twelve to two o'clock, and sometimes all the day. This is the custom generally in wholesale houses of business, commission houses and such like, and it is the same in the different banking houses. The exceptions to the above rule are so few, that it would, I think, be invidious to mention any firms in particular. Before the Revolution of 1848, all the retail houses, with but very few exceptions indeed, were open on Sundays. Since then, there are some that shut up on that day, prompted in most instances, not by a salutary fear of God's judgment and desire to keep his commandment, but by a terrified conscience and a vague apprehension caused by such great and sudden convulsions, in minds totally ignorant of the nature of true religion.”

Let the people of this country watch over the Sabbath-day as one of their greatest treasures, and let Christian men seek a half-holiday every Saturday for all the people, as an effectual means of extinguishing the anti-Sabbath cry.

POPERY ABROAD—ITS AMAZING GROWTH.*

THE entire Roman Catholic population of the world is estimated at 159 millions, and these are governed by an army of ecclesiastics, whose mere names would fill many volumes. In the city of Rome, they are in the enormous ratio of 1 to every 20 inhabitants. In the petty kingdom of Naples, there are no less than 64 bishops and 20 archbishops. In all the other southern states of Europe it is much the same; and it is little better in the northern ones. In France alone, Rome has an agency of 42,000 priests, 7000 religious houses, male and female, 1000 boarding schools for young ladies, 900 charitable institutions, and 200 ecclesiastical colleges. And the small kingdom of Belgium, containing not $4\frac{1}{2}$ millions of people, has near 20,000 ecclesiastics of all kinds, with 650 convents, monasteries, &c.

Passing on to other continents, we find Rome's emissaries dispersed over the vast regions of America, from Hudson's Bay to the Straits of Magellan; we meet them in Asia, contending with Bramha and Bhudda on their own soil; we see them in Australia, striving to pre-occupy its colonies; nay, we trace them even through Africa, on the sands of the Sahara and the swamps of Guinea. To say nothing of America's Popish countries, the United States alone, that in 1800 had but one bishop and a few priests, have now no less than 36 bishops and 1500 priests, with 147 Popish seminaries, &c., 34 colleges, and 136 religious institutions. In Asia again, Rome has now no less than 20 vicariates-apostolic, embracing 500 stations and out-stations, and employing a staff of 337 priests, with the usual complement of monks, nuns, &c. Yes, and of all these the vast majority are in our own Indian empire. Then Australia, which 50 years ago contained but one bishop and two priests, has now an archbishop, 14 bishops, and several hundred priests.

Is it possible to read these statistics, and reflect on Protestant apathy without dismay? and what must we think of those who still profess to despise a power like this, which counts not kingdoms but continents for its provinces, and controls them by an army whose name is Legion—with one centre, Rome; one commander, the Pope; one aim, universal conquest; and one spirit, un-

* The above statistics are chiefly taken from the Popish Almanacs for 1853, and *The Religious Condition of Christendom*. London: Nisbet & Co.

quenchable fanaticism. The statistics of British Popery are startling enough, but here is an army of which the whole British priesthood are a mere detachment. Its progress in Britain is sufficiently alarming; yet the above figures demonstrate that even this is but a small part of its *general* progress—like the rise of the tide in our rivers and estuaries, which is but a mark and consequence of its rise in the surrounding seas.

But there is something in Rome's present condition more alarming far than the mere number of its priests. Six years ago the Papacy seemed expiring; the world witnessed a general flight of its despots; the Pope himself was a fugitive; and Europe's salvation seemed near. Rome has since, by its single arm, rolled back the tides of progress over Europe, and bound its nations in heavier chains than before. Italy, which in 1848 was opened to the Bible, seems now more hopelessly shut than ever. The city of Rome, which then contained 150,000 inhabitants, has now but 100,000; the rest have been imprisoned, banished, or executed. Tuscany is now as notorious for its Popish persecutions, as it used to be distinguished for its learning and arts. In Austria, Rome rules with a dominion unsurpassed in the 12th century. In Holland she has perpetrated another aggression. In Prussia she has not only secured the restoration of the Jesuits, but other important concessions. While in Spain she has lately issued an edict, forbidding all men without exception to profess Protestantism within its territory. And as for France, she has not only placed a perjured usurper on its throne, but has enabled him to extinguish, to all appearance, the spirit of 1848, and keeps that restless nation prostrate at his feet, as though it were paralyzed or spell-bound.

— Here then is a foe that in six years has carried every important post on the Continent; has driven liberty to Britain as its last European asylum, and now bends its entire strength against her; a foe whose advanced guards are amongst us, and whose emissaries fill our country with their intrigues. Yet Britain slumbers, and thousands cry "No danger!" Well, suppose there were no danger, has it come to this that Protestant Britain shall remain deaf to the cries of enslaved and persecuted millions who are imploring her aid? Britain, that land of God's special favour! Was it for this he has preserved her for centuries from so many dangers—destroyed the Armada, defeated the Gunpowder Plot, and kept her safe in 1848, when other kingdoms were reeling? And can she now look on our persecuted brethren of continental nations, and utter the language of Cain? God forbid. But she cannot thus separate her interests from theirs; their safety is our safety. We cannot let them be thus vanquished in detail, without incurring equal guilt and danger. And see how this unworthy course is already emboldening the enemy, and meeting its just reward. Austria expels our missionaries from Pesth. Portugal forbids them to approach the Azores. Even miserable Spain, for which Britain has wasted so much blood and treasure, insults her with impunity by its edict above noticed, and will scarce give an Englishman a grave for his wife. Ay, and while Wiseman may build cathedrals where he pleases, and Cahill utter whatever harangues he pleases, the Pope will not suffer a Protestant church within the walls of Rome, nor permit an Englishman to carry a Bible through Italy. No wonder indeed that England, which once made Popes to tremble, is now the butt of derision in the Vatican itself.

Such, then, are but a few proofs of Rome's present strides, selected almost at random. Alas! to multiply them were only too easy. Yet some still speak of Popery as if it were an expiring thing, on which it was scarce worth while

to waste an effort! It is not the first time it has been prematurely given over. According to the predictions of many, its requiem should have long since been sung. Alas! it shews at present few signs indeed of either death or decline. Serpents are tenacious of life, and we fear this one will be no exception. In 1848 we thought it all but killed, but it was only stunned, and the venomous creature is now rising in its fury to revenge the blow. Others will not believe it is so bad because it is not so bad *here*, and have still to learn that what it is at home it is in *reality*—that whatever atrocities it commits in Italy it would commit in England had it but the power—and that if it is comparatively mild here, where it dare not be fierce, this only proves its cunning, and shews that to the ferocity of the “beast,” it adds the subtlety of the “serpent.” Nay, strangest of all, some, resolved to see no danger, and to draw comfort from Europe’s very calamities, tell us that Rome’s present efforts are but its dying throes! And even suppose it were so, are God’s people to look on indifferent, when in these struggles it threatens to slay more in its death than it has ever done in its life?

Fellow-Christians! an awful responsibility rests now on you. Britain, Europe’s last hope, slumbers. Yours is the solemn duty to wake her out of sleep, and never was one more momentous. Neglect it, and you are traitors to the world; generations unborn will curse you. Discharge it faithfully, and they will call you blessed. Then, children of Jesus, of every name, we urge you to earnest prayers and strenuous efforts for the downfall of Rome and the salvation of its millions. Join our associations; distribute our tracts; circulate our periodicals; contribute of your means; and let there be no delay, for days are months in this warfare; let there be no presumptuous indolence, for we cannot expect success from God if we will not do our duty; let there be no cowardly unbelief, for Rome is doomed, and our great Master must conquer.

PAPAL SUPREMACY AND INFALLIBILITY.

In a series of articles, inserted chiefly in the first volume of the *Bulwark*, we discussed the doctrines of the Church of Rome concerning the Rule of Faith, that is, the authoritative standard of Divine truth, or the means we have of ascertaining the will of God concerning doctrine and duty. We took for our text the statement of Dens, that the Church of Rome has five rules of faith, viz., two inanimate, Scripture and tradition; and three living, the Church, a General Council, and the Pope defining anything *ex cathedra*; and we examined and refuted the views of the Romanists upon the first four of these rules of faith. The only remaining one is the Pope. The authority of the Pope as a rule of faith—that is, as an infallible expounder of the will of God, is of course based upon his alleged supremacy over the Church as the successor of Peter and the Vicar of Christ. In commenting upon Dr. Wiseman’s Lecture on the Papal Supremacy, we gave some explanation of what it was necessary for Romanists to prove, in order to establish the supremacy of the Pope, and exposed the insufficiency and unfairness of some of the proofs which Dr. Wiseman adduced in support of it from the early Church. We inserted more recently an examination (by a different author) of the only passage in Scripture that affords anything like a plausible argument in support of the doctrine of the supremacy of Peter over the other Apostles and over the whole Church, in which it was conclusively proved, that our Saviour’s address

to Peter, recorded in Matthew xvi. 18, 19, affords no ground for the conclusion which the Papists deduce from it, viz., that Peter was invested with jurisdiction or authoritative control over the whole Church of Christ. There are two other passages of Scripture which they sometimes adduce in support of the same doctrine; but they are scarcely plausible enough to entitle them to a deliberate examination. They are Luke xxii. 31, 32, and John xxi. 15-17. The first of these passages evidently implies nothing more than that Peter would be recovered from the grievous apostasy into which he was soon to fall, by denying his Master; and that after his recovery, it would be both his duty and his privilege to contribute, and to contribute the more because of what he had learned from his fall, to confirm and strengthen his brethren. The other passage, in John, evidently indicates nothing more than a restoration of Peter after, and notwithstanding, his apostasy, to his Master's favour and to the functions of the apostolic office. Protestants have always regarded it as a strong argument against the supremacy of Peter, and, of course, against the Popish interpretation of the Scripture passages on which it professes to be founded, that there is no evidence in the New Testament that Peter ever claimed or exercised any superiority over his brethren or over the Church in general. They have farther contended and proved that there are statements and incidents recorded there which fairly imply, that neither Peter nor any of his associates had any idea that he had been appointed the Vicar of Christ, and invested with jurisdiction over the whole Church.

But even if Papists could prove from Scripture, as they cannot, that Peter was invested with this office and this authority, it would still be necessary for them to prove, in order to establish the supremacy of the Pope, that Peter was to have a perpetual series of successors in his office as Vicar of Christ and head of the Church, and that these successors were to be the bishops of Rome. These things must be proved, and proved from Scripture, in order to establish the Papal supremacy on the basis of a Divine right. Now, there is nothing whatever in Scripture that has even the appearance of countenancing these positions, and there is not a little that tends to disprove them, and in this way the arguments in favour of the supremacy of the Pope as the Vicar of Christ and the head of the Church, can be shewn to be utterly destitute of foundation. During the second, third, and fourth centuries, there is just as little evidence of any proper universal jurisdiction over the Church claimed and exercised by the bishops of Rome, as there is in the New Testament of the supremacy of Peter. And we saw, in reviewing Dr. Wiseman's Lecture, that when a claim approximating to this was first put forth in the fifth century, it was based upon fraud and forgery, and was wholly repudiated by the African, as it certainly would have been by the whole Eastern, Church.

But even if the supremacy of the Pope as the head of the Church were proved or conceded, there would still be great difficulties about making the Pope or his definitions and decisions a rule of faith. The only ground on which the Papists can hold up tradition as a rule of faith, is the allegation that Scripture sanctions the doctrine, that God appointed tradition to be an infallible mode of conveying his will. And the only ground on which the Church or a general council can be plausibly represented as rules of faith is, that they can be proved from Scripture to be possessed of infallibility. In like manner, it would seem, that before the Pope can be plausibly represented as a rule of faith, he must be proved to be infallible. Now, infallibility is not clearly and certainly implied in supremacy. It is quite possible that the bishop of Rome

might be the highest functionary in the Church and its legitimate monarch, and yet not be infallible. Accordingly, many Papists deny the infallibility of the Pope, and it cannot be proved that the Church of Rome is pledged to any very definite opinion as to the extent of the authority which the Papal supremacy involves. It was one of the four articles of what are commonly called the Gallican Liberties, or the peculiar principles which have been generally professed by the Popish Church of France, that a general council is superior to the Pope, thus, by implication, denying the Pope's infallibility. The same principle is explicitly asserted in another of these four articles, which declares, that in matters of faith the Pope's judgment is not "irreformable," that is, not free from liability to error or need of correction. In consequence of this perplexing difference of opinion among themselves, some Papists have laid down the principle that the Pope's definitions are to be received, and his decisions are to be obeyed, whether he be infallible or not. But this attempt to escape the difficulty, implies a plain abandonment of the ground on which they usually try to establish the necessity of a living infallible judge of controversy, a position in support of which they can argue with greater plausibility than they ever exhibit when they are attempting to prove, that a living infallible judge has in fact been appointed, or that this prerogative has been vested in a general council, or in the Bishop of Rome.

Infallibility is manifestly implied in the idea of a rule of faith, and the Pope cannot be a rule of faith to those who do not believe him to be infallible. Dens's statement is, that the fifth and last rule of faith is the Pope defining *ex cathedra*. But then it is very difficult to know what definitions or decisions of the Pope should be held to possess this character. There are great differences of opinion, and there have been elaborate discussions, among Papists themselves, as to what circumstances and qualities are necessary to entitle any decision of a Pope to be regarded as pronounced *ex cathedra*; and these differences and discussions are of such a nature as to shew that the whole matter is involved in inextricable uncertainty and confusion. Some Papists put what they regard as the doctrine of their Church upon this subject in this form, that the decisions of the Pope on matters of faith when assented to, or not dissented from by the Church, that is, the body of bishops over the world, are infallible, and to be implicitly received. This juggle of attempting to get up a sort of conjunct infallibility of the Pope and the Church in combination, is exactly similar to that which we formerly exposed, about the decisions of the Pope being infallible when confirmed by a general council, or the decisions of a general council being infallible when confirmed by the Pope. The attempt to combine the Pope and the Church in this way, is a virtual admission that the Pope is not to be regarded as a rule of faith, even when he defines *ex cathedra*. Besides, it is sometimes very difficult to say, whether decisions which have been pronounced by the Pope on points of faith have been accepted by the Church or not. From the nature of the case, this question may often be involved in great uncertainty. There has been a good deal of controversial discussion among Papists themselves, 1st, on the general question as to how the consent of the Church to the Pope's decisions on points of faith is to be ascertained; and 2d, on the more specific subject as to whether or not certain particular decisions of the Pope have in point of fact been accepted. Perhaps the most remarkable case coming under this second head, is that of the famous Bull Unigenitus, published by Clement XI. in 1713, against Quesnel's Moral Reflections on the New Testament. This celebrated document contains the clearest and most conclusive evidence of the

deadly hostility of its authors to the Word of God and the doctrines of grace, the scriptural method of salvation. It is therefore a matter of some importance to ascertain whether or not the Church of Rome is responsible for it, so as that we are entitled to charge its contents upon her and all her adherents. It is undeniably a case of the Pope defining *ex cathedra*; but this, though it exhausts Dens's definition of his fifth rule of faith, does not satisfy all Papists. Some require in addition that it be consented to, or accepted by the Church. When the Bull was first published, a good many French bishops protested against it, and appealed from the Papal decisions embodied in it to a general council. The opposition, however, gradually died away, and it is now generally held by Romish writers that it has been accepted by the Church, and is binding upon all her adherents. Dens accordingly asserts (tom. ii. p. 131) without any hesitation, that "the Bull Unigenitus is a dogmatical law of the Universal Church, and that it may be justly called a rule of faith."

These considerations are well fitted to expose the common allegations of Romanists, about their unity of opinion among themselves, and the certainty of the foundation they afford for the faith of all who join their communion.

POPERY IN MANCHESTER AND LIVERPOOL.

An intelligent correspondent in Manchester sends us the following note:—

"I beg to enclose you a copy of a notice placed on the walls of the Popish chapels in this town. The school is not, that I am aware of, advertised in any other way; but still there is in the printed poster sufficient publicity to prove that our enemy is daily getting more open in her attacks, and that even the Jesuits think it safe *now* to shew themselves in open day. For my own part, I am not sorry to see the line of separation by this and similar movements, now plainly drawn out between the advocates of truth and error. The ground is clearing for the coming contest; sleepy Protestants are being aroused; and some of our *liberal* (?) friends are beginning to lose somewhat of their faith in the supposed liberality of our enemies. To the earnest Christian, however, it is matter of regret that Protestant zeal should require to be so frequently stirred up by fresh attacks from our ever-watchful and zealous adversary."

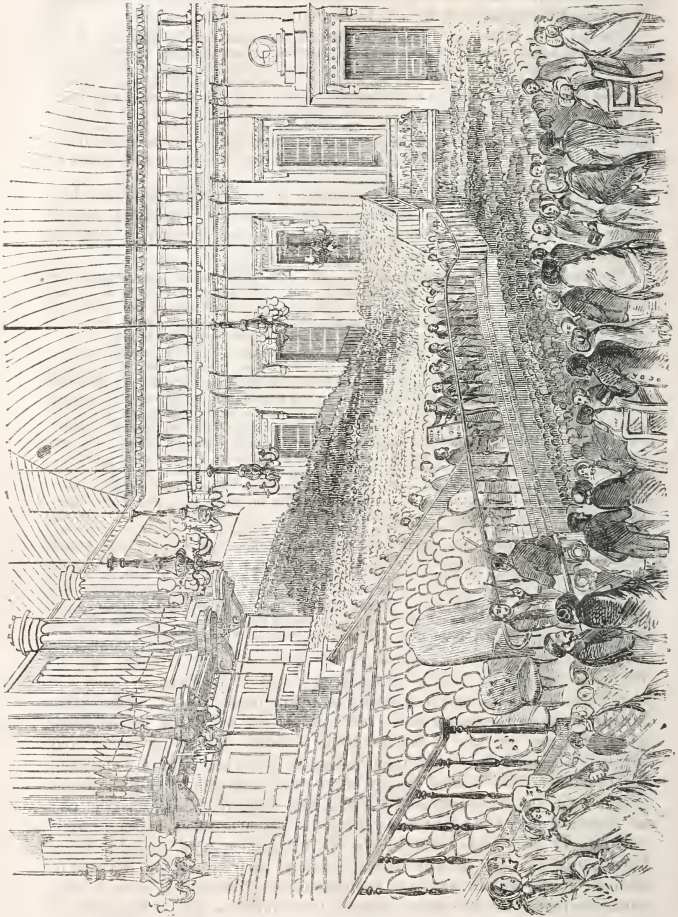
The following is the Popish bill, and we are glad to see that Protestants are also rousing themselves in earnest:—

"A. M. D. G.

"From the *London Pastoral of the Lord Bishop of Salford*, 1853,—^c And we know it to be a conclusion of experience that Catholic truth cannot be taught in its due and full form if we permit the young mind to be influenced by men who are strangers, and probably hostile to our holy religion."

"A Catholic *Middle School*, under the patronage of the Right Rev. Dr. Turner, Bishop of Salford, the Very Rev. Robert Roskill, and the Clergy of Manchester, will be opened on the Wednesday in Easter week, at 126, Bloomsbury, Oxford Road, Manchester. This institution is presided over by the Fathers of the Society of Jesus, and is conducted by the Rev. J. Strickland from Stonehurst, and the Rev. B. Partington, M.D., late of the University of Caen. Terms £1, 1s. per quarter, payable in advance. Classics and French, 10s. 6d. extra. For further particulars apply to the Very Rev. Canon Crosskill, the Very Rev. Canon Formby," &c., (naming six out of the large body of priests now in Manchester who have recently been made Canons.)

In Manchester the Protestant Alliance has begun to work with renewed energy, and such a bill should only inspire its members with fresh zeal; whilst the *Liverpool Standard* of the 19th ult. announced, that the Rev. W. F. Taylor of St. John's had received *seven* more converted Romanists on the previous Tuesday into the Protestant Church.



POPERY SHRINKING FROM FAIR DISCUSSION. ENETER HALL, APRIL 1853.

CHALLENGE TO DR. WISEMAN.

DURING last month great interest has been excited in London by a challenge given by the Rev. R. J. M'Ghee and the Rev. Dr. Cumming to Dr. Wiseman, the Pope's representative in Britain, in the following terms:—

"The Rev. R. J. M'Ghee will propose to Cardinal Wiseman that he (the Rev. R. J. M'Ghee) and a large number of the clergy and laity will subscribe to his Creed and join his Church, provided the Cardinal proves that the Creed proposed as a test of communion, and sworn to by beneficed priests, and presented to all converts to the Romish Church, was ever heard of or known as a Creed previous to A.D. 1564. Dr. Cumming will shew, at the same time, the utter falsehood and deception of the Second Article of the Cardinal's Creed, from the fact that the Church of Rome never has given her sense and interpretation of any chapter of the Bible, and that she is unable, in answer to the above invitation, to give the sense which the Church holds, and has held, on any one chapter of the Bible."

Several crowded meetings have accordingly been held in Exeter Hall, but the Popish emissary has, as usual, reckoned "discretion the better part of valour." The following statement in regard to the first meeting, is made in the *Morning Advertiser* for March 31:—

"The Hall was densely crowded long before the time appointed for commencing the proceedings. A large chair, covered with scarlet cloth, was placed in front of the platform for the accommodation of his Eminence, and one half of the platform was railed off for the exclusive use of any friends who might think proper to accompany him, but *neither the chair nor the space referred to received a single occupant during the evening.* . . . At seven o'clock precisely Admiral Vernon Harecourt was called to the Chair, and prayer having been offered up, the Rev. R. J. M'Ghee then came forward, and was loudly applauded. Before entering upon the subject for which the meeting had been specially convened, he wished to observe that there were many present whose feelings were deeply implicated in this subject. He referred especially to his reverend brethren on the platform, and to the Church of England Young Men's Association, to whom he had recently promised to challenge Cardinal Wiseman to prove that his creed existed before 1564, and that if he did so he (Mr. M'Ghee) would become a Roman Catholic. Dr. Cumming, one hundred and thirty-two members of the Association, and about fifty clergymen of the Church of England, had also given the same pledge. Now, if Cardinal Wiseman did not know that he could not prove that, think of the position in which he would have placed Dr. Cumming and him (Mr. M'Ghee) by occupying the vacant chair.—(Cheers.) But Cardinal Wiseman knew that he could not prove his creed to be anterior to 1564, and therefore, (pointing to the empty chair, and pausing)—the Cardinal did not appear.—(Loud laughter.) . . . The Cardinal, by his absence on that occasion, acknowledged that the creed of the Church of Rome could not be proved to have existed, as a creed, before the year 1564. [The rev. gentleman here exhibited in large type the Nicene Creed, and the Creed of Pope Pius IV., the twelve additional articles of the latter being in red letters.] It was quite clear that the man who believed the Creed of Pope Pius IV., was of a religion quite opposed to the man who only believed the Nicene Creed."*

Dr. Cumming afterwards addressed the meeting in an eloquent speech. We understand that a similar challenge is about to be given to every one of the new Popish bishops in the various towns in which they reside. This is really bringing the matter to the test. It is easy to impose on their own ignorant dupes, or even to talk plausibly to ladies in drawing-rooms; but in this free country it is quite another thing to brave the light of public and fair discussion. This is what Popery really hates, although Dr. Wiseman *pretended*, when the Ecclesiastical Titles Bill was being discussed, that he had no objection to "a fair contention with theological weapons and fair argument."† In all Popish countries the short argument is an appeal to force. But we trust that the present refusal to defend their system on the part of leading Papists, will awaken both Protestants and Romanists to more earnest inquiry in regard to the whole subject. Dr. Cahill has also at Glasgow refused a challenge from Dr. Anderson.

* These lectures are well worthy of perusal. They are published by Hall and Virtue, 25, Paternoster Row, and by the British Reformation Society, 8, Exeter Hall.

† Wiseman's Letter, 1850.

POPISH AFFAIRS IN FRANCE.

WHAT IS MEANT BY THE POPE CROWNING THE EMPEROR?

THAT France is at present under the absolute authority of Rome, even as the Pope is maintained in his dominion mainly by the arms of France, is admitted on all hands. Various scenes have, however, lately occurred in France, which it is more difficult to fathom. A debate has sprung up, for example, between the Jesuit newspaper the *Univers* and the Archbishop of Paris, in which the latter professed to act the part of a Liberal. Such things have taken place before in France; but the matter of course is, that the Pope has decided the question wholly on the side of the editor. In other words, the same paper, which proclaims the most atrocious principles of persecution, which declared that it was only a pity that Luther had not been burnt, has received the most cordial approbation of Pius the Ninth.

Another dispute, however, is not wholly settled, as to whether the Pope will come to Paris to crown the Emperor. At first it was thought that the apparent shyness of the Pope was simply assumed, for the purpose of extorting the largest possible amount of concession in return for the favour demanded. But it would appear that there is a real difficulty, inasmuch as Austria is supposed to be hostile to the usurpation which the Pope is requested to sanctify. How this difficulty is to be overcome does not yet appear. But, meantime, it is proper that our readers should understand what is implied in the coronation of a king or emperor by the Pope. It not only implies the imprimatur of the Pope to all that Napoleon III. has done—it implies the formal setting apart of the new Emperor as the Pope's vassal—the taking of him bound to use all his power in the Pope's service—and to persecute all who dissent from the Pope's authority. There is a service in the "Pontifical" expressly for the purpose, and in that service it is said, that when the sword of State is presented unsheathed to the king or emperor, the following address is made:—"Receive the sword taken from the altar by our hands, although unworthy, consecrated in the room and by the authority of the holy Apostles, regally, and by this our service of benediction, divinely appointed in defence of the Holy Church of God; and be mindful of him of whom the Psalmist prophesied, saying, Gird thy sword on thy thigh, most mighty; that thou mayest exercise the same in equity, and powerfully destroy the wickedness of the wicked, and defend and protect the holy Church of God and his faithful ones; *no less exercising it to disperse those false in the faith, than against the enemies of the Christian name,*" &c.*

Napoleon, therefore, is not only prepared, but is most anxious to hand over the entire power of France to the "Man of Sin;" and the only question is, whether the Pope will formally accept the offer. This is the miserable end of liberty without religion. Truly our volatile neighbours proclaim a loud lesson to Europe, and especially to England. Righteousness alone exalteth a nation. But wherever Popery prevails, not only is liberty a mere empty name, but there is no amount of degradation to which all classes must not submit at the dictation of a tyrannical priesthood. Dupin gives the two following as samples of letters by former Popes to a king of France:—"Boniface, bishop and servant of the servants of God, to Philip, king of

* The English reader will see this fully explained in *The Bible, the Missal, and the Breviary*, by the Rev. Geo. Lewis, vol. i. pp. 224-251.

France: fear God, and keep his commandments. We would have you to know that you are subject to us both in things spiritual and temporal; and we declare all those to be heretics who believe the contrary. Given at our Palace of Lateran, the 5th December, the seventh year of our Pontificate." And again, "God hath established us over kings and kingdoms, to pluck up, to overthrow, to destroy, to scatter, to build, and to plant, in his name and by his doctrine. Do not allow yourself to be persuaded that you have not a superior, and that you are not subject to the head of the ecclesiastical hierarchy. He that thinks thus is a fool, and he that obstinately maintains it is an infidel, separated from the flock of the Good Shepherd."

These extravagant claims are now repeated, and Louis Napoleon professes, at least, to be ready to concede them. When will Protestants be convinced that this monstrous system is unchangeable?

POPERY A TEMPORAL CURSE.

THE advertisements which appear in Popish papers are often worthy of study, as reflecting light on various parts of the system. Take the following for example, which has appeared frequently of late in the *Tablet* :—

"Catholics of Ireland, permit an English priest to appeal to your sympathies on behalf of the most unfortunate of your exiled countrymen. I have nearly 2000 Irishmen and Irishwomen under my charge. I have scarcely a single English person in my entire congregation. I have neither chapel for my poor flock of exiles, nor schools for their children, nor lodging for myself. We have only one wretched cellar at one extremity of the mission, and a similar hole at the other extremity, in which we huddle together in two lots for mass and instruction—as many of us as can, for I have hitherto contrived every Sunday to say two masses and preach thrice in an atmosphere worse than any pigsty, though I fear I cannot stand it much longer. I have appealed in the *Tablet* for nearly three months to the sympathies of general readers—in vain! I appeal now to Irish sympathy in behalf of Irish people. May it be with a different result!

"JOHN BONUS, M.A., 4, North Cottages, Acton Green, Middlesex.

"The Raffle is still far from complete. Tickets, 1s. each."

Now, only think of "nearly 2000" human beings, in the richest capital of the world, and yet one uniform mass of beggary. Nothing but Popery could exhibit such a result. We question if any form of heathenism could approach it. And yet, such is Popery in all parts of the world, whilst the priests, instead of rousing their people to exertion in any right direction, simply use their very degradation as the means of annoying Governments and advancing their own power. It is remarkable, in this case, to find "John Bonus, M.A.," busy, as usual, not in teaching his people to be "diligent in business," but to "raffle!" a species of gambling of the most demoralizing tendency.

POPISH SERVANTS.

OUR readers must remember the fatal secret revealed in a moment of inconsideration by Mr. Spencer, and for which he is supposed to have been quietly removed from this country, viz., that Popery employs servants to enter Protestant families, for the purpose of corrupting the inmates and betraying secrets to the priests. We ourselves know several actual cases in which the thing has been done and detected; and, therefore, it is no wonder that Protestants in England have become more particular in inquiring into the histories.

of those whom they admit as servants under their roofs. The diabolical game of the priests is in a fair way to be spoiled, and hence they have set themselves to the task of removing the new impression, and lulling Protestants into their former security. Dr. Cahill, in particular, has lately been labouring at this task in a very characteristic way. In a letter, addressed to the Papists of Liverpool, and published in the *Tablet*, March 19, the following significant passage occurs:—

“ While speaking on the subject of servants, there is one class of Irish immigrants to England who claim an especial notice in this very public communication to you . . . The greatest blot on the name of some section of Englishmen is the late crusade preached against those poor girls. It is decidedly not the character of the *generous English people* to deny sympathy to distress in whatever form it presents itself, and it is not in the nature of an Englishman to declare war against poor forlorn females; and hence every generous heart must long for the moment of blessed national, social union, when these discordant and inhuman feelings will be banished from every bosom, and when no inquiry will be made at the threshold of the employer, whether the servant be Catholic or Protestant, but whether they are fitted for their office, and whether they are entitled from their moral character to enter their doors, and mingle with their children within the sacred precincts of the sanctuary of their domestic bliss. And in all my experience (which is very great) *I have never known a Catholic servant who, if possible, did not love their Protestant masters and mistresses more than their Catholic employers*—who would not fight for the honour of their children, and, if necessary, die in their defence. I have never known them to interfere in their internal family concerns, never speak on the subject of religion to their children, or betray the secrets of their private intercourse on any pretext or occasion whatever. On the contrary, I have heard Protestant gentlemen and ladies repeatedly declare that their Catholic servants were most remarkable for their humbleness, their hard work, their fidelity, and their lasting gratitude. The importance of this part of my letter has detained my heart longer in discussing it than I intended, and I therefore recommend it to your practical consideration and beneficent sympathy.”

The wholesome suspicions and determinations of Protestants will, of course, be only increased by such an ominous epistle. The whole subject is especially worthy of the attention of female Protestant associations.

POPERY IN THE ISLANDS OF THE PACIFIC.

THE rebellious spirit of Romish priests, and the machinations by which they will endeavour to overthrow every orderly government which does not support their arrogant pretensions, has received another illustration in the Isles of the Pacific. King George, legitimate sovereign of Tonga and Vavau in the Friendly Islands, has not only encouraged the introduction and spread of true religion in his dominions, but has himself embraced it with his whole heart and soul, in so much, that he frequently preaches to his people, and his wife does not disdain to teach in a Sabbath school. The consequence has been an entire change in the very appearance of those lovely islands. Instead of war, cannibalism, and devastation, the mild arts of peace and civilisation have prevailed; and the once degraded population are rising in intelligence and social virtues. Could one of their fathers who died thirty years ago arise and survey his native land, he could not recognise it, except from the contour of its hills, and the shape of the coral reefs by which it is surrounded; the greater part of the inhabitants are Christianized, and a large proportion have become real disciples of the Saviour, walking before God in holiness and righteousness of life. Still, there is a remnant of heathen, attached to the cruel and licentious customs of their ancestors, opposed to the peace and purity of the gospel. These had attached themselves to the chiefs of Houma and Bea, two villages on the sea-coast, and had long disregarded the authority of their rightful sovereign. In these places a Romish mission had established its head-

quarters, and kept up the spirit of the rebel chiefs by promises of foreign aid. The object of these flagitious priests was doubtless to kindle a war, in which the heathen party were sure to be overcome, but which should furnish a pretext for calling in the aid of French frigates, on account of some injury sustained by themselves during the hostilities. They wished to do to Tonga as they have successfully done to Tahiti. But King George is a man of prudence and moderation. He is a fine, tall personage, and of great courage; but his temper has long been moulded by the gospel of peace.

The rebel chiefs erected two forts near their villages, under direction of the French priests, who supplied them with plenty of arms and ammunition. King George had a force of 10,000 fighting men, with which he could easily have crushed the rebels, and swept them from his land; but he pitied their infatuation, and feared to embroil his peaceful subjects in a contest with the priests who refused to leave the rebel forts. The insurgents at last became bolder, and sent out parties to lie in ambush and cut off any straggling people who passed near their quarters. In this way several were killed, and the Wesleyan missionary was fired at, the bullet passing over his head. The murder of some Christian women at length roused the people, and especially the King's son, Josiah, to take arms. There was, indeed, a want of arms amongst them, because they had long ceased from war, and had "beat their swords into ploughshares, and their spears into pruning hooks;" still, with the warriors of Vavau, who hastened to Tonga at the King's command, there were 10,000 men ready to die for their King and country. The King held a council of war, and ordered a temporary fortification to be thrown around Nukualofa. In his address to the chiefs and people, he urged them to long-suffering: and said at the close of his eloquent harangue, his eyes being suffused with tears, "Save the women! save the children! give quarter to any one who cries for it! And, if you love your King, do not go to war till he command you."

A few days after this merciful declaration, the men of Houma lay in ambush, and way-laid another of the Wesleyan missionaries, who escaped from their hands; but a faithful Christian woman, who was walking a hundred yards behind him, was cut down with an axe, and literally hewn in pieces. A near relative of the Queen was another victim; he was shot on the road on a Sabbath morning, when the people were beginning to assemble for public worship. All these murderers belonged to the rebel forts, under the patronage of the Romish priests;—and this was their Sabbath-day's work!

King George being prepared for extremities, sent ambassadors to the insurgents, with offers of pardon on these conditions:—"Level your fortifications with the ground: come out from the forts, and live in towns and villages, as we do in the open country; and there shall be no war, but we will be friends." These terms were offered on three successive days, and refused; for a vessel chartered by the Popish Bishop for the Propaganda Mission had just visited Bea, and gone away for supplies; and the priests persuaded the people that she would return with a frigate. The King then wrote to Monsieur Calignon and his colleague, the French priests, to come out of the fort, and he would receive and protect them, or send them to Tungu if they pleased. The reply was, that one of them was ill! King George waited for a week; and then priest Calignon came down in person, and arrogantly dictated terms to the sovereign; but gave no reason for his remaining in the Bea. The King wrote again, saying that he wished to live in peace with the French and all European States; but that if the priests continued in the rebel forts, they must take

the consequences, as he would be trifled with no longer. The answer was, "We cannot remove: our chiefs prevent us." This was either a lie, or it seriously compromised the Propaganda in the guilt of treason.

A small detachment of the King's troops was way-laid, and his son, Josiah, with twelve others, were wounded, and ten were slain; but the rebels suffered severely. The French commandant of the "Henri" now appeared on the stage; and after making all inquiries into the circumstances of the case, informed the King that he was sent by the French government in Tahiti to inquire into the state of the Catholic Missions; and if he found any priests in danger from the natives, he had orders to remove them to Tahiti, if they desired to leave these islands. The King requested him to order the priests to retire. The commandant replied, "I have no authority to order the Catholic missionaries; they are under the authority of the bishop. If they wish to go away, I can remove them to Tahiti; but if they choose to remain, the consequences are with themselves."

Still wishing to avoid coming to extremities, King George ordered the rebel forts to be blockaded, that the people might be starved out, and so brought to submission. This was quickly done; and the traitors were hemmed in on all sides. Two women who fled from Bea, reported that the Romish bishop had himself taken a musket and ammunition into Bea, when he went with the commandant; and that he had gone away, "promising to be back in two months, in a man-of-war, and that they must try to hold out till then." Other deserters gave information of a similar character.

The Lord preserves his faithful people, and often interposes in the greatest time of need. The hopes of the rebels, which had been raised by the Romish priests, were dispelled by the appearance of the British ship "Calliope," under Captain Sir J. Everard Home. Huzza for the British flag, which carries liberty wherever it sails! Instead of a French frigate under the Romish bishop, who had written a "sharp" letter to the King before leaving, a man-of-war, belonging to a power pledged to support King George's authority (in so far as foreigners are concerned), appears in port. Once more, then, before storming the forts, where all must have perished, the magnanimous sovereign sends an offer of mercy; and the rebel chiefs, thinking themselves deceived by the priests, come out and surrender themselves to their King. Meanwhile, Sir J. E. Home had kindly written to the priests, warning them of their danger, and offering them shelter on board the "Calliope;" but stated that if they should refuse, they must take the entire responsibility. They still refused to leave the fortress! When the rebel chiefs surrendered, most of their partisans deserted, taking advantage of an intervening night. In the morning the King's warriors rushed in, and destroyed the place by fire.

Notwithstanding all the insult and provocation which the King had received from those incendiary priests, he no sooner heard that his troops were beginning to plunder their property, than he instantly placed a guard round the premises, and ordered the Romish converts to take charge of the removal of their goods. The King's victory is complete, and his triumph unsullied. Most of the heathen chiefs have already embraced Christianity; and Houma, one of the subdued fortressers, has begged for a missionary to reside among them. The King's clemency has made a deep impression on their minds in favour of Christianity; and we believe the day is not distant when a professedly heathen man will not be found in Tonga.

The following letter was written to King George by Captain Sir J. E. Home, Bart., before the "Calliope" left Tonga:—

"HER BRITANNIC MAJESTY'S SHIP, 'CALLIOPE,'
TONGATABU, August 18, 1852.

"SIR,—It gave me sincere pleasure yesterday to see you in full and peaceable possession of your fort of Bea. I congratulate you upon this event, more particularly as that place was in the hands of rebels when I visited Tongatabu eight years ago, and has remained so ever since.

"Glory as a Christian prince attends your clemency to those who have fallen into your power. Grateful should they be to God that they are subjects of so just and so merciful a King.

"It gave me real pleasure to see the great and judicious exertions which you made for the welfare of your subjects, of all ages, when I was at Vavau in 1844. These things I shall represent to the Government of the Queen of England, as well as the warm interest that was taken, under your immediate direction, and my own observation, for the safety of the Rev. M. Pieplu and Mr. Nivellean, priests of the Roman Catholic religion, residing in the fort of Bea; for the security of the chapel, and the ornaments it contained, as well as of the private property of those gentlemen, the total destruction of which by fire appeared to be inevitable, and must have followed, without your exertions to prevent it, before they could have been removed.

"I must now leave Tongatabu, and I wish you 'Good bye.' I sincerely hope, if circumstances enable me to visit Tonga in another year, that I may find you in health, and in the full exercise of undisputed government.—I am, Sir, your faithful friend,

"J. EVERARD HOME,

"Captain of H.B.M.S. 'Calliope.'"

"To George Tubou, the King of Tongatabu."

The above narrative needs no comment. It is vain for Romanists to repudiate the "Gunpowder Plot," when similar plots are being constantly hatched by priests of the same profession. They are unchangeably the same—animated by the spirit of Satau, the fomentor of all sin and disorder in this world. Let the conduct of King George and of the Romish bishop be placed in contrast, and what Romanist will not be ashamed of his Church? For these traitorous priests will not be punished for their infamous conduct: and they can easily obtain *absolution* from a superior, if absolution be needed, and if they are not rather rewarded for their attachment to *Holy Mother Church!* It is a matter of great thankfulness that the "Calliope" was present at the closing scene: and that even the commandant of the French frigate could not say a word on behalf of these priests, but seems to have been ashamed of them, or the orders under which they acted.

OXFORD'S MARTYRS.

O'er ancient Isis' sunny shore,

Pause, traveller, pause awhile with me,
And read, and deeply ponder o'er
A page of bloody history.

The sun his setting halo shed
O'er classic Oxford's towers high,
When holy martyrs forth were led
To death by fire for heresy.

They walked in glorious faith, and strong—
Their day was well-nigh done:
Their race was ended, and the long
Uncertain victory won.

They saw them pile the fagots there;
They saw the hooting crowd
That bade them quick for death prepare,—
They heard their curses loud.

Nor bloodless waxed their cheek, nor cold,
Nor tremulous their breath:—
They stood collected, dauntless, bold,
And scorned to shrink from death.

They led them to the fagot-pile,
No terror chill'd their hearts;
But they raised their voice to God the while,
Each bore his noble part.

"Sing to the Lord: in songs proclaim
The wonders of his glorious name:
Let all with one accord renew
His praise, to whom all praise is due!"

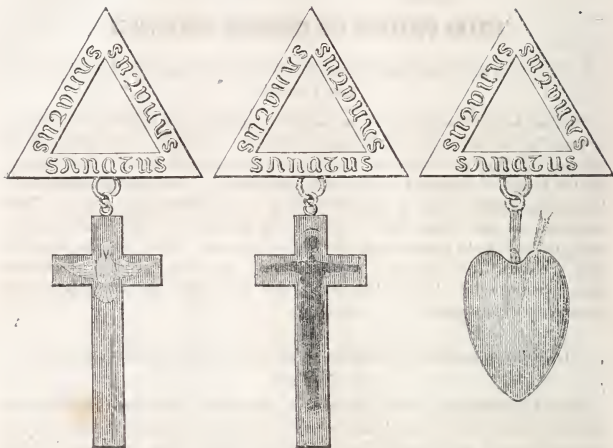
"Shall Rome, apostate Rome,
Entice us from the Lord?
On us can any blessing come
Without his holy Word?"

"No! spurn the recantation vile,—
The false recanter spurn!
And let them live at ease the while,
And we in torture burn.

"For though despised, down-trod,
In dark affliction's night,
The time shall come when God
Makes up his jewels bright.

"Then shall to souls now cleansed from sin,
A crown of gold be given:
Then shall we hear the voice, 'Come in!
Enjoy the promised heaven.'"

The martyr-song has passed away,
The martyr fire is out;
Yet, still that deathless, glorious lay,
Resounds the walls about.



ANGLICAN CONVENTS AND BADGES.

OUR woodcut is a fac-simile of the badges worn by Miss Sellon's so-called "Sisters of Mercy," at Devonport, pictures of which were sent us by a friend. It will be remembered that in Mr Spurrell's interesting account of that Puseyite establishment, as given by a young lady whose eyes had been opened, and who had fled from it, it was said,—“The reader will be astonished to learn that this *professedly* Protestant sisterhood is nothing less than an organized convent. The community as a whole comprehends one general order, styled ‘The order of the holy communion,’ which is subdivided into ‘The order of the sacred heart,’ ‘The order of the Holy Ghost,’ and a third order, the name of which was unknown to Miss —, but the sisters of which were usually called ‘The black sisters.’ The order of the sacred heart has for its badge a gilt triangle, from which is suspended a heart pierced with an arrow. The third order has also a triangle, with, however, a crucifix suspended from it. On every triangle the word ‘Sanctus’ (holy) is engraven on each of the sides.”

The whole affair is intensely Popish, and how any persons pretending to be Protestants should regard such a training school of idolatry except with abhorrence passes our comprehension. There is something singularly blasphemous in pretending to represent the Trinity by means of a triangle, with “Sanctus, sanctus, sanctus,” inscribed upon it; and there is characteristic cunning in the embryo form in which the figures on the crosses are presented to the youthful mind. It is idolatry in the germ. We trust the public abhorrence will be more and more manifested against a system which can scarcely be said to be Popery disguised. It is Popery open and unblushing in all its essential elements. Its victims have no consistent alternative but either to escape for their lives or fall into the snare of the Man of Sin.

SOLEMN QUESTIONS FOR PROFESSING PROTESTANTS.

I.—DO YOU PRAY FOR THE DOWNFAL OF ROME AND FOR THE SALVATION OF HER VICTIMS?

She has *her Praying Societies* in various countries, whose special object it is to pray for the conversion of Britain to Popery! And the Pope lately offered 300 days' indulgence to all who would say a certain number of "Hail Marys" for the return of England to the "Catholic faith." Affecting circumstance! Protestant reader! shall Romanists rise up in judgment against you? They pity *you*, as one whom they believe to be perishing. They pray for *you*, that you may go to mass as the only way to heaven. Now, *do you pray for them*? constantly? specially? in your closet, your family, your prayer-meetings, everywhere? Before Protestants fell into their present torpor, such prayers were universal.

II.—DO YOU LABOUR FOR ROME'S OVERTHROW AND THE RESCUE OF HER SLAVES?

Behold the diligence of *her* emissaries, and blush! Her legions of monks, and nuns, and priests, and Jesuits; nay, her hosts of ordinary members, compassing sea and land to make one proselyte. Mark them penetrating every close and wynd, nay, finding their way to our squares and crescents. Observe their newspapers, reviews, tracts, pictures, and even nursery hymns. See the energy with which every Papist becomes a publishing agent in the service of Rome. And how many in England and Scotland, of all ranks and ages, have they already decoyed? Now, what are you doing to convert *their* victims, or preserve and enlighten your fellow-Protestants? What publication or tract do you distribute? What visits do you pay? You daily meet these deluded votaries of error on the streets—in your employment—perhaps in your own house—what have you done to save their souls?

III.—DO YOU CONTRIBUTE OF YOUR SUBSTANCE FOR THE OVERTHROW OF POKERY AND THE SALVATION OF ITS DUPES?

Rome is at this moment raising hundreds of thousands of pounds for cathedrals, convents, and chapels throughout the land. Her rich members give enormous sums, her poor ones give *something*. She makes the living contribute, and the dying bequeath. To her, not long ago, a Papist near Liverpool left £200,000; and the Earl of Shrewsbury has lately left near £50,000. What are *you* contributing to promote scriptural Protestantism? How long shall it be the reproach of Protestants, that while the poor Papist of his penury gives so much for what is his greatest curse, they usually give so little for what is their best blessing?

Reader! if you would not neglect a most solemn duty in the sight of God, and be clear of the blood of many millions in these and other lands, join in the present anti-popish struggle, circulate the Scriptures, our publications, and tracts; help by your *prayers*, your purse, and *your own exertions* in this great battle of the Son of God. Nerve yourself for the struggle, as knowing that your all is at stake, and that ultimate victory is sure.

GROSS IDOLATRY IN TUSCANY.

BY A RESIDENT IN FLORENCE.

WE described some time ago the coronation of the picture of Mary, preserved in what is called the Church of the Most Holy Annunciation at Florence. The face of the Madonna in that old *fresco*, according to the Servite Fathers, was painted by the hand of an angel. The Virgin is painted sitting in a kind of chair, and beside her on a small cushion is an open book, "to signify," the friars say, "that she occupied herself with the reading of the Holy Scriptures!" It is evident, at all events, that the laws of Leopold II., making the reading of the Bible penal, were not in vogue at that time, and we wonder that the friars could think of alluding to so dangerous an example. There have been doubts, it is admitted, as to the angelic origin of the painting, but such doubts "awaken in the hearts of the faithful suspicions that do not tend to edification." At all events, it is pretended, that for about six centuries the image has wrought miracles on behalf of the Florentines. That Mary can obtain, by her intercession, and dispense all the gifts that her worshippers require, the friars assert, is proved by her lofty prerogatives—by the titles by which the Church invokes her—by the unanimous testimony of the saints—by the eulogy of all the Fathers—and the ancient and constant devotion of all nations. And here is a passage of impious idolatry which we translate literally from the "Historical Notices of the Order of the Servites and the Church of the Annunciation," which have been compiled for the occasion of the solemn coronation:—

"Mary is our mother, our advocate, who has re-united earth and heaven, and reconciled man to God. Mary is the gate of Paradise, the benevolent and loving dispenser of all the favours which God bestows upon his creatures; since God sends us no grace, according to the expression of St. Bernard, without making it pass, as it were, through the hands of Mary." And, according to the same authorities:—"The masters of the spiritual life affirm, that devotion to the Virgin is a sure indication of predestination, an effectual argument of salvation, and a certain presage of having part in the perpetual felicity of the heavenly country." The Son of God has, in short, "made the Holy Virgin the depositary of His Omnipotence."!!!

We translate an inscription which was placed over the door of the church, leading off the cloisters, and immediately below the famous fresco of Andrea del Sarto,—“Citizens, enter the temple. He who loves Mary, and trusts himself entirely to her, gains the eternal reward.”

Here is a fragment of another inscription, the substance of which is “Mary, the refuge of sinners:”

“The Eternal has transferred all His rights to His mother, Mary; and those whom Mary favours, God also spares. The Redeemer has made over all His merits to His mother, that she may dispense them with liberal hand to the miserable.”

The prayers published for the occasion of the coronation are choice specimens of Romish devotion. They all take for granted, of course, the assumption of Mary into heaven, her triumphal entrance into the kingdom of the blessed, and her solemn coronation by the Sacred Trinity. They imply also the particular obligation of Mary to the Florentines for their devotion to her image. It is to be noted, also, that they imply her immaculate conception, although that doctrine has not yet been formally declared by the Church. Here is a truly Romish idea embodied in one of these prayers to the Virgin,—

“You, O most pure Virgin! did so appreciate the virtue of virginity, that you would have preferred it even to the sovereign dignity of Mother of God, if it had not been possible to reconcile in you these two singular honours.”

We cite, in addition, the last of the three impious prayers, to the devout repetition of which, an indulgence of 100 days is granted by Papal authority,—

“I venerate you with my whole heart, most Holy Virgin, above all the angels and saints of Paradise, as the beloved spouse of the Divine Spirit, and I consecrate to you my heart, with all its affections, praying you to obtain from the most Holy Trinity all the means of my salvation. *Ave Maria*,” &c.

And finally, here is the blasphemous prayer, to the repetition of which, the Cardinal Archbishop of Florence conceded an indulgence of forty days,—

“Now that your beloved Florence, not satisfied with having honoured you for so many centuries with such feelings of filial love and profound veneration in the most celebrated sanctuary of Tuscany, has desired to give you such a noble and conspicuous testimony of the immortal homage which she professes towards you, in crowning you queen; turn, I pray you, your merciful eyes to a people so dear, those eyes which, wheresoever they look, remove trouble, revive hope, soothe sorrow, enlighten the darkness, calm the tempest, create a paradise in the heart.

“Loving mother, queen of heaven and of earth, accept the homage of your children, render to them love for love; excite in them more lively faith, stronger hope, more ardent charity. Root out from their hearts the attachment to the things of earth, and elevate them to the desire of things eternal. Above all, deign to remove blasphemy from angry tongues, and put there instead the choicest blessings of your lovely name, and of the Divine Jesus, who has redeemed us with his most precious blood. Change, I entreat you, the crown of gold and of gems, with which your august brow has been girded here on earth, into the eternal crown of the blessed in the highest heaven.”

It would be utterly superfluous to comment on such prayers. Romanism in Italy is progressing still further in idolatry, and the Son of God is scarcely acknowledged in the system. Even the saints are not honoured so much as formerly, as the worship of the Virgin monopolizes the devotion of the Church.

The Servite Fathers have published, in a large octavo volume, an account of the miracles wrought by the image of the Annunziata. As some people might be curious to know what kind of miracles are falsely pretended to have been wrought by this wonderful picture, we give two specimens.

In 1276, when the Servite order was greatly persecuted, the friars, in deep sorrow, implored more fervently the aid of Mary, and one evening, when chanting the *Salve* before the chapel of the Virgin, when they had reached the words—“O, our advocate, turn on us thine eyes of mercy,” the figure of Mary, expressed in the act of sitting, rose up on the wall, and stretched out its arms to heaven, in the act of imploring the preservation of the devout company! This miracle, of course, was a token that the order should be preserved.

Two soldiers, Anthony and Peter, having been made prisoners of war, were condemned by the camp of the enemy to have their heads cut off in presence of the whole army. The axe of the executioner fell first on the neck of Anthony, but the head not having been quite severed from the body, the executioner was about to cut with a knife the skin that still held it on one side. The head, however, suddenly attached itself again, without any injury whatever; and the soldiers, astonished by such a miracle, demanded that the prisoner should be spared. The grateful Anthony caused a votive offering for grace received to be hung up in the Church of the Annunciation. His companion was also saved by another miracle.

Now, these are the stories by which the priests of Florence are seeking in the nineteenth century to rekindle the superstition of the people to the Romish Church. We could give a hundred such stories, but these are quite sufficient. And this is the kind of religious instruction which the Grand Duke Leopold is labouring to promote in civilized Tuscany, while the poor Bible readers are immured in the dungeons of Lucca and Volterra. Whether the

priests believe such absurdities is another question ; but they pretend to do so when they address the people, and they crown with a diadem of gold an old and very indifferent picture that has wrought such miracles as these. It is matter of the deepest thankfulness that thousands of the Florentine people have turned from these vanities to serve the living God.

AN ATTEMPT TO INTRODUCE THE INQUISITION AT MALTA.

A VERY powerful excitement has been created amongst the Protestants of Malta, by an attempt to introduce into the new penal code some atrociously persecuting enactments. Our readers are of course aware that Malta is a British colony, but full of Popery and priests. The following are the chief provisions objected to. We all know what Popery means by "disturbance," "profanity," and "insult."

"Article 43. Whoever shall disturb with violence or with intent to profane the sacred functions or ceremonies during the performance thereof, of the Church of the country, to wit, the Roman Catholic Apostolic Church, the maintenance and protection of which, in its present position, are secured by law, and warranted by the British Crown, as well within as without the places of public worship, shall be punished with imprisonment from seven months to two years.

"If the offence be committed without violence or intent to profane, the punishment shall be imprisonment from one to three months, or a fine.

"Article 44. Whoever shall disturb with violence or with intent to profane the functions or ceremonies of any other worship dissentient from that of the Roman Catholic Church, shall be punished with imprisonment from seven months to two years.

"Article 45. Whoever shall insult the ministers of the Roman Catholic Church, or those of any other worship dissentient therefrom, while in the performance of their functions, shall be punished with imprisonment from one to six months.

"Article 46. Whoever in public shall curse, or impiously blaspheme the name of God, or of any of the persons of the Most Holy Trinity, or of the Blessed Virgin, or the Saints, or who shall write, or put in ridicule by words, gestures, or shows, any article of the Roman Catholic religion, or should otherwise insult an essential article of the Christian religion as received by the generality of Christians, shall be punished with imprisonment from one to six months, or by a fine. In slight cases, however, any of the punishments established for contraventions may be applied.

"Articles 47 and 48 enact similar penalties against those who shall outrage the objects of worship of the Roman Catholic religion, or of any religious society dissentient from the Roman Catholic, or who shall steal any sacred vessels from a church of the Catholic religion, or any other place of worship, adding, 'When the thing stolen shall be, or shall contain the Most Holy Eucharist, the punishment shall be forced labour from four to six years, to which may be added solitary confinement for not more than six periods.'

The Popish *Tablet*, March 12, after quoting them, coolly says,—

"One would imagine that there could have been no dispute about so very properly worded enactments as the above, but the rage and fury into which they have thrown the Anglican occupants at Malta, can only be conceived by those who have studied the pride and insufferable presumption of the national character. They actually think themselves grievously wronged ; they seriously, and in the simplicity of their hearts imagine, that injustice is done by them because Malta has been Catholic from the days of primeval Christianity, when St. Paul was first wrecked on her shores, till the present day.

"The Maltese Catholics may meekly urge that they know nothing of the Anglicans ; that the Catholic Church really is the Church of the Island," &c.

The introduction of clauses in reference to Protestant worship, is a mere pretence, and in fact an additional insult, as Protestants scorn such persecution. But think of Protestants being called dissenters from the Church of Rome, as if the Popish were the Established Church of Malta, and of the British authorities being called on to punish our own subjects for professing what the Queen herself is forced to profess, before she can ascend the throne? But what are our Protestant Members of Parliament about? If a similar attempt were made on the other side, how the Brigade would make St. Stephen's ring on the subject!

MAYNOOTH.

THE Government have met the motion of Lord Winchilsea, for a committee of inquiry in regard to Maynooth, by the appointment of a commission. We shall be better able to decide in regard to this when we see the result. Meantime, our immovable ground has always been that the endowment of Maynooth is wrong in principle, and ought to be immediately discontinued. This opinion requires no investigation to confirm it, and can by no process of inquiry be shaken. We should like to see the entire Protestant community rise as one man, and demand the overthrow of this great moral pest-house, in language which no Parliament would dare to disregard. We are glad to publish the following resolution on this subject by the Protestant Alliance, with which we entirely concur:—

“At a meeting of the committee of the Protestant Alliance, held this day, April 19, 1853, the Earl of Shaftesbury in the chair,

“It was resolved, That, referring to the statements made in Parliament in the debate of last evening, to the effect that, although the Government felt no necessity for an inquiry, for its own purposes, into the state of Maynooth College, yet a commission of inquiry should be issued, in order to satisfy the desire of the public generally, this committee feels it necessary to place upon record, without delay, its declaration that no proposal for such an inquiry has emanated from this body, or from any of those numerous associations throughout the country with which it is connected. This committee would reiterate the expression of its opinion, already made public on many occasions, that no further inquiry is needed to enable the people of England to arrive at a just conclusion respecting the teaching imparted at the said College, the results of that teaching on the people of Ireland, or the wisdom and necessity of the immediate repeal of the Act of 1845. Hence the committee feels it right to declare, without delay, that any report which the proposed commission of inquiry may frame, will not in the least preclude the Protestant Alliance continuing to urge upon the people of Great Britain the propriety and necessity of maintaining their firm and unceasing demand for a total and immediate discontinuance of the national endowment of that Roman Catholic establishment.

“JOHN MACGREGOR, Hon. Secretary.

“CHARLES GIBERNE, Secretary.

“9, Serjeants' Inn, April 19, 1853.”

BOOKS AND TRACTS ON POFERY, PUBLISHED BY THE LONDON RELIGIOUS TRACT SOCIETY.

WE have been kindly presented with a full set of all the books and tracts in regard to Popery which have been published by the London Tract Society. In looking over them, we have been more than ever impressed with a sense of the great value of this noble institution. At a time when this subject was comparatively in abeyance, and when few works in regard to it were issued by ordinary publishers, this institution was doing much to keep alive a knowledge of the controversy, by reprinting, in the cheapest form, valuable books of doctrine, history, biography, bearing on the great Anti-

christian struggle, as well as producing excellent new condensed pointed treatises on various branches of what is now, and is likely to become, more and more the question of the day. An immense point would be gained were libraries established in connexion with every Protestant Alliance and Reformation Society, and indeed with every Protestant congregation. And the books of the Tract Society would form a very suitable and important part of such libraries. We trust that practical arrangements for this purpose will immediately be commenced; for no more important work can be done during the present lull, and before the next outbreak of the storm, than filling the minds of the people with sound information.

POPERY NOT CATHOLICISM. By the late Rev. B. W. Mathias, M.A., Dublin; edited by the Rev. W. B. Mathias, B.A. Liverpool: Brakell, Cook Street.

MR. MATHIAS of Dublin was well known as an excellent man and eminent minister of the gospel. This work contains, first, six lectures; and, secondly, a treatise by him on the Popish controversy, both admirably edited, with notes, by his son. We have read this work with deep interest. There is a singular freshness and power in many of the remarks, and the whole is characterized by the simplicity and energy of truth. We strongly recommend the work to general perusal.

A HISTORY OF THE REFORMATION. In three vols. By the Rev. Edward Nangle, A.B. Edward Bull, 6, Bachelor's Walk, Dublin.

MR. NANGLE is well known for his powerful and successful efforts in behalf of the Protestant cause, especially in connexion with the Achill Mission. His present work is one greatly required, viz., a history of the Reformation, for the use of schools and families. It is well known that a great portion of the efforts of Papists and Tractarians are directed towards the object of corrupting the young, and it is all-important that antidotes should be provided for this great evil. The present "History" is, in our opinion, well fitted to meet the evil. It is written with great simplicity, and at the same time in a very interesting style, and with an earnest pious spirit.

THE CHURCH OF ROME, HER PRESENT MORAL THEOLOGY, SCRIPTURAL INSTRUCTION, AND CANON LAW. London: Partridge & Oakey.

THIS is an official report on certain important documents deposited by the

Rev. J. M-Ghee in the public libraries of Cambridge, Oxford, and Dublin, and which singularly illustrate and demonstrate the atrocious nature of the Papal system. Every student ought immediately to secure a copy.

THE POPE IN ENGLAND, AND WHO SHALL TURN HIM OUT? By Pen Cler Jocelyn. Bosworth, London.

A POWERFUL tract, illustrative of the real nature of Popery, and of the manner in which it is fixing its fangs into the very heart of England, and setting the civil authority at defiance. Such tracts should be widely circulated.

BRITAIN'S LAST STRUGGLE. By the Rev. James Wright, Edinburgh. Second Edition. Edinburgh: James Wood.

THE subject of this treatise is at present of vast importance; and although we certainly dissent from some of the views of its author very decidedly, it contains a considerable amount of important exposition and information, and in many cases a peculiarly happy application of Scripture. That Britain has now commenced her "last struggle," is, we fear, too true; and it is all-important that she should be roused to a sense of the solemnity of her position, instead of being lulled asleep by opiates administered by men who neither know "what they say, nor whereof they affirm."

THE BRITISH MESSENGER. A Monthly Journal published at Stirling. P. Drummond.

THE object of this Journal is to promote evangelical religion—an object intimately connected with the downfall of Popery. Mr. Drummond is indefatigable in his efforts, and deserves the cordial support of all the friends of truth.

THE NUNNERY MOVEMENT.

"Tis over; and her lovely cheek is now
On her hard pillow—there, alas! to be
Nightly, through many and many a dreary hour,
Wan, often wet with tears, and (ere at length
Her place is empty and another comes)
In anguish, in the ghastliness of death,
Hers never more to leave those mournful walls,
Even on her bier.

'Tis over, and the rite,
With all its pomp and harmony, is now
Floating before her. She arose at home

To be the show, the idol of the day,
Her vesture gorgeous, and her starry head,
No rocket bursting in the midnight sky
So dazzling. When to-morrow she awakes,
She will awake as though she still were there,
Still in her father's house; but lo! a cell,
Narrow and dark, nought through the gloom discerned,
Nought, save a crucifix, the rosary,
And the grey habit lying by to shroud
Her beauty and her grace."—ROGERS.

At length a blow has been effectively struck on behalf of Protestant truth and liberty. With seventy-five Popish and an hundred Anglican convents, we have surely not started a moment too soon. The community is greatly indebted to the Archbishop of Dublin and to Mr. Chambers for bringing the question of nunneries, with so much temper, talent, and power, before both Houses of Parliament. The subject is one upon which Papists are peculiarly sensitive. History and observation reflect such a fearful light of illustration on those prison-houses of confiding female inexperience, entrapped by Jesuitism, and ruled over exclusively by a bachelor priesthood, that Romanists cannot fail to be aware of the effect produced on an intelligent community by every appeal on the subject. They are evidently terrified at the idea of investigation, which is always a bad symptom. As to their threats about the Pope's army of nuns and monks leaving the country, we have only to say that it is too good news to be true; and that if there was the least probability of the new Bill securing such a result, it would with many be a powerful argument in its favour.

The palpable grounds which exist for interference are, *1st*, that if nunneries are to be tolerated at all, they are, to all intents and purposes, *prisons*, and that, therefore, the power of imprisonment for life is virtually at present assumed, in the case of many deluded females, by Dr. Wiseman and his colleagues, not only apart from, but in defiance of the civil magistrate. That the unhappy inmates of those gloomy cells are sometimes kept there against their wills, and of course, therefore, in defiance of the laws of Britain, is demonstrated in many ways, and especially by the well-known words of Liguori, whose life is written by Dr. Wiseman himself, and who was canonized as lately as 1839, it being then, as usual, declared by the highest authority, that all his works had been repeatedly examined, and that the examiners "had found nothing censurable in them." His remarkable words were quoted by Mr. Newdegate in the recent debate:—

"I have been accustomed to say," says the so-called saint, "that a religious in her convent enjoys a foretaste of Paradise, or suffers an anticipation of hell. To endure the pains of hell, is to be separated from God; to be forced, against the inclinations of nature, to do the will of others; to be distrusted, despised, reprov'd, and chastised by those with whom we live; to be shut up in a place of confinement, from which it is impossible to escape; in a word, it is to be in continual torture without a moment's peace. Such is the miserable condition of a bad religious; and, therefore, she suffers on earth an anticipation of the torments of hell."—True Spouse, &c., by A. Liguori, p. 26.

Is this state of matters, then, we may well ask, to be tolerated any longer, without regular inspection, in what is called a free country?

But, *2d*, by the process of *affiliating* convents, that is, of joining convents in Britain to convents in France or Austria, the poor creatures, as soon as they become refractory, can at once be removed from this country altogether to a sister institution across the Channel, far away from all their friends, and to a region where the priests have paramount authority. Thus, to the power

of imprisoning for life the power of banishment for life is exercised by the present system ; in other words, the two highest criminal punishments next to death are openly inflicted, without trial, on a number of her Majesty's subjects, by a body of ecclesiastics. Nay, inasmuch as an inquest is not held in every case of death, and as all the nuns are buried within the walls of the convent, who can tell what scenes are enacted, or whether even the very deaths of these poor creatures will always stand examination ? Enough has come out in history to warrant the very worst suspicions on this subject. Besides, if anything is to be done it ought to be done at once, before Popery becomes strong enough to defy the Government. That this point is in danger of being reached is very clear from the course of the recent debate. An attempt was made, in defiance of the most distinct statements of actual cases which honourable members themselves knew, to force them to disbelieve their own senses, and to bear down their facts before the country by the mere audacious general denials which Popery knows so well how to employ. The speech of Lord John Russell on the occasion was truly humiliating. Is it possible to imagine anything more pitifully at variance with the spirit of the Durham Letter, anything more unworthy of the great champion of anti-slavery principles, and leader of the free Commons of England, than such a passage as the following :—

“ Unquestionably the honourable member for North Warwickshire had pointed out one great defect which, as a Protestant, he (Lord J. Russell) *believed was inseparable from those institutions*. It could not but happen occasionally that young females who, in the enthusiasm of youth and the fervour of their devotion—perhaps by the persuasion of their near relations—in Catholic countries he had heard of such cases—having entered into this life of seclusion, found afterwards that their disposition was ill suited to it, *had regrets for the world they had left, and were discontented with their vocation*, and regretted that they had taken such solemn vows. Certainly, it was to be wished that such vows should not be taken.”

The plain English of the words which we have printed in Italics is, that it is an “inseparable” result of nunneries that young ladies should often be kept in those loathsome dens which a celibate priesthood have invented, and into which they have been inveigled, in the “enthusiasm of youth,” AGAINST THEIR OWN WILLS. It is of no use to say that they *go in* with their own will, for so does a mouse into a trap, enticed by the toasted cheese. It is only when it attempts to retreat that the difficulty begins. If Parliament has interfered for the protection of workers in factories and in mines, why not in favour of nuns ? And yet mark the lame and impotent conclusion to which the representative of the house of Russell arrives—a house which has given to England one of its noblest martyrs :—

“ Having voted against a similar measure a year or two ago, and seeing no reason to consider the present measure at all more satisfactory, he should certainly not assent to its introduction.”

We are forced to trace in such a melancholy result a desire to conciliate Popish political support, it being the notorious fact that the Popish Members are acquiring great power in Parliament, by often being able to turn the scale between rival political parties ? In other words, the principles of liberty are sacrificed at the shrine of party politics. And truly Lord John Russell had his reward in the suspicious compliments of Lucas, the representative of the most extreme Popery in the three kingdoms—a circumstance in itself fitted to open the eyes of the Protestants of the empire to the real position of the Government in reference to this matter. Even Lucas, however, has since retracted his praise, in the *Tablet*, and abuses the Government for its want of success :—

“ Mr. Lucas expressed his acknowledgments to the noble Lord (Lord J. Russell) for his *extremely generous* and able speech, which must have settled the question in the mind of every impartial and rational person in the house.”

Towards whom was the speech “ extremely generous ? ” Was it towards the poor victims of oppression, or towards the free Constitution of Britain, which proudly boasts that it shelters no slaves ? or was it simply towards a system which has ruthlessly cloven down the liberties of nearly the entire Continent of Europe, and is now openly enacting and defending its atrocities on English soil, in defiance of British law ?

It is well, however, to find the Parliament sounder and better informed than the Government, and it remains with the Protestants of this country to follow up with energy the victory which has thus been gained. The higher classes of England are beginning to get their eyes opened on the subject of Popery, although they are about twenty years behind the middle classes in their knowledge of the monstrous system of Rome. The capture of some of their relatives, and the appropriation of their wealth, is beginning to open their eyes ; and now that the subject is fairly broached in Parliament, we have no fear of a cordial response from the people. No ministry, we may rest assured, will be able ultimately to stand in England except on Protestant principles.

We trust that the Female Protestant Societies, by whose energetic efforts, under God, this partial success has been secured, will “ thank God and take courage.” Why should our female nobility, who have been exerting themselves on behalf of the slaves in America, not place themselves in front of this struggle in behalf of our poor female slaves at home ? Nay, why should not a general crusade be preached against the oppressions and cruelties of Rome in all parts of the world, until every yoke is broken, and all the victims of priestly tyranny are set free ? The very administration of such oaths as the nuns are required to take is a matter to be inquired into. Such oaths are at this moment illegal in regard to men, although Popery, as usual, in this respect, befools the Parliament by setting its laws at defiance. But it is singular that, by the same Act, (10 Geo. IV. c. 7,) the rule is declared not to apply to “ any religious order, community, or establishment, consisting of females.” For what good reason this distinction is made it would puzzle any one to say. It must have been a cunning concession, extorted from the credulous ignorance of Sir Robert Peel. But it is high time that the whole subject were examined anew, and we trust that all the Protestant Alliances of the kingdom will be up and doing. The following is

A SUMMARY OF THE NEW PROPOSED BILL.

The Bill is entitled, “ A Bill to Facilitate the Recovery of Personal Liberty in certain cases,” brought in and read a first time by Mr. Thomas Chambers and Sir R. Harry Inglis, Bart. The preamble recites the difficulty which exists in certain cases in which females are supposed to be detained in houses, in ascertaining whether or not they are so detained against their will, or without the knowledge of their parents or relations, and the necessity of removing this difficulty. The enacting part requires the Lord Chancellors of Great Britain and of Ireland to appoint one or more Commissioners, for whom an oath of office is prescribed. Each Commissioner is empowered, in case he has good reason to suppose that any female is detained in any house or building against her will, to visit such place, between certain hours, and enter by force, if necessary, but with a justice, and see every part of the house, and have a list of all inmates, and of all who slept there on the preceding night, and see every one, and examine each, if needful, apart from the rest, and

ascertain whether any female is detained there against her will. The Commissioner is then enabled to make complaint to the Court on behalf of the female. Penalties are attached to any interference with the Commissioner or misrepresentation of facts. He is required to make a report to Parliament of all he does, &c., and he is privileged like other justices.

PRECEDENT FOR THE DISGUISE AND FLIGHT OF PIUS IX.

OUR readers will remember that the present Pope, after having made great professions of liberality, and granted a constitution to his subjects, and after having incurred the righteous indignation of his people, by violating his solemn promises and engagements, thought it necessary or expedient to flee from Rome, and to take refuge in Naples. The Head of the Church, the Vicar of Christ, the Successor of Peter, fled from the people whom he had deceived and betrayed, clothed in the dress, and filling the place, of a footman to the Bavarian Ambassador. We were amused, lately, at meeting with a precedent for this act of Pius IX., in the account given by a Popish historian, of what was done by one of his predecessors, John XXIII., who was deposed for his crimes, personal and official, by the Council of Constance, in the year 1415. There were at that time two other claimants of the Popedom besides John, and the Council of Constance was called for the purpose of putting an end to this scandalous state of things. John attended the Council, and pledged himself to submit to its authority, and to resign the Popedom if required. He never had any intention of fulfilling his pledge, and when he found that matters were going against him in the Council, he resolved to attempt to make his escape from his engagements by flight. This was not easily accomplished, as he was closely watched by the Emperor Sigismund. At length, however, he succeeded, and the account of his escape is thus given by the Roman Catholic author who wrote the continuation of the Abbé Fleury's Ecclesiastical History—"While all the world was occupied with the spectacle, (a tournament, which had been got up on purpose by an accomplice, Frederic Duke of Austria,) John XXIII., towards evening, disguised himself as a groom or postilion, and went out among the crowd, mounted upon an ill-cleaned horse, having a coarse grey great-coat over his shoulders, and a cross-bow at his saddle-bow. At night he entered a boat which Frederic had in readiness, and descending the Rhine, he in a few hours arrived at Schaffhausen." (Liv. cii., sec. 160.) A long course of fraud and falsehood, on the part of his Holiness, ensued, and at length the Council unanimously deposed him from the Popedom. We subjoin, from the same Roman Catholic authority, the account of the sentence of deposition, as exhibiting a specimen of the kind of men who have often filled the chair of Peter, and of the jurisdiction which councils have sometimes exercised over the Vicars of Christ. "The Council pronounced, decerned, and declared, that the flight of John XXIII., during the night, in a disguised and indecent dress, was scandalous; that it has disturbed the union of the Church, and encouraged the schism, and that it was a violation of his vows and oaths; that the said John XXIII. is notoriously a simoniac, a waster of the property and rights of the Roman Church, and of other Churches; that he has been guilty of mal-administration, both in regard to spiritual and temporal matters; that, by his shameful and detestable morals, he has scandalized all Christian people, and that he has shewn himself to be incorrigible. As such, the Council declared him deposed and deprived abso-

lutely of the Popedom, freed all Christians from their oath of fidelity to him, and forbade them, for the future, to acknowledge him as Pope, or to call him by that name."—(Fleury's *Histoire Ecclesiastique*, Liv. ciii., sec. 60.)

ANNUAL MEETING OF THE PROTESTANT ALLIANCE.

THE annual meeting of the Protestant Alliance was held in Freemason's Hall, London, on the 20th ultimo. The platform presented a noble array of leading Protestants, lay and clerical, and the meeting was most successful. Strong resolutions were adopted in regard to Maynooth, the inspection of nunneries, and the propriety and necessity of increasing union amongst Protestants at home and abroad. We shall return to this subject in our next Number.

PERSECUTION OF CONVERTS IN EDINBURGH.

A REPORT of the petty persecutions to which converts belonging to the Edinburgh Irish Mission have been subjected, has been published. It details a system of perpetual annoyance kept up against them, ranging all the way from personal assaults, to which we may hardly apply the description of petty, down to the pitiful diversion of calling names. The priests, it is said, are behind the scenes, and are not unwilling to find their dupes acting the part of assailants.

POPISH PERSECUTIONS IN IRELAND.

THE *Mayo Constitution* gives the following list of offences against the Queen's peace, and the civil and religious liberties of the subject in that county, committed within a short period previous to the late Assizes:—

"Within the space we have mentioned, outrages have been perpetrated at the Monastery of Partry, in Ballinrobe, Hollymount, Ballyheane, Castlebar, Keltimogh, Bangor, Belmullet, Newport, and Achill. Within that period, the Rev. H. R. Townsend, the Rev. Mr. Mollan, the Rev. H. Tait, the Rev. P. Foley, the Rev. W. Kilbride, and the Rev. Joseph Barker, have been personally assaulted. A monk was convicted and fined for an assault on a clergyman. The Rev. Joseph Magennis, R.C.C., was bound to keep the peace on account of violent and threatening language to a Scripture-reader's wife. The Rev. Jas. Henry, R.C.C., was convicted and fined £5 for an assault on a Scripture-reader. The Rev. Jas. Henry, R.C.C., and the Rev. William Scully, R.C.C., are to be put on their trial, at the Assizes, for several cases of assault. At Ballyheane, three daring outrages were committed within a short period, some of which have been sent to the Assizes. At Hollymount, a man, in broad daylight, deliberately took aim and fired at a Scripture-reader. At Castlebar, the windows of the Mall school-house were broken; a convert had his collar-bone dislocated by a beating, and a Scripture-reader was violently attacked some distance from town. At Keltimogh, there are five cases for assault at the coming Assizes. The windows of the house where the Scripture-readers lodge were twice broken. Police rewards were four times offered for outrages. The constabulary force has been more than doubled. Once a policeman, and on another occasion a Roman Catholic gentleman, delivered Scripture-readers from almost certain murder. Near Newport, a respectable and inoffensive man, a Scripture-reader, was savagely beaten. At Achill, there are cases for trial at the Assizes for assaulting clergymen, throwing down a dwelling-house, forcibly entering schools and dragging out the scholars, and several assaults by large bodies of the people, headed by two priests. An aged and inoffensive man was nearly killed by the blow of a stone; and lest it might be imagined that this sets forth the whole extent of the persecution, we are obliged to observe that exclusive dealing is carried on every day, and that shouting, hooting, and calling offensive names, are matters of every-day occurrence. It was sworn in evidence that the Rev. H. Townsend hardly ever passes the monastery of Partry without being insulted or assaulted, or both. It was sworn in evidence, by a Roman Catholic policeman, that he has been obliged to assist in escorting a convert to and from church, at Ballyheane. It was sworn in evidence that Scripture-readers are constantly, and especially in going to church on Sundays, hooted and insulted at Keltimogh."



LUTHER BEFORE THE DIET OF WORMS.

LUTHER BEFORE THE DIET OF WORMS.

LUTHER is one of the noblest characters in history. His remarkable life exhibits the most lofty Christian heroism, and brings out prominently the leading peculiarities of the Papal system. His appearance at the Diet of Worms, to which he said he would go "if there were as many devils ranged against him as there were tiles on the houses," is peculiarly notable, and has thus been described. Such courage is eminently required again—

"FOUR o'clock having struck, the marshal of the empire presented himself. It was necessary to set out, and Luther made ready. He was moved at the thought of the august congress before which he was going to appear. The herald walked first, after him the marshal, and last the Reformer. The multitude thronging the streets was still more numerous than on the previous evening. It was impossible to get on; it was in vain to cry, Give place: the crowd increased. At length, the herald seeing the impossibility of reaching the town-hall, caused some private houses to be opened, and conducted Luther through gardens and secret passages to the place of meeting. The people perceiving this rushed into the houses on the steps of the monk of Wittenberg, or placed themselves at the windows which looked into the gardens, while great numbers of persons got up on the roofs. The tops of the houses, the pavement, every place above and below was covered with spectators.

"Arrived at length at the town, Luther and those who all accompanied him were again unable, because of the crowd, to reach the door. Give way! give way! Not one stirred. At last the imperial soldiers forced a passage for Luther. The people rushed forward to get in after him, but the soldiers kept them back with their halberds. Luther got into the interior of the building, which was completely filled with people. As well in the ante-chambers as at the windows, there were more than five thousand spectators—German, Italian, Spanish, &c. Luther advanced with difficulty. As he was at length approaching the door, which was to bring him in presence of his judges, he met a valiant knight, the celebrated general, George of Freundsberg, who, four years afterwards, at the head of the German lansquenets, couched his lance on the field of Pavia, and bearing down upon the left wing of the French army, drove it into the Tessino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, clapped him on the shoulder, and shaking his head, whitened in battle, kindly said, 'Poor monk, poor monk, you have before you a march, and an affair, the like to which neither I nor a great many captains have ever seen in the bloodiest of our battles. But if your cause is just, and you have full confidence in it, advance in the name of God and fear nothing. God will not forsake you.' A beautiful homage borne by warlike courage to courage of intellect. It is the saying of a king, (Proverbs xvi. 32,) 'He that ruleth his spirit is greater than he that taketh a city.'

"At length the doors of the hall being opened, Luther entered, and many persons not belonging to the Diet made their way in along with him. Never had man appeared before an assembly so august. The emperor Charles V., whose dominions embraced the old and the new world; his brother, the Archduke Ferdinand; six electors of the empire, whose descendants are now almost all wearing the crown of kings; twenty-four dukes, the greater part of them reigning over territories of greater or less extent, and among whom are some bearing a name which will afterwards become formidable to the Reformation, (the Duke of Alva and his two sons;) eight margraves; thirty archbishops, bishops or prelates; seven ambassadors, among them those of the kings of France and England; the deputies of ten free towns; a great number of princes, counts, and sovereign barons; the nuncios of the Pope; in all, two hundred and four personages. Such was the court before which Martin Luther appeared.

"This appearance was in itself a signal victory gained over the Papacy. The Pope had condemned the man; yet there he stood before a tribunal which thus far placed itself above the Pope. The Pope had put him under his ban, debarring him from all human society, and yet here he was convened in honourable terms, and admitted before the most august assembly in the world. The Pope had ordered that his mouth should be for ever mute, and he was going to open it before an audience of thousands, assembled from the remotest quarters of Christendom. An immense revolution had thus been accomplished by the instrumentality of Luther. 'Rome was descending from her throne, descending at the bidding of a monk.'"

* D'Aubigné's History of the Reformation, vol. i. pp. 171-173. Glasgow: William Collins, 1845.

AN ALARM TO MINISTERS OF THE GOSPEL.

A WRITER in the *North British Advertiser*, for May 7, has made an emphatic appeal to ministers of the Gospel, in regard to the present struggle with Rome, in which we cannot help thinking there is truth. For although we know that many are most faithfully discharging their duty, it is evident that a vast number are criminally silent, and that the apathy of their people originates with them. The appeal is as follows:—

“THE SPIRITUAL WATCHMEN.

“REV. SIRS,—Are you blind? Are you ignorant? Are you dumb? The beast of the field comes to devour, yet, with the exception of a few of the great, the good, and the patriotic amongst you, you blow not the trumpet, you are sleeping, lying down and loving to slumber. Can ye not understand? Do ye not see the wolf coming? The cruel Romish beast, drunk with the blood of the saints, comes in upon Britain, heralded by Cardinals, pampered and fondled by infatuated British statesmen, masked by deceitful Puseyite priests, catered for by smiling Jesuits, snaring the young aristocracy and clergy at Oxford, hooking women into nuns -folds or priests' prisons, rearing soldiers of the Pope at Maynooth, and subjects of the Papacy in the Romish schools and colleges throughout Britain and Ireland. Have shepherds nothing to do but to feed their flocks? There never was a time when this was done more faithfully. The flocks under your care lie down by the green pastures, and are led by the still waters of the Gospel, and this is a glorious hope for our beloved country. But is it not also your duty to warn your flocks when the wolf comes to steal, to kill, and to destroy? Is it not your duty to pray with them that they may be delivered from the lying wonders and all the deceivableness of unrighteousness of Antichrist?”

THE FALKIRK CONTROVERSY—A WORD TO PRIEST MACLAUHLAN.

ONE great advantage of forming Protestant Associations in all parts of the country consists in this, that it rouses the people to an examination of the great principles at issue between us and Rome, and that the priests are constrained to attempt a defence of their system in public, instead of working, as they otherwise do, like moles in the dark. This has already been the result of the Association at Falkirk, where, in consequence of a recent meeting, a priest, called Maclauchlan, (previously an author,) has appeared as an apologist for Rome in the local newspaper, and has received a very conclusive answer from the Rev. Æneas Rate, who has been long well acquainted with the controversy.

If one were not aware of the facts of the case, and the unscrupulous tactics of Romanists, the bold denials of priests might be fitted to take them by surprise. Priest Maclauchlan, for example, maintains, as usual, that it is a cruel misrepresentation to say that “Rome hates the Bible and prevents its circulation.” “Not so,” says he; “the Catholic Church has ever held the blessed book in the greatest veneration. . . . She does not prohibit her children from reading the Bible. . . . Those persons only were at any time withdrawn from the study of the Scriptures who abused them,” &c. Now, these, and all similar statements, are either quibbles intended to mislead the ignorant, as is plain from the admission of Dr. Wiseman himself, quoted in another article, or denials of a truth established by such an amount of evidence that the only difficulty lies in the selection. It is, in fact, marvellous that such denials should ever be put in print, and especially at the very time when even the “Extracts” from the Bible, printed for the Irish schools, and sanctioned by leading Papists, have been put into the “Index Expurgatorius,”

and when our own Government have just, with the greatest difficulty, obtained permission from the Papal authorities for Protestant travellers to keep even their own copies of the word of God in passing through those benighted regions. The "4th Rule of the Index," appointed to be prepared by the Council of Trent, and sanctioned by many Popes, is so well known that we need not quote it, in which it is declared to be "manifest from experience, that if the sacred books be allowed to be circulated everywhere indiscriminately, in the vulgar tongue, more harm than good will arise," and in which all are prohibited from having a copy of the Scriptures without "a permission in writing," on pain of being refused absolution. The fierce letters of Popes against the Bible Societies are notorious. The absolute prohibition of the use of the Scriptures in all Popish countries is as well established as any fact in history. Let any man read "Anderson's Annals of the English Bible," or even the volume of D'Aubigné just published, and see the formidable struggle with Rome that was necessary in order to secure us our present liberty of reading that blessed book. Mr. Seymour says, in regard to Rome, "I visited in person every shop, and in every shop was informed that they had no copy of the Holy Scriptures in the language of the people."* The Hon. and Rev. Samuel Waldegrave says, that to assist in diffusing the Scriptures is held in Italy to be an atrocious crime.† Dr. Wiseman's own saint, Liguori, says, that "the Scriptures, and books of controversies, may not be permitted in the vulgar tongue." In an excellent work just published by the Rev. Charles Cameron, entitled, "Romish Tyranny as met with in Italy, by an Eye-Witness,"‡ he says, "Rome forbids the hearing and reading of that word, and if a man presumes to transgress this command the magistrate takes away his estate, his liberty, yea, his very life." In a letter which we have ourselves received from a highly intelligent man, a proprietor near Falkirk, he says,—"Father Paul has written a very cautious appeal; but there is one point in which he is so obviously unfaithful, &c. . . . I mean the part about the Bible. While I was in Rome I wished to buy an Italian Testament, that I might read Italian on Sunday. I could not get one. At last one of the booksellers said to me, 'I have not such a book on sale, and you know, or ought to know, that if I had I dare not sell it.' I also knew a family of the Roman States which possessed two copies of the holy writ, which they were obliged to keep *concealed*."

We lately had a conversation with a man who had spent twelve years in Chili, South America,—a Popish country, where the Scriptures cannot be said to exist at all. In a word, if any fact can be established it is just that which this priest denies. The whole matter may be brought to a very simple issue. We should like to know how many copies of the Sacred Scriptures are in the possession of the flock of Mr. Paul Maclauchlan. It would be a very profitable thing for the Falkirk Protestant Association immediately to inquire into this point. A neighbouring Maynooth priest at Campsie, who lately vapoured in a similar style, was subjected, in regard to a portion of his flock, to this important test, by Mr. M'Kinlay, the intelligent proprietor of a bleachfield there, who has since published the singular result of his investigations,§ viz., that amongst ninety-two Popish women employed at his works there was "*not a copy*" even "of the Douay Bible!" And unless Priest Maclauchlan's congre-

* Pilgrimage to Rome. Seeleys, 1848.

† Speech at Bedford, 1851. Werthiem & Macintosh, London.

‡ J. H. Jackson. London, 1853.

§ Popery in Campsie in 1852. Ogle, Glasgow.

gation are furnished with Bibles for the occasion, after reading this article, like the Irishman who borrowed a congregation that he might decently meet the bishop on the day of visitation, we suspect that the state of matters in his congregation will not be found very dissimilar. Yes, Popery "loves the Bible," but it is with a love similar to that indicated by the cannibal, who, when pointing to a sleek well-favoured man, said, "Me likes him dearly—*me would like to eat him!*"

The whole of Priest Maclauchlan's share in the local controversy may be judged of by this sample. But there are two other points which we must simply glance at. He professes to deny that Rome contradicts the great doctrine of Scripture on the subject of a free justification through the imputed righteousness of Christ, as if we were not aware of the essence of the whole struggle between Rome and Luther. We have before us a translation of the Decrees of Trent, by a Popish Priest, dedicated to Dr. Wiseman, in which the passages carped at by Maclauchlan are given in English, in nearly the same unscriptural words usually imputed to that anti-christian synagogue by Protestant writers. Here they are, and our readers will judge for themselves:—

"CANON XI.—If any one saith that men are justified either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, (Rom. v. 3,) and is inherent in them, or even that the grace whereby we are justified is only the favour of God, let him be anathema.

"CANON XII.—If any one saith that justifying faith is nothing else but confidence in the Divine mercy, which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified, let him be anathema."^{*}

"The grand question that hangeth in controversy between us and Rome," says Hooker, "is about the matter of justifying righteousness."[†] "What can be more contrary than these opinions to each other?" says Bishop Hall. "The Papists make this inherent righteousness the cause of our justification; the Protestants the effect thereof. The Protestants require it as the companion or page; the Papists as the usher, yea, rather as the parent of justification." And Usher, after affirming the same thing, says emphatically, that the whole Church were of the same opinion, "till the spawn of the Jesuits arose."[‡] By Jesuits he means Papists.

This is all perfectly notorious; but proof is unnecessary, for the priest, after attempting to quibble, lets out the doctrine of his Church himself, when he says, "Nor is it true that justifying faith is nothing else but confidence in the Divine mercy. To be saved we must not only trust in God, we must love him and cooperate with his grace and obey his laws. 'If thou wilt enter into life,' says Christ himself, 'keep my commandments,'" Matthew xix. 17. Now, here is the very confusion betwixt justification and sanctification by which Rome practically subverts the grace of the Gospel, and subjects herself to the anathema of Paul. And it is at the same time painful and instructive to find that the very passage from our blessed Saviour's discourse which the priest quotes was used by Him for the most opposite purpose, viz., to demonstrate that by human obedience, in whole or in part, salvation was utterly impossible. This is, after all, the vital flaw in the whole Papal system. It openly substitutes works for grace and priests for the great Mediator.

* The Canons and Decrees of the Council of Trent, translated by the Rev. J. Waterworth, p. 46. London, Dolman, 1848.

† See Discourse of Justification.

‡ See, for a very full and masterly discussion of this whole subject, both in connexion with Popery and Puseyism, the valuable work on "Oxford Divinity," &c., by Bishop McIlvaine of Ohio. Seeleys, London, 1841.

The other point to which we think it worth while to advert is the persecuting character of Popery, which Priest Maclauchlan, notwithstanding the recent case of the Madiai, also coolly denies. We could refute his assertions on this subject by innumerable proofs, in fact, by the whole history of his bloody system; but it is curious to find, in this so-called united Church, one priest coming forth in the south simultaneously to answer the sophistry of another in the north. We have before us, newly published, a "Letter to Frederick Lucas, Esq., M.P., concerning the Madiai, by John Walker, Catholic Priest of Kenilworth," issued by Richardson, the Popish publisher, and in which the priest roundly takes the editor of the *Tablet* to task for not announcing with sufficient clearness in the House of Commons the persecuting dogmas of the Church of Rome. He says, "The statements which Dr. Cahill has made in his first Letter to Lord Carlisle upon the subject of the Madiai are openly based upon what may be called a *false foundation*," (p. 3.) This is complimentary, and another instructive sample of the pretended unity of Popish priests. But even Mr. Lucas has been unfaithful. His remarks had "at least the defect of a vacillating and uncertain basis." "Once granted," says he, "that religious crimes are not amenable to civil punishment, it was not difficult to bring the case of the Madiai within the province of religion, especially as it must always be a hard task to sever any temporal concerns from all spiritual connexion." He proves, in the clearest manner, from Bellarmine, that heretics ought to be punished, and that the opposite theory embodies a most pernicious error, and then remarks, "To say that the Church has now altered her mind is all that can be said, but is what a Catholic would be loath to assert." Nay, he gives, almost in Bellarmine's words, the *rationale* of the whole matter thus, "Faith is as necessary to man as moral virtue. The transgression of the latter is universally admitted as a ground for punishment. The former, then, also equally deserves chastisement. That chastisement is often ineffectual when confined to spiritual censure. Therefore, in fine, *temporal punishment must be introduced* to supply this insufficiency, by those whose province it is to decree and to enforce them," (pp. 6, 7.) Yes, Mr. Paul Maclauchlan, these are the veritable principles of your Church, not as enunciated by a smooth-tongued debater whose object it may be to lull the people asleep till the proper time for resistance is passed away, but as uttered in the language of truth and straightforwardness. We wonder if Mr. Walker is a Maynooth priest. It may seem strange that a man should so far abuse the generosity of the good-natured English people as to tell them to their faces, that if he ever has the power he will vote for their being burnt; and marvellous, indeed, that our Government should train up successive broods of men maintaining such detestable principles at the public expense, but that these are the true principles of the Church of Rome, whatever Mr. Maclauchlan may say, is as certain as any proposition in Euclid. None but simpletons can be hoodwinked into any other view of the subject; and if the priest of Falkirk has anything more to say we would advise him to address his remarks to his ghostly brother at Kenilworth. Meantime, we trust that the incident which has occurred will have a wholesome effect on the newly formed Falkirk Association, amongst whose members so much unanimity and good feeling prevail. It is a lesson for them, and for all associations, of the subtle tactics and specious effrontery of the priests, and proves how necessary it is that the people at large be instructed in the true principles and position of Popery. Let them not rest satisfied until they fully convey this instruction.

DR. WISEMAN AND THE CRUCIFIX.

THE following incident, related by an eye-witness, could it be disconnected from the fearful blasphemy with which it is unhappily associated, would forcibly remind us of the fall of Dagon, the idol-god of the Philistines, whom they took "and set him in his place again."

An advertisement had appeared in the newspapers, stating that Dr. Wiseman would preach "The three hours' agony." On Good Friday, in the Popish chapel at Islington, a professional orchestra, vocal and instrumental, attended. The Doctor preached and the orchestra performed for a quarter of an hour alternately. While the Doctor was preaching, the attention of all present was suddenly attracted to a large crucifix, which had been the special object of adoration during the day. On a sudden the image gave way, and, to the horror of the congregation, fell head-foremost to the ground with a heavy crash, remaining attached to the cross by one of the feet. The Pope's emissary seemed somewhat excited, but, after crossing himself, proceeded with his address. Dr. Wiseman claims the special interposition of the Virgin Mary on behalf of the Church of Rome. In the event of this claim being well-founded, and the priests believing it, might not that interposition have been reasonably expected on the present occasion?

LETTER FROM THE REV. PIERCE CONNELLY.

SIR,—As my not doing duty in the Church, to which, by the great mercy of God, I am again united, has given occasional offence, and as the inquiries made of me with regard to it are sometimes anonymous, I shall be greatly indebted, if, out of your charity, you can make room for me in your invaluable periodical to state publicly, that, though the laws of England allow a Roman Catholic priest to be licensed, and to do duty in the Established Church of England, on his abjuration of Popery, they do *not* allow the licensing to do duty of any Protestant Episcopalian clergyman *who has been ordained out of England or Ireland*. The Bishop of Winchester, in whose diocese God has placed me, (and every bishop whose opinion I am acquainted with,) holds it undoubted that I lose the advantage of having been a Roman priest, by my anterior Anglican ordination *out of England*. My having received holy orders in America, at the hands of Dr. White, (that bishop having been consecrated at Lambeth,) is an absolute bar to my ever doing duty in the Established Church of England under the existing laws.—I have the honour to be, Sir, very truly your faithful servant,

PIERCE CONNELLY,

Sometime domestic Chaplain to the late Earl of Shrewsbury.

ALBURY HEATH, GUILDFORD, *April 25, 1853.*

MAYNOOTH.

WE are delighted to observe that the proposed vote of £1200, to repair, or rather to *enlarge*, Maynooth College, has been rejected by Parliament, on the motion of Mr. Spooner. Let Protestants persevere.

THE ENGLISH REFORMATION.*

PRIESTS BURNING THE BONES OF WICKLIFF.

"To draw mankind to heaven by gentleness
 And good example, was his business;
 But if that any one were obstinate,
 Whether he were of high or low estate,
 Him would he sharply check with altered mien.
 A better parson there was nowhere seen,

He paid no court to pomps and reverence,
 Nor spiced his conscience at his soul's expense,
 But Jesus' love, which owns no pride or pelf,
 He 'taught, but first he followed it him-elf.'—

FROM CHAUCER'S DESCRIPTION OF WICKLIFF.

THE early history of the English Reformation is of vast importance, as proving that event itself to have been before the proceedings of Henry VIII., with which exclusively the Papists are anxious to connect it, and demonstrating that all the essential principles of Protestant truth were proclaimed and understood in England nearly two centuries before the existence of that monarch. The new volume of D'Aubigné's History sets forth the early facts of the English Reformation in a popular and interesting style, although with rather too much diffusion, so as to leave the history, after all, in a fragmentary state, and give the promise of a number of more volumes on the subject. Our woodcut fixes upon an incident in the history of Wickliff, illustrative at once of the earlier state of the Protestant cause in England, and of the invariable spirit of Rome.

John Wickliff was born in 1324, in a small village in Yorkshire. He attended the lectures of the celebrated Bradwardine, at Merton College, Oxford, and drank deeply under his powerful teaching into the spirit of the Reformation. Being a man of the highest talent, of great attainments, and indomitable courage, he soon distinguished himself in opposition to some of the prominent peculiarities of Popery, then in arrogant supremacy. Oxford was besieged, as all Popish countries are, by sturdy beggars, under the name of mendicant friars. Wickliff assailed them without mercy. In one of his tracts, still preserved, he complains that "These indolent, impudent beggars, roaming from house to house, took advantage of the piety and simplicity of the people, and were snatching the morsel of charity from the famishing mouths of the aged and infirm. Their vows of poverty amounted to a declaration on their part that they were determined to lead a life of indolence and idleness, that whoever might be hungry they should be fed at the expense of the community, and riot on the earnings of industrious poverty."

We formerly referred to the resignation of the crown of England, by King John, to the Pope's legate, as at once illustrative of the Royal baseness, and priestly usurpation of the dark ages. In the days of Wickliff, Pope Urban intimated to King Edward of England that he intended to summon him "to answer for his default of not performing the homage that King John had acknowledged to the Roman See, and for refusing to pay the 700 merks yearly granted by that prince to the Pope." Wickliff boldly argued against the Pope's right to any such insolent tribute, on the ground that the whole transaction had been concluded without the consent of Parliament, and he at the same time contended against the many merciless exactions made by the Pope's emissaries at that time in England, these amounting, by a calculation, to "five times the sum paid in taxes to the king." Wickliff maintained that when God gave his sheep to the Pope, "it was for the purpose of being pastured, not fleeced, and far less flayed." He inveighed against the luxury of the superior clergy, who at that time, under pretence of poverty and self-

*The Reformation in England, by J. H. M. D'Aubigné, D.D. Edinburgh: Oliver & Boyd.

denial, rode about like the greatest princes, having "fourscore horse, with harness of silver and gold." Even then Wickliff seems to have maintained all the essential principles of the Reformation. In a declaration of his principles still extant, it is said that he held that the true Church of God consists only of those who have been called by grace to eternal life, and that wicked men, "though they may be *in*, are not *of* this true Church—that the eucharist, after consecration, is not the real body of Christ, but a sign or symbol thereof—that the Church of Rome is no more the head of this true Church than any other Church is her head—that Peter had no more authority given him than any other of the Apostles—that the Pope had no more power than another priest in exercising the keys—that the Gospel was sufficient to direct a Christian in the conduct of life—that neither Popes nor Prelates had any right to punish men for their opinions, but that every man had a right to think for himself." To crown all, he and his companions not only translated the Scriptures, which, as usual, were then entirely shut up by Popish priests from the people, into the vulgar tongue, but went everywhere preaching a simple Gospel, and upsetting the dark framework of superstition which had pressed like a vast nightmare on the whole people of England for ages.

Our readers need not be told that all this raised against our Reformer the most furious and vindictive enmity of Rome. But God raised powerful friends to back and defend him in his efforts, and after a stormy, but most useful life, he died in peace in his quiet rectory of Lutterworth. Previous to this he had a serious illness, from which, however, he recovered; and a characteristic anecdote is told of his old enemies the mendicant friars. A deputation of four was sent to what was supposed to be Wickliff's death-bed, to endeavour to secure his recantation of what they called his "malicious slanders and injurious misrepresentations." The intrepid Reformer, surprised at the solemnity of this strange deputation, raised himself on his pillow, and with a stern countenance, thundered in their ears, "I shall not die, but live and declare the evil deeds of the friars." After his death, however, Popery had her revenge at least on his unconscious bones. The Council of Constance, in 1415, ordered the bones of Wickliff to be dug up and burnt. This order remained for some time unexecuted, but was carried into effect at length with due solemnity in 1428, the ashes of this "morning star of the Reformation" being cast into the neighbouring stream. The church of the venerable Reformer is still standing.* Our woodcut embodies a representation of it. In defiance of the petty malice of the Vatican, strikingly illustrative of its fell spirit, Wickliff was honoured by God to kindle in dark ages a flame which has never since been, and we trust never shall be quenched in these lands.

DR. WISEMAN ON THE USE OF THE BIBLE.

IN the *Dublin Review*, for October last, there appeared a long and elaborate article, entitled "The Bible in Maynooth." The chief part of this article has been lately republished as a separate tract, which professes to be the production of "His Eminence Cardinal Wiseman," and bears upon the title-page the designation of "The Catholic Doctrine on the Use of the Bible."† As Dr.

* See a beautiful and most interesting work, entitled, *Memorials of the English Martyrs*. By the Rev. C. B. Taylor, M.A., Rector of Otley, Suffolk. Seeleys, London, 1853.

† Richardson, London, 1853.

Wiseman has here brought out the doctrine and practice of the Church of Rome on this subject more boldly and honestly than Popish controversialists commonly do now-a-days, it may be proper to make some remarks upon his statements.

It was the fashion at one time for Popish writers to affect great indignation at the misrepresentation of Protestants, in alleging that the Church of Rome withheld the Bible from the people. They still talk sometimes in this strain, that is, wherever they think they can find men ignorant enough to believe them. They have, however, become bolder in the avowal of their real opinions; and the deadly hostility of the Church of Rome to the general circulation and reading of the Bible, has been of late fully established by incontrovertible and notorious facts. On these accounts they are now less in the habit of denying, and more in the habit of trying to defend, the principles upon this point to which they are pledged—pledged as a matter of doctrine by the Bull Unigenitus, and as a matter of express legal enactment by the 4th Rule of the Index. Dr. Wiseman accordingly, in defending “the Catholic doctrine on the use of the Bible,” does not attempt to shew that the Church of Rome is not committed to a denial of the position, that it is the right and duty of all men to read the Bible, nor does he deny the binding authority of the 4th Rule of the Index, which subjects absolutely to the discretion of the ecclesiastical authorities the possession by any layman of a copy of the Bible in the vulgar tongue. He asserts, indeed, that in this country “restriction (in the reading of the Bible) is less necessary, and scarcely exists,” (p. 26.) But he distinctly admits, that after the Reformation the Church claimed and exercised the power, and does so still, of permitting to her subjects the reading of the Bible in the vulgar tongue, only in so far as she thinks proper, and only upon certain conditions which she prescribes. These conditions he states in this way, (p. 25,) “first, an accurate version; secondly, such annotations as keep before the reader the Church’s teaching in the passages which the new teaching (of the Reformers) had perverted, and which might be most easily misunderstood; and, thirdly, such good sense, knowledge, and piety, as would give *security* that the reader did not belong to the class of the unlearned and unstable, and would not prefer his own fancies to the authorized interpretations of the Church. To all who came within these conditions, the reading of the Bible in the vulgar tongue was, and is, and always has been, permitted. The pastors of the Church could alone be the judges of their existence.” This we believe to be, in the main, a fair and accurate account of the doctrine of the Church of Rome on the use of the Bible; the only material thing omitted being the provision in the 4th Rule of the Index, that the permission to possess and peruse the Bible must be given in writing, and that every one possessing a copy of the Bible, without this written permission, is to be refused absolution for his sins until he give it up. We may briefly advert to the three conditions which the Church of Rome has imposed upon the reading of the Bible, as Dr. Wiseman has stated them.

The first condition, that the version be accurate, is, of course, perfectly reasonable. Every care ought to be taken to secure this. But we think it right, in connexion with this matter, to express our conviction, that the common allegation of Romanists, that they oppose the circulation of the Protestant version, because of its inaccuracy, is a pretence. Every Romanist of learning must know that the English Protestant version is, at least, as accurate as the English Popish or Douay one. But, to meet these pretences, Protestants have sometimes offered to circulate among Papists the Popish

version, if the ecclesiastical authorities would sanction this. Their concurrence, however, has not, in any instance, been obtained. Dr. Hughes, the well-known Popish Archbishop of New York, having ventured lately to say, "The art of printing facilitates the diffusion of the Holy Scriptures, and the Church avails herself with eagerness of that art for the purpose of multiplying copies of them," a respectable Protestant Society requested him to tell them which translation of the Holy Scriptures into the Italian language was acceptable to the Church, and pledged themselves to print an edition of this translation, and send it into Italy for gratuitous distribution. Dr. Hughes, of course, gave them no answer.

The second condition imposed by the Church of Rome is, that the translation permitted must be accompanied with notes setting forth the Church's interpretation. Protestants, of course, have no objection to notes intended to afford assistance in the right interpretation of the Bible, and they could not object to any Church issuing a translation with notes intended to shew that her own doctrines are accordant with Scripture. But they deny the right of any Church to make notes an indispensable condition of the reading of the Bible. This is to interpose an unwarrantable barrier between God's Word and the object it was intended to accomplish. It indicates an aversion to allow men to be alone with God's Word, which He gave them to make them wise unto salvation, and with the Holy Spirit, whom He has promised to all who really desire to know His will. This condition, too, has been employed very much as a pretence for withholding the Bible from the people; for the Church of Rome, while imposing this condition, upon the ground that individuals have no right to interpret the Bible for themselves, and that it belongs to the Church alone to interpret it, has taken no pains to provide authorized notes to accompany translations into the vulgar tongues; and even when she gives notes, as in the case of the Douay Bible, takes care to leave a back-door for alleging, when she finds it convenient, that these notes are possessed of no authority.

But the third condition is the most tyrannical and offensive, and brings out most fully the real policy and object of the Church of Rome in this whole matter. The substance of it, even as stated by Dr. Wiseman, is, that the Church claims, and, whenever she chooses, exercises, the right of withholding the Bible from men at her discretion, and concedes it only to those in regard to whom she has good reason to believe that they will never presume to exercise their own faculties in ascertaining its meaning, but will receive implicitly whatever interpretation the Church may think proper to impose upon it. It is this principle, which is unquestionably the authorized doctrine of the Church of Rome, that Protestants condemn and denounce, as opposed to all sound views of the Bible, and of the rights and duties of men. It is inconsistent with all we know about the Word of God, its character and qualities, its objects and ends. It is an unlawful and tyrannical interference with rights which God has conferred, and with duties which He has imposed, upon all to whom the Bible is accessible.

Dr. Wiseman does not, like some Popish controversialists, deny or conceal the doctrine of the Church of Rome upon this subject, and the claims she puts forth, to an absolute right to determine authoritatively whether or not, or how far, men shall be permitted to possess and peruse the Bible in the vulgar tongue. He openly avows and defends them. He says, (p. 20,) "If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up, (as it is called,) of God's Word, be disdainfully thrown in our

face, we will not seek to elude the question, or meet the taunt by denial, or by attempts to prove that our principles on this subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in it." He then proceeds to adduce three arguments in support of his position.

His first argument he states in this way,—“ We answer boldly, that we give not the Word of God indiscriminately to all, because God Himself has not so given it.” And the proof he adduces that God has not so given it, is, that He has not made the reading of the Bible necessary to salvation—that Christianity flourished and extended before the New Testament was known—that till the invention of printing God did not, in His providence, afford facilities for putting the Bible into men’s hands, and that even yet these facilities are limited. These positions are all true, but they are manifestly irrelevant. They disprove no doctrine which Protestants have ever maintained; and they establish none of the “antagonistic” principles of the Church of Rome. Protestants have never held that the reading of the Bible is necessary to salvation, and have never denied, that God has, in all ages, guided many, through oral instruction, to the saving knowledge of the truth, to whom the written Word was unknown or inaccessible. Many of the common Popish arguments upon this subject are just specimens of the sophism called *ignoratio elenchi*, or a mistake as to the real import of the point to be proved, and do not really bear upon the precise questions that are controverted. The substance of what Protestants maintain in regard to the Bible, in antagonism to the Church of Rome, may be embodied in these two propositions—1st, that in the actual circumstances in which we are placed in providence, the written Word is the only authoritative standard we have of God’s revealed will; and, 2d, that it is the right and duty of all men to take the written Word as the standard of their belief and practice, and to acquire as full a knowledge of its contents as their circumstances and opportunities admit of. The second of these propositions may be deduced as an inference from the first, and has, besides, its own separate evidence in all the considerations, suggested by Scripture itself, which go to prove that God intended and fitted His word to be the public property of His people, and requires them all, so far as they can, to take it as a light unto their feet. These two propositions embody the whole substance of the Protestant doctrine upon this subject, and no Popish argument really meets the question, unless it is fitted to shew that these positions are false. There is no appearance even of evidence to this effect in the considerations on which Dr. Wiseman declaims at great length, viz., the prevalence of religion before the canon of Scripture was completed, the comparative scarcity of the Scriptures before the invention of printing, and the want of opportunity still, in many cases, of the personal possession and perusal of the Bible. These facts manifestly do not touch, or appear to touch, the only positions which Protestants defend. They concern only the sovereignty of God, who gives to men whatever measure of privileges He pleases, and accomplishes His gracious purposes by whatever instrumentality seemeth good to Him. But they do not in the least affect men’s rights and duties in regard to the written word, as regulated to some extent by the circumstances in which they are placed, and the opportunities with which they are favoured.

Dr. Wiseman’s second argument against permitting the indiscriminate reading of the Bible is, “because God has not given to His Church the instinct to do so.” And his proof of this is a piece of declamation about the Church having converted the world by other agency than the circulation of the Bible. This, from its manifest irrelevancy, is unworthy of an answer. The Church’s

instinct is no safe guide, for it soon became greatly perverted. But it is worthy of notice, that even after it became perverted upon other topics, it continued to be decidedly Protestant upon the subject we are now considering. This is proved by the fact, which has been fully established, that the Fathers strenuously exhorted all men, without distinction or exception, to study the Bible, and that we have no trace of any attempt on the part of the Church to interfere with the exercise of this right—the discharge of this duty, till the 12th or 13th century.

His third argument is this, (p. 23,) “We cannot and must not adopt the Protestant course, because we have no reason to admire its fruits or its expectations.” And then he gives the usual Popish allegations about the tendency of the general and indiscriminate reading of the Bible to produce infidelity, heresy, and immorality. Papists commonly assume that whatever there is of irreligion and crime in countries where the Bible is generally diffused, is to be ascribed to the fact of its circulation. But a fair comparison of these countries with the Popish ones where the Bible is unknown, would afford sufficient materials for the conclusion, that irreligion and crime prevail not because of, but notwithstanding, the circulation of the Bible, and that the most degraded and depraved countries are those where the Bible is unknown, and where the heretical doctrines and idolatrous practices of the Church of Rome are substituted in its stead.

Dr. Wiseman distinctly admits, that, though the Popish authorities in this country permit, as he alleges, the reading of the Scriptures, they do nothing to promote the perusal and study of them among their people. He says, (p. 26,) “We do not urge them upon our people, we do not encourage them to read them, we do not spread them to the utmost among them.” And in defence of this mode of procedure, he just gives a more lengthy and declamatory exhibition of the matter of fact which he had adduced before, viz., that the canon of Scripture was gradually completed, and that men were saved and made meet for heaven, before there was any written revelation, and while that revelation was very meagre and defective as compared with what God has now given us. The utter inadequacy of this consideration to disprove any of the views of Protestants, or to establish any of the antagonistic principles of the Papists, we have already sufficiently exposed. It is the glory of Protestantism that she urges the Bible upon her people, that she encourages them to read it, and spreads it to the utmost among them. And there is no difficulty in shewing that this mode of acting in regard to the Bible is in fullest harmony with all we know concerning the qualities it possesses and the objects for which it was given, and that the beneficial bearing of this process upon the interests of religion and morality has been abundantly confirmed by experience.

These views, supplemented by the usual allegations of Papists about the obscurity of the Sacred Scriptures, and the difficulty of understanding them, form the sum and substance of what Dr. Wiseman has put forth under the title of “The Catholic Doctrine on the Use of the Bible.” He has stated more boldly and honestly than some recent Popish controversialists, the true doctrine of the Church of Rome upon this subject, but by doing so he has only made it more manifest how incapable that doctrine is of being satisfactorily defended, and has only confirmed us in our conviction, that the Church of Rome hates the light because her deeds are evil, and labours, as far as she can safely, to keep the Bible out of the hands of her people, because she knows that an intelligent acquaintance with it is fatal to all her pretensions.



THE EXTORTIONS OF ROME.

HERE is another eminently Popish scene. The extraordinary system of Rome first beggars the people of Ireland, and then forcibly excludes the poor creatures even from its chapels of idolatry if they are unable to pay.

A person, signing himself "A Castlebar Roman Catholic," details the following circumstances, in a letter to the editor of the *Mayo Constitution* :—

"SIR,—As I believe that you are not personally cognizant of an occurrence which took place in the Castlebar Chapel-yard on Sunday morning last, before second mass, nor that the *Telegraph* will have the honesty to make it public, I beg to give you the facts.

"Since the death of that good man and Christian minister, the late Rev. Mr. Gibbons, it has been the extraordinary and griping custom for the parish priest, the Rev. Mr. M'Hale, to stand, box in hand, at the chapel door, to prohibit all ingress, unless on payment of pence and halfpence by every person seeking admission. Sunday happened to be a most inclement day, and hundreds of poor persons were kept kneeling outside the door, under the pelting of the pitiless snow showers; seeing which, Mr. Redmond Carney, an old and respectable inhabitant, remonstrated with Mr. M'Hale, when the following dialogue took place:—

"Mr. Carney, approaching Mr. M'Hale—'I think, Sir, that it is a great cruelty that these poor people should be kept out in all this rain, as they have as good a right to be inside as I, or any other man in the parish.'

"Mr. M'Hale—'Go away, Sir, don't interfere with me, or I will make you pay for it.'

"Mr. Carney—'I will interfere, and prevent this scandalous abuse. When neither you nor one of the M'Hales was known here, these poor people, and their forefathers and mine, built this chapel, and you have no right to keep them out by force.'

"Mr. M'Hale—'Don't dare to interfere, or I'll take law proceedings against you.'

"Mr. Carney—'I don't care a fig for you. I say [addressing the people] ye are a set of slaves to submit to such treatment. Go into your own chapel, and Mr. M'Hale has no right to stop you.'

[A person named Hughes here used some impudence to Mr. Carney.]

“Mr. Carney—It is no wonder that we are laughed at by strangers, and that these poor people are called superstitious, when their priest keeps them kneeling and praying opposite the chapel, where they cannot hear or see mass. It is a disgrace to any Christian, and a scandal to religion. We never saw any priest guilty of such conduct till you began collecting money, and what becomes of it I can't find out; but my belief is, all you care for is to get money for gormandizing.”

“After this Mr. M'Hale thought it prudent to retire, and the people, at Mr. Carney's suggestion, entered the house of God, outside of which the non-paying have been forced to stand by the hand of man, and that man the priest!

“What could any man say, were a stranger passing by on a Sabbath-day—and to see the well-dressed Roman Catholics admitted inside the chapel, and the poor peasant kept outside—to the assertion that the priests were making a distinction which the Almighty never did or will make, and that they were equal only to the American slave-owner, who draws the line of demarcation between the white man and the slave.”

ALTAR-DENUNCIATIONS.

In a letter from Mr. Coulter, an Irish Scripture-reader, to the Rev. Dr. A. Thomson of Edinburgh, there occurs the following passage, which lets in much light on the feelings with which the Romish priesthood regard the progress of the Gospel in Ireland, and on the brutal excesses for which they have prepared themselves and to which they are stirring up their people:—

“The priests have become dreadfully enraged against me. I have been several times denounced from the altar. On one occasion the parish priest said, that if they met me they should shun me as the devil, and that when I entered their houses they should take me by the nose and fling me out on the street. ‘His name,’ said he, ‘I will not mention, but when you see that thing in a plough that cuts the land, (the cutter, you know, boys,) you can think who I mean. When you see him going along the street, boys, take care and don't break the law.’ And he added significantly, ‘You know what I mean, boys.’ Since then his deluded people have followed his advice. I have been almost constantly followed by mobs through the town, who yell, and curse, and call me bad names. Sometimes they call me the devil; sometimes they cry the ‘mad dog,’ and almost every thing they can think of. They frequently are prepared to stone me, but hitherto God has preserved me. The other evening, while followed by a great number, who were cursing and yelling, my soul was deeply humbled when I thought of that multitude who followed my blessed Saviour to Calvary, and cried out, ‘Away with him, away with him! crucify him, crucify him!’ I was greatly blessed while meditating on this subject. The priests here are more like devils than men. They are beating and cursing almost all their people.”

We have four remarks to make on this simple but very suggestive statement.

1. There is good reason to believe that it does not describe a rare case, but rather a sample of what is now going on in those parts of Ireland where true Christianity is making itself felt.

2. It has its encouraging as well as its distressing aspect. We take the exasperation of the priests as a measure of the success of the Bible. A power has come among them with which they are unable to grapple. Brute force cannot put it down. It wins the heart of the poor Irish peasant, and breaks for ever the malignant spell of Rome. The priests have, in consequence, become reckless. The strong man armed is no longer allowed to possess his goods in peace; a stronger than he has come.

3. But are these things to be allowed? We demand the protection of the law for those humble Scripture-readers, who, along with other agencies, and under the blessing of Heaven, are helping to create the bright future of Ireland. We go farther, and demand the punishment of the law against those priests who utter these atrocious altar-denunciations. If there are not laws in existence to reach such supplicated ruffianism they should be framed; if there are such laws they should be executed. No thanks to this precious priest, cowardly even in his violence, that the humble Christian teacher against whom he hounded the mob, was not wounded, disabled, or even stoned to death. His

people knew, that if he urged them to that crime to-day, he would be bound, in pure consistency, to absolve them from it to-morrow.

4. Is this the state of things which Maynooth produces? and is this the kind of power which successive Governments have shewn a willingness to strengthen by endowing? Let the friends of peace, of their country, and of religion, look to it.

LIKE PEOPLE LIKE PRIEST.

EVER since Papists were admitted into Parliament, the vulgarity and want of principle of some Popish Members has been pre-eminent, in a place where, we regret to say, exalted principle is by no means a prominent feature. The Popish system necessarily leads to this result, by teaching immorality systematically, and prostrating men at the feet of vulgar and degraded priesthood. Hence this result follows in all thoroughly Popish countries. "Like people like priest" is a rule of Scripture, and to expect any other result is to expect grapes off thorns, and figs off thistles. Some of the scenes which have lately occurred in the House of Commons seem to have startled even the *Times* newspaper, which still is, however, an eager advocate for teaching all this in Maynooth at the public expense. On the 7th of May we have the following passage in that influential journal:—

"With shame and disgust pictured in their countenances the English Members sat by, the involuntary and humiliated witnesses of these degrading scenes, in which the most rabid and wanton abuse alternated with the meanest quibbling, the loudest bellowing with the most abject cowardice, and all carried out with a repulsive vulgarity of manner, and a grossness of moral feeling, which exaggerated every repulsive feature, and made the scene not only noisy and tumultuous, but inexpressibly low and disgusting. Shameless mendacity, brazen impudence, the violence of a contested election without its heartiness—such was the scene which for two nights the House of Commons was compelled to witness. It ought, in justice to the House of Commons, to be clearly understood that to such orgies England contributes nothing but an indignant audience condemned to witness outrages it is unable to control."

Such are the pupils, now for the teachers. The following pregnant instance occurred at the late Cork election, and was given in evidence, by a Papist, before the Committee of the House of Commons:—

"Catherine Desmond said that her late husband was a slater and plasterer, and had a vote. They were Catholics, and lived close by the barracks. Fathers Brown and Scannell, Heffernan the shoemaker, and three others, came on *the Sunday*, the day before the polling, and canvassed her husband for his vote. He declined, saying he should vote for Colonel Chatterton, and nobody else. They then made an unsuccessful attempt to induce him to split his vote. When they found him quite intractable, Father Brown cursed him, saying that that day two months he should not have a head to put a hat on. He shook the dust off his feet as he went out, stamping and making the sign of the cross on the flags. That was a well understood sign at Cork. Her husband voted for Chatterton next morning. Between five and six the same night Heffernan brought a crowd of people to the house, who immediately knocked in the doors, windows, and sashes, burnt part of the furniture, and broke the rest, dragged Desmond out, knocked him down with great stones, and then kicked him on all parts of his person. He was hurt most of all on the head, which bled freely. A party of soldiers came running down, and got him away from them. Witness slept in the guard-room that night, with three of her children. The youngest boy had been hurt, and he remained in the empty house. The remaining three (she had seven children in all) skulked about under hedges and empty carts. Desmond died on the 9th of September. When he was dying he was refused the consolations of his Church; the Clergy would have nothing to do with him. Father Scannell came after he was dead. He stood over the corpse, and exclaimed, 'D—n you; you were an honest man, too; but where's your soul now?' Witness afterwards applied to him at St. Patrick's Chapel, to celebrate mass for her husband's soul. Scannell said to her then, that Desmond's vote had been the cause of his death; that had he taken his (Scannell's) advice, he would have been still alive; that he would not celebrate mass for him; and that if witness did not take care, both she and her children would come to a similar end."

The Members who gained their seats by such atrocious proceedings have made no complaint, and were probably listening complacently when Lord

John Russell spoke on the Nunnery Bill, in regard to Priests and Papists, in the following namby-pamby style:—

“The argument was, (said the noble Lord,) that ladies were retained by force, that personal liberty was denied them, and that it called for the whole power of the British Parliament to give them freedom. Now we lived, after all, in a free country; and persons of the Roman Catholic faith, English subjects, did undoubtedly value the liberties of their country; and those persons, valuing the principles of personal liberty, must have a value, above all, for the happiness and the comforts of their sisters and others of their female relatives who became nuns. He was not to be told that the Roman Catholic gentry of England and Ireland were so utterly dead to a sense of the principles of political freedom, or were so destitute of the common affections of men, that they would willingly see all the laws for securing personal liberty set at nought, and see the doctrine of slavery practised, or that they were without the heart, were such things done in these convents as were lightly alleged, to stand up in that House and to denounce such tyranny.”

PROTESTANTISM IN SCOTLAND.

THE MOVEMENT of the Scottish Reformation Society, under the energetic management of Dr. Dill, promises to be most successful. Already the special fund amounts to upwards of £800; and this northern portion of the kingdom is being systematically covered with Protestant Associations, Female Auxiliaries, and Young Men's Societies. Since our last Number went to press large and enthusiastic meetings have been held in Leith, Glasgow, Paisley, Greenock, Aberdeen, Dundee, &c., and as the summer is now commencing, we trust that the whole of Scotland will be visited. Meantime, we hope that all the Associations will set to work in earnest. The mere holding of a meeting will serve little purpose unless it is energetically followed up by the diffusion of intelligence, the establishment of a library, and the employment of every means by which to arouse Protestants to a sense of their duty.

THE END OF OUR SECOND VOLUME.

THIS Number completes our second volume; and we send it to press with earnest thankfulness to God, who has permitted and enabled us, in however imperfect a manner, to take part in enlightening our countrymen in regard to the greatest struggle in which the Christian Church and the world are ever to engage.

We commence another year with increasing earnestness. The struggle is becoming more intense in Britain, as is evident, on the one hand, from the growing attention given by Parliament to the subject, and, on the other, by the ferocity of the Popish organs at the recent proposal to interfere with their prison houses. Alliances are being formed between the Protestants of Britain, Holland, India, and America, whilst all Europe is heaving as preparatory to some great convulsion. Protestants must now be earnest in prayer and the use of means; and, especially, more than ever enlist on the side of truth the mighty influence of the press. Several suggestions have been kindly made to us, as to increasing the efficiency of our publication—the most important of which is, that it should appear more frequently. The only objection to this is the necessary increase of expense. To make it, for example, a fortnightly publication, would constitute it in law a newspaper, oblige us to use a stamp, charge double price, and thus greatly limit our circulation. We are anxious to combine two objects—a thoroughly respectable journal, and one that can find access to all the cottages of the land. To a large extent we have succeeded, and it shall be our earnest study, by the blessing of God—to Whom alone we look for guidance and strength in this important undertaking—to make steady progress in the same direction.

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